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RP



HUGH BOURNE;

OR,

PIETY AND USEFULNESS

IN the year 1828, I spent several weeks in my native parish, Stoke-upon-Trent, about the centre of the Staffordshire Potteries. Within this populous district, I knew there lived a very poor man, who was eminently pious; and I felt a strong desire to visit him, and to be made acquainted with his history. I found him a widower, living with an aged sister, and, in addition to their poverty, both of them afflicted with palsy. They were happy in the midst of their trials and infirmities; and it was easy to perceive, that it was the grace of Jesus Christ which made them so.

I had heard from many persons, that this poor man was strong in faith, and mighty in prayer, and, after paying him several visits, and hearing much of him, I was satisfied that half had not been told me. The following are some particulars of his holy life, his great usefulness, and his peaceful departure from earth to heaven.

The first circumstance which powerfully affected the mind of Hugh Bourne, was when he was about twelve years of age. He was witnessing the barbarous diversion of bull-baiting, when he heard a man express a wish that the ground might open and swallow them all up, if his dog had not won the prize, which was to be given to the best dog! He was so terrified, that he ran away, and never attended such disgusting scenes any more.

Afterwards, some remarkable deliverances from sudden death left serious impressions on his mind; but although he was constant in his attendance on public worship, and moral in his conduct, he did not consider that a divine change was wrought on his soul until after his marriage. There is reason to fear, that the ministry he then attended

was calculated to lead him to a self-righteous dependence upon outward forms of religion, and moral habits; but, about this time, his mind became uneasy that he had lived so long without a bible. Martinmas is a great holiday, and a period of feasting in the Potteries, and he had saved 4s. 6d. for the purpose of "keeping Martinmas," when, early on the great feast day, before any of his fellow-workmen came to him, he hastened to the only book-seller's shop then in the neighbourhood, to buy a bible with this money. On finding he was sixpence short he was in distress, and the kind tradesman perceiving this poor man's anxiety to have a bible, allowed him to have the copy he had looked at for his 4s. 6d. This was to him a treasure of the greatest value, and he began most diligently to "search the scriptures."

He was, at this time, under deep concern about the salvation of his soul, and the sacred volume appeared to him for a long time as a sealed book, nor had he one religious friend to assist him. He continued, however, to read and pray; and such was his anxiety, that when he had read until bed-time, he contrived for his wife to retire first, and when she was asleep, he would obtain a fresh light, and read by himself for hours. When he met with passages which were too hard for him, he told me, his practice was to fall upon his knees, and beg of God to enlighten his mind. Sometimes he would thus wrestle with God in prayer for a long time. It was while he was thus engaged, that the way of salvation by Jesus Christ was revealed to his soul; and upon this rock, evermore, all his hopes rested. The Holy Spirit, by the written word, took of the things of Christ, and showed them to his enquiring mind. From that time he was happy, and the grace of God taught him "to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present evil world."

Family prayer was now regularly attended to, and his house, until the day of his death, was as much a house of prayer as any house in the land. His whole conduct now declared him to be A CHRISTIAN, not in name only, but in truth. About this time he was occasionally sent for by his neighbours to visit the sick: in this pious exercise he took great delight, and he was made most remarkably useful. This formed, for many years, the most prominent

feature in his character. He was called from his bed, frequently, and at all hours of the night; he always attended to these calls with the greatest cheerfulness; during some of his last years, he almost lived with the most wretched of the poor, the afflicted, and the dying. Many, who were in such abject poverty, and had lived such negligent lives, that they would not have thought of sending for any minister, would invite this holy, kind man; and it is believed by those who had the best means of judging, that if all the instances of his success in leading them to the Saviour could be collected, a volume might be filled with accounts that all who love the Lord Jesus Christ would read with profit. I will introduce a few instances.

On one occasion he was desired by a wife to visit her husband, who was nearly seventy years of age. When Hugh found that there was little hope of his recovery, he asked him, whether he had any hope of a better world; this poor creature, who was a stranger to him, said he had not, for he did not believe that there was any heaven, or hell, or God, or spirit! This was to him a new case, and, after pausing, and lifting up his soul to God for help, he asked the dying man, how long these had been his sentiments. Forty years, was the answer. He was a native of Manchester, and had, early in life, associated with some bad men who had imbued his mind with sceptical notions. He then asked whether these companions of his were drunkards, swearers, sabbath-breakers, &c. &c. &c., and finding that they were, this pious visitor, who knew no book but one, said, "And you believed what such men as these told you, rather than the testimony of such characters as Moses, Daniel, Isaiah, Paul, &c." Finding, however, that this made no impression upon his mind, he said, "But, my friend, would you believe such men as you have mentioned sooner than you would believe *yourself*?" "No," he said, "surely not." "Very well, then," he continued, "did you never feel something *within you*, which told you that those men who said there is no God were wrong?" He owned he had. "That secret whisper was your soul, *which I call yourself*." To this the man made no reply, and when Hugh found he might be allowed to pray for him, he did so, and left him.

A few days after this interview, the poor man sent a neighbour to request that he would visit him again. He

hastened to his habitation though it was near midnight. When he entered his apartment, the sick man stretched out his feeble hand to embrace the man he had despised before, and eagerly asked, "Oh! will God have mercy on me? Will that Saviour, of whom you spake, have mercy on me? I have denied his being, is it possible, that God will have mercy on me?" "Yes," answered this bearer of glad tidings, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) He then explained the way of salvation by the death of the Lord Jesus Christ, and the poor man's mind became more peaceful. This good man continued to take charge of the penitent until he died, and he gave as much evidence of a real change of heart as one could in his situation, and departed with a humble hope of pardon and acceptance through the grace of the Lord Jesus Christ.

Another remarkable instance, was a man who had lost his sight in the army, and had a handsome pension. It pleased God to bring this notorious sinner into great horror of mind, and nothing but the gracious interference of the Lord kept him from putting an end to his wretched existence in this world. In this state of mind, the poor blind pensioner asked those about him whether they knew Hugh Bourne. And when he was told they did, he said, "I will give any lad sixpence who will lead me to his house." This wish was complied with, and when this friend of the miserable saw him, he kindly inquired into his state; spent a considerable time in attempting to calm his horrified mind; and prayed most fervently with him. He had several such interviews with him; and, by-and-bye, this poor wretch was found penitently sitting at the feet of his Saviour, clothed, and in his right mind. When I saw this reformed soldier, he was the wonder of all who knew him; and my wife heard him pray with his own aged mother, a widow of more than eighty years of age, in a manner which perfectly astonished her. "Not by might, nor by power, but by my Spirit, saith the Lord." Christian readers! Imitate this holy persevering labourer, and God will honour you, as He did him. Forget not, that an important part of the religion of Jesus is, "To visit the fatherless and widows in their affliction."

Hugh Bourne's visits to the sick and dying arrested

the attention of their healthy neighbours, and when the sick room became crowded with visitors, anxious to hear the instructions which were given from the scriptures of truth, he was invited to hold meetings for reading and prayer, in different parts of an extensive neighbourhood, and this led to a remarkable revival of religion among some of the most careless of its inhabitants. Such a spirit of prayer was poured out at one period, that, for a considerable time, meetings were held every night in the week; and great numbers of persons were taken by this honoured man to their parish church, who had scarcely ever been known to attend public worship at all. They were not allowed to hold these services long without interruption: a person in the vicinity sent for our friend; threatened to have him punished, and asked him whether he knew the penalty for holding meetings in unlicensed houses. The poor man did not know that there could possibly be a law to punish them for meeting together to read God's holy word, and pray for themselves, and their king, and country. When he was told what a fine there was, and that he must go to prison if he could not pay it, he said it was well known that he could not pay any fine, but he was quite willing to be sent to prison, rather than give up the meetings at which himself, and others, had found so much advantage to their souls. He heard no more from this opposer. The meetings were continued.

This poor man's lips fed many, both in their health and affliction, and he often shared his scanty pittance of the bread that perisheth with the poor and needy; this he would have done even if it was the last morsel or penny that he had in the world; and his manner of doing these acts of kindness was so modest, that none could perceive what he was doing, except those who necessarily became acquainted with his method. So great was his anxiety to do good, that common beggars and their children had a share in his attention; he would ask them whether they prayed to God for mercy and grace, and if they did not he would teach them how to do it, and affectionately exhort them to begin without delay, and do it constantly.

He had always a word in season for every character he met with, for he was constantly seeking wisdom from God. Once, when in conversation with some ignorant persons, and appealing to the scriptures, a gentleman overheard

him, and said, "Why do you appeal to the scriptures? It is all a fable. How can you tell that the things are true which are related there, when you have neither seen nor heard them." To which he meekly replied, "Sir, have you ever been to America?" "No," said the sceptic. "And do you believe there is such a place? It may be a fable, and there is no America." On hearing this the gentleman walked away without saying a word, evidently ashamed.

This remarkable individual paid particular regard to the young, and in the year 1804 composed and printed several hymns, which are full of seriousness and gospel truth. At one of the manufactories where he was employed, he formed a society among the boys, in order to prevent swearing. Each boy subscribed a small sum weekly, which was devoted to their relief when in sickness; when any one was known to swear, or use any improper language, he was publicly punished and disgraced; and by these means he effected a great reformation at the works.

It has been said. "*There is no eloquence so powerful as the address of a holy and consistent life.*" The sentiment is correct, and important, and seldom has it been more fully verified than in the life of Hugh Bourne. One of his neighbours had conceived such a prejudice against him, that he declared with an oath, he would sooner go to hell as he was, than that Hugh should be the means of his conversion. The God of mercy so ordered events in his wonderful providence, that this man afterwards came to work in the same shop with Hugh Bourne; and his example had such an effect upon him, that he began to seek God in earnest, and he said, that all the preaching he had ever heard, had not done him so much good as witnessing Hugh Bourne's holy, upright behaviour. This is usefulness within the reach of all real christians; and if my readers are not aiming at it, there is reason to fear that the Saviour, whose name they bear, will say to them in the great day, "I never knew you

So anxious was this poor man that he himself and his friends should adorn the doctrine of God their Saviour, that he got some rules printed for the government of their families. These rules are thus headed, "*We and our house, will serve the Lord, FOR GOD IS LOVE; therefore our request is, that every one who comes here, would conform to our few rules.*" And their aim evidently was to prevent all unprofitable talk and evil speaking; to promote attention

to each other's spiritual welfare; and, as the last of these rules expresses it, be as "guardian angels to each other, and as a holy mingled flame ascend up before God."

His chief delight was in reading his bible; in that he meditated day and night. At one of his meetings for prayer and reading the scriptures, his bible was stolen from him, and without taken more notice of the loss he expressed a wish that it might be the instrument of bringing the person to God who had taken it. When he had sleepless nights, which was no unusual thing, sometimes his mind was sorely harassed with temptations. On these occasions he would rise from his bed, and pour out his soul unto God; and when his mind was not thus annoyed with the fiery darts of the wicked one, he would get up, and earnestly pray for his friends and neighbours, and all his fellow-creatures. Alluding to these exercises in the night watches, he said to me in one of my interviews with him, "*I cannot bear to pray and remain in bed.*" He had imbibed so much both of the spirit and letter of his beloved bible, that it was his custom on entering the houses he visited to say, "peace be to this house;" and it was a practice quite in harmony with his whole conduct, for those who thought him rather enthusiastic would admit that his enthusiasm was on the right side. And if such a life as my friend led, makes a man vile, may every one who reads this short account of him, be much more vile than he was.

All would be glad to die as he did, and I now hasten to give some particulars of his last illness. For eighteen months he was unable to attend to his usual business, and though he had nothing in store for old age, his confidence in his God never failed him. His wants were often supplied in such a way as to constrain both his friends and himself to say, "This is the finger of God!" It is a pleasing incident to record that he could assure his friends that his *chief assistance came from poor widows and children!* Whatever he had he was perfectly content; this was so much his character in health, that it can scarcely be recollected that he ever uttered a murmuring word, though it is well known that his fare was frequently very scanty. Once, when a friend asked about his circumstances, he smiled and said, "O I have had three meals to-day already; one very early in the morning, another when I rose from my bed, and one since then; and ought

not I to be satisfied and thankful?" But he meant spiritual food, and though it was eleven o'clock, there was reason to fear he had not tasted any food that day. Whoever came to see him in his last affliction, and his room was seldom without visitors, he always turned the conversation to religious subjects. This was his element. The profane went not from his presence without rebuke; the desponding believer had his mind cheered with the precious promises of the gospel; while the self-righteous was warned to forsake dependence upon his own works, and trust to Christ alone. The young and thoughtless he invited to love Him who says, "Suffer little children to come unto me and forbid them not."

During his illness, one who came to see him said, "Well, you have made your peace with God?" After a pause, he said, "No, I have not." "What." said the person, "not made your peace with God?" By his looks this man seemed to say, "What. have you pretended to love God all these years and not made your peace yet?" The dying christian replied, "No, I have not made it, *but Jesus has made it for me.*"

During Hugh Bourne's last days his new testament was his constant companion; and its unchangeable truths afforded him strong consolation when his heart and flesh failed him. Towards the close of his pilgrimage, when unable to read himself, he requested his friends to read for him; and a short time before his departure he took his testament in his hand, and holding it open, waved it round several minutes, with looks that seemed to say, "Glory dawns upon my soul, and here is my title to it." It had long been his desire to die on his knees, and soon after he had waved his testament in his hand, he asked to be lifted out of bed that he might pray; this was done, and at this moment his soul, like that of Lazarus, was carried by angels to his Saviour and his God.

Go, reader, and pray for grace to profit by this simple narrative. You see in this poor man's history, that the religion of Jesus can make the poorest people happy while they live, and more than conquerors when they die. You may perceive, too, how useful even the poor christian may be.

He departed this life, May 27, 1829, aged 61 years.

EIGHT FORMS OF PRAYER, FOR PRIVATE USE.

SUITABLE ALSO FOR MORE THAN ONE PERSON.

Address to the Reader.

TO kneel down, and repeat words which we do not understand is not praying. To pray to God is to ask him in earnest for those things which are necessary for our happiness. Many things are necessary for the supply of our bodily wants; but when we recollect that the body must soon die, while the soul will live for ever, either in happiness or misery, we must feel that what relates to our souls is of far the greatest importance.

Your minister, or some truly pious kind person, will probably point out to you the form best suited to your state. If you have never yet prayed, never yet felt your sinfulness and danger, and asked, "What you must do to be saved?" you are still in an unconverted state: then either of the two first prayers expresses what is needful for you; and may God enable you so to pray from your heart, that you may experience the truth of the promise, "Ask, and ye shall receive." Remember, the bible tells us the heart is deceitful above all things, and desperately wicked Jer. xvii. 5. therefore trust not to your own fancied goodness. But if you have been brought by God the Holy Spirit to feel the evil of sin, to see that there is no salvation out of Christ, and earnestly to desire the blessings in this world and the next, which belong to them that are his, some prayers which follow may assist you in your approaches to a throne of grace: and remember that it is your duty, as well as privilege, "in every thing by prayer and supplication with thanksgiving, to make your requests known unto God."

PRAYERS.

[These Prayers are intended for the use of persons when alone, but they will be suitable for more, by the change of a few words.]

No. I.

O ETERNAL GOD, I have lived in a careless prayerless state. I have been altogether taken up with the things of this world, and have never thought of my soul, or what I must do to be saved. And although I now kneel before thee, and although I know that, except I am born again of the Spirit, I cannot see the kingdom of God; that unless I repent, I must perish; that except I believe in Jesus, I shall be finally condemned; my heart is so hard that I have too little concern about it. Yet, hardened and careless as I am, thou canst rouse and convert me, and make me learn and feel the evil of sin—that I have sinned against thee—and that it is a fearful thing to fall into the hands of the living God.

Lord, be merciful to me; quicken me from this death in trespasses and sins; touch my heart by thy Spirit, and make me in earnest about salvation. I know that there is but one way in which thou wilt save sinners, even by Christ Jesus; incline me to go to him for salvation, for teaching, for repentance, for pardon, for a new heart and a right spirit.

O Lord, for his sake hear this prayer, and save my soul from hell. Amen.

No. II.

O Lord God, I am a helpless sinful creature, but thou hast invited poor sinners to come unto thee, who alone art able to help them. Give me, I beseech thee, a heart to feel the importance of eternal things; take away from me the heart of stone, which makes me so

careless about the salvation of my soul ; and give me a heart of flesh, that I may feel my sin, and believe the danger thy word says I am in, and flee to Christ for pardon. Teach me, O Lord, what Christ is made to sinners, and how his death on the cross saves them ; and enable me to believe on him. Teach me by thy Spirit to understand the scriptures, and the way of salvation, to feel my need of Christ, and to depend on his blood for pardon and acceptance. O Lord, make me in earnest about all these things ; incline me to read thy word ; teach me to pray to thee, and deeply to feel the wants of my soul. Deliver me from the snares of Satan, the dangers of evil company, and from my own evil tempers. Pardon all my sins, and do more for me than I know how to ask or think. Do this for Jesus Christ's sake. Amen.

No. III.

O Lord Jesus Christ, the Author and Finisher of salvation, help me now by thy Spirit to draw near unto thee. I hope that thou hast taught me something of my sinfulness and need of thee ; make me, I beseech thee, daily to increase in that knowledge. May I see myself more and more as I am represented in scripture ; sinful, and helpless, and ignorant, alienated from thee, and deserving nothing but wrath and condemnation ; and may all I see in thy word, and all I feel in myself, lead me nearer and nearer to thee. May I continually remember that thou “ art able to save them to the uttermost, that come unto God by thee ; ” that “ him that cometh thou wilt in no wise cast out ; ” and that there is a fulness in thee for the supply of all my wants.

Lord, thou knowest how unable I am of myself to turn to thee, to believe in thee, or to repent and mourn for sin ; but thou art exalted to give repentance, as well as forgiveness of sins : give me, I beseech thee, that repentance, without which I must perish ; make me not only to see, but to feel how hateful sin is in thy sight. Turn me, O Lord, and I shall be

turned. Save me, and I shall be saved. Take away from me the heart of stone, and give me a heart of flesh. O Lord, make me more in earnest about the things that belong to my everlasting peace. Deliver me from the snares of Satan, who would hold me captive in sin; and let me never rest till I am assured of an interest in thee. Lord, teach me more of thyself; of thy love and pity for poor sinners; and of the blessings and privileges, in this world and the next, which belong to thy children. Help me to understand more clearly the way of salvation; how it is that sinners are justified, not for any thing they have done, or can do, but for the sake of that perfect righteousness which thou hast wrought out, and which is unto all and upon all them that believe; how it is that sinners are pardoned, not for their tears, or repentance, or amendment: but because thou hast borne their sins in thine own body on the tree. Lord, thou knowest that I desire to be saved entirely in thine own way, only reveal it to me more fully. Clothe me in thy righteousness, that the shame of my nakedness do not appear, and wash me from my sins in thine own precious blood. O make me thankful for such a Saviour, and such salvation: and may I show my love by obedience to thy will and commandments. Open the eyes of my understanding, that I may understand the scriptures, and may I love them, and in all things be instructed and governed by them. Give me grace to glorify thee before men. Keep thou the door of my mouth, that I offend not with my lips: may I be patient and gentle; kind and forgiving; honest and obedient; modest and discreet: may I love them that love thee, avoid evil company, and never be ashamed of thy gospel. Lord, hear my prayers, pardon my sins, and do more for me than I can ask or think. Amen.

No. IV.

O most holy Lord God, who “so lovedst the world, that thou gavest thine only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life;" I thank thee that thou hast provided such a refuge and support for poor guilty perishing sinners. Thy law condemns me; my own heart condemns me: how much more thou, who art greater than my heart, and knowest all things: but there is forgiveness with thee, through a Redeemer's blood. Wash me, I beseech thee, in that fountain which thou hast opened for sin and uncleanness, clothe me in that righteousness which is the garment of all thy children; and fit me for thyself by thy sanctifying Spirit.

O Lord, help me indeed to believe that thou art able and willing to save sinners; subdue mine unbelief, self-will, and self-righteousness; and make me to understand more clearly the freeness and fulness of thy finished salvation.

Open mine eyes that I may see wondrous things out of thy law, and that thy tender mercies therein revealed may be for my comfort. Lord, increase my faith! While I see myself to be indeed as described in thy word, poor, and miserable, and blind, and naked, may I see in the Saviour a fulness for the supply of all my wants! May I remember that his blood cleanseth from all sin: that in his righteousness the sinner stands complete before thee. Lord, thou knowest that I desire to rely only upon that blood and righteousness. O may they bring peace into my soul: may I remember that Jesus Christ is the same yesterday, to-day, and for ever; and that his promises are still the same to those who look to him for salvation. Convince me of the great sin of unbelief: forgive my ignorance: and shed abroad thy love in my heart by the Holy Ghost.

Lord, thou knowest that I desire above all things to grow in grace, and in the knowledge of thee: let me see thee as thy saints have ever found thee, gracious and merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin: let me believe in thee as a God of truth, and without

iniquity; just and right in all thy judgments; faithful and true in all thy promises. O Lord, bless me, teach me to plead thy promises in prayer; defend me from sin, from Satan, from the world. Give me more faith, more love, more trust. May I read thy word for instruction in duty; as well as to learn more of my own heart, and more of Jesus. O help me to glorify him before men, by conformity to his image and precepts. Deliver me from the sin that so easily besets me: help me to look to thee continually for that grace which is sufficient for me. May I open my mouth with wisdom; and may the law of kindness be in my tongue. Give me a tender and compassionate heart. May I rejoice with them that do rejoice, and weep with them that weep. May I never be ashamed of thy gospel, but be ready always to give an answer to every man that asketh me a reason of the hope that is in me, with meekness and fear. Give me courage to speak for thee, and judgment to know when to speak, and when to be silent. Give me more love to thy people, and more concern for the souls of those who are still in darkness; teach me to pray for them as well as for myself; and may I so behave, as with well-doing to put to silence the ignorance of foolish men. May I be active and faithful in my worldly calling; helpful, sincere, obedient, and affectionate to my relations; and, as much as lieth in me, live peaceably with all men. Give me a thankful and contented heart. Preserve me from envying the temporal or spiritual advantages of others, and from all murmurings and repinings against thee; and may I remember it is of thy mercies alone that I am not consumed.

O Lord, help me to walk with thee this day; may I receive every mercy and every affliction as from thee. Pardon, accept, sanctify, and comfort me; guide me with thy counsel, and afterwards receive me to glory, for the sake of that dear Saviour, who lived and died, and rose again, and ever liveth to make intercession for those who come unto thee by him. Amen.

No. V.

O Lord God, who inhabitest eternity, whose name is holy, when I remember my own sinfulness, and thy holiness and majesty, I could not presume to draw near unto thee, if I had not the name of Jesus to plead: but in him I trust thou art reconciled unto me; in his dear name I may come boldly to the throne of grace, that I may obtain mercy and find grace to help in time of need. O Lord, thou knowest that it is always a time of need with my soul. O make me continually to feel it, that I may continually be looking to thee for grace and strength: preserve me from a cold and careless state; make me more and more earnest about the one thing needful; reveal to me my spiritual wants, and teach me to pour them out before thee in prayer: deliver me from all formality and hypocrisy, and give me communion with thyself.

Lord, I come before thee as a beggar, but thou hast invited us to "come and buy, without money and without price," the blessings purchased by the blood of Jesus: my wants and necessities are many and continual, but thou hast said, "they that wait upon thee shall renew their strength;" thou hast promised, "Ask, and ye shall receive." Give me, I beseech thee, a deeper sense of my own vileness and unworthiness; may I lie in the very dust before thee, confessing that I am utterly unholy and justly condemned. May I see myself to be a hell-deserving sinner; and that it is of thy mercies only that I am not consumed. Show me, O God, more of the exceeding sinfulness of sin; teach me to look upon Him whom I have pierced; and in his agony in the garden, in the blood shed on the cross, to see thy hatred of it: what it cost that thou mightest be just, and the justifier of him that believeth in Jesus. O Lord, take away from me the heart of stone, and give me a heart of flesh. Make me to loathe myself in my own sight for all my abominations and iniquities. May I hate sin, and mourn for it, and

strive continually against it. Thou hast promised that sin shall not have the dominion: O fulfil thine own word; deliver me from its power, but make me more sensible of its continual defilement; that it stains every prayer, every duty, every enjoyment; that all my righteousness is as filthy rags; that there is iniquity even in my holy things; that the good I would, I do not; the evil that I would not, that I do. Give me a quicker sense of the workings of indwelling sin: enable me to discern between good and evil, and may the study of thy word show me what is evil in thy sight; for I know that thy thoughts are not as our thoughts; and that what is highly esteemed among men is abomination unto thee.

Lord, make me to understand more of thy word: may I love it more, and relish it more; and go to it continually, for doctrine, for reproof, for correction, for instruction in righteousness. May my heart be sound in thy statutes; may I esteem thy precepts concerning all things to be right; may I rejoice in every part of thy truth; and may it teach me more of myself, of thee, and of that blessed Saviour, by the blood of whose cross, I, who was once afar off, and alienated from thee, am now brought nigh. O Lord, send thy Holy Spirit to take of the things of Jesus, and show them unto me; to show me more of the glory of his redemption, more of his love in redemption—something of the height and depth, the length and breadth, of that unchangeable, unspeakable love, which passeth knowledge—of that fulness of grace and truth which is laid up in him for the supply of his people's wants. O Lord, teach me to rejoice in him, in all his offices; to view him as my Surety, my Righteousness, my Shepherd, my Advocate, my Friend. May every thing draw me closer to him; may the discovery of sin lead me to him for pardon: in trials may I go to him for comfort; in weakness may I go to him for strength: may I look at him and love; may I look at him and mourn.

O Lord, increase my faith, help me to realize

unseen things—to set my affections on things above, and not on things on the earth; and, however worldly affairs may prosper, to rejoice in thee at all times as my all-sufficient portion. Prepare me, O Lord, for whatever thou art preparing for me. Let not prosperity keep me from thee, or afflictions make me doubt thy love. Help me to remember that thou afflictest “not for thy pleasure, but for our profit, that we may be partakers of thy holiness;” and that “all things work together for good to them that love thee.” Enable me to answer every suggestion of Satan, with—“Thus saith the Lord,” and let him not prevail to excite one hard thought of thee. O Lord, be with me in affliction. I know that as a sinner I have no right, and as a believer no reason to complain. I would gladly submit to thy hand, both in temporal and spiritual trials; but though the spirit is willing, the flesh is weak. When my heart is overwhelmed, lead me to the Rock which is higher than I. Comfort my soul with refreshing views of the glory that shall be revealed, where there shall be no more sorrow nor crying—no more sin—no more doubts or difficulties; but we shall be for ever with the Lord—with him who loved us, and gave himself for us, and whom our souls do love, notwithstanding this body of sin and infirmity which weighs us down to earth.

O Lord, pardon and sanctify me, and supply all my need according to thy riches in glory by Christ Jesus, to whom, with thee, and the Holy Ghost, be all glory ascribed now and for ever. Amen.

No. VI.

A Prayer for a Person in great Affliction.

O blessed God, I thank thee that I have at all times access to thee through a Redeemer; that I may at all times pour out my heart before thee, and show thee of my trouble. Lord, in thy righteous providence thou hast seen fit to visit me with heavy affliction. O give me faith to believe that it is sent in mercy and

in love ; that thou dost not afflict willingly, nor grieve the children of men. Suffer me not to give way to despondency, or to forget that thy hand is in this thing ; and that though all outward circumstances seem against me, thou canst in an instant bring relief—that nothing is too hard for thee.

Help me, O Lord, to continue instant in prayer ; and not only to glorify thee by patience and submission, during the continuance of this affliction, but to rejoice in hope that thou art mine, that Christ is mine, that heaven is mine. Thou hast said that “ no affliction for the present seemeth joyous, but grievous,” and I feel it to be so ; but let me mount on the eagle wings of faith, and refresh my fainting spirit with the prospect of the glory to be revealed—with the prospect of a better, holier, happier world—of a world where there shall be no more hunger, nor thirst—no more pain—no more sorrow or sin ; but where thou thyself wilt be with us, and wipe away all tears from our eyes.

O Lord, I thank thee for the reviving hope of this inheritance ; I thank thee that thou hast brought me so far on my journey, bearing, forgiving, chastising, restoring ; and I know that thou wilt not leave me now. I am thine, Lord, in body and soul, and thou hast said, “ I will never leave thee, nor forsake thee.” Thou hast promised that “ nothing shall separate us from thy love.” I know that I am poor, but thou art rich ; miserable in myself, but blessed in thee ; blind in myself, but light in the Lord ; naked in myself, but clothed by thee with the garments of salvation. O give me to believe more in thy love, to rejoice more in it, to rest more in it.

O Lord, sanctify this affliction to my soul. May it humble, and prove, and show me what is in my heart—lead me continually to Jesus for pardon and sanctification ; and cause me to rejoice more and more in his cleansing blood, his all-satisfying righteousness. Amen.

No. VII.

A Prayer for one who has sinned against light and knowledge.

O Lord God, who searchest the heart, and triest the reins, whose eyes behold, whose eyelids try the children of men—help me, pleading the name of Jesus, to draw near, and look unto thee for mercy. O let me not mock thee, or deceive my own soul to my eternal perdition. Thou, Lord, knowest what I have been—a grievous sinner, a sinner against light and knowledge, a hypocrite before thee and men. And thou knowest, too, what I am now: how indifferent and careless about eternal things—how unstable—how uncertain to myself, whether I am approaching thee in earnest, or sincerity, or not—how destitute of repentance. Yet, Lord, to whom can I go but to thee? Who can show me mercy but thee? What can help me but thy Spirit powerfully working in my soul? O Lord Jesus, who camest to save even the chief of sinners, have mercy on me. Give me repentance; give me to abhor myself, to loathe myself, for my iniquities and abominations; to see myself in some measure as thou seest me.

Lord, thou perfectly knowest my utter weakness, my proneness to sin. O make me sincere in desiring to be helped by thee. Take from me this heart of stone, this hardness and insensibility to the danger and misery of my state; make me willing to give up the pleasures of sin; to renounce the unfruitful works of darkness; to believe the declaration of thy word, that no fornicators, nor thieves, nor drunkards, nor revilers, shall inherit the kingdom of God. Open my understanding when I read thy word; may I read it as thy appointed instrument of conversion, and do thou, Lord, apply it to my heart, and cause it to show me my past and present sinfulness and danger: to impress eternal things on my mind; and to teach me the all-sufficiency of the salvation of Christ, and his willingness to receive even the chief of sinners,

Whatever my own conscience and thy word discover to be sin, that give me strength to give up and strive against. Lord, my corruptions are strong, but thy grace is stronger. O may it work powerfully and effectually, making me submissive to thy law and providence, and sincere and persevering in the use of the means of grace. Lord, hear these prayers, and do for me above what I can ask or think, for Jesus Christ's sake. Amen.

No. VIII.

A Prayer for a Child.

O Lord Jesus Christ, I know, that though I am a child, I am a sinner; and that, being a sinner, I can only be saved by thee. Help me, therefore, by thy Spirit to come to thee for salvation; give me repentance, that I may be sorry for my sins; give me faith to look to thee for pardon and righteousness. O send thy Spirit into my heart to make me really anxious about my soul; may I love thee, and love to read thy word, and to pray to thee. Open my mind to understand what I am taught about thee; and to see how I may be saved from hell, and become a child of thine. Turn away my heart from sin and folly; make me thankful for my food and clothing: and may I remember that all blessings, spiritual and temporal, come from thee. Bless all my relations and friends, and make me obedient and affectionate to them. Hear my prayers, O Lord, and pardon my sins, for thine own mercy's sake. Amen.

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A PEEP AT THE RACES.

“MAMMA,” said Arthur, “our neighbours, the Leslys, are going to-morrow to the races, and would give me a place in their carriage. Will you allow me to go?”

His mamma looked surprised, and said, “Why do you not rather ask your papa and me to take you there?”

“Why, mamma, because—because—” and Arthur looked very much confused—“you never go there, I know.

“But why do you suppose that we would not go there to oblige you?”

“Because I believe that you think it wrong, mamma.”

“And you think it right, Arthur?”

“I have not seen the races, mamma; and if you please, I should like to go, and be able to judge for myself if they are so wicked as some people think.”

“A very dangerous experiment, indeed, my child. However, you may, if you please, judge for yourself, if you are content to take a peep at the races in my company.”

“O, thank you, mamma, thank you!” exclaimed Arthur. “Let us order a carriage very early.”

“Not so fast, Arthur. We are going no further than we can very well walk; and after dinner will be the time, instead of to-morrow morning.”

Arthur was very much puzzled by all this: he knew that the race-ground was a great deal too far for a walk; and that his mamma could not be going there. He supposed that she would show him something by which he might judge whether he should go the next day; and he made up his mind to see no harm in it.

After dinner, his mamma put on her bonnet, and said, “Come, Arthur; now for a peep at the races.”

Arthur was very soon ready, and they walked about a quarter of a mile to the house of a venerable old gentleman, who was fond of little Arthur, and often gave him instruction. “Mr. Seymour,” said Arthur’s mamma, “my little boy has a wish to go to the races; and I know that you can show him the ground, and explain it all.”

Arthur was very much surprised to hear this; and more

so when the old gentleman got up, saying, "With all my heart, my dear Mrs. Cole: Arthur shall see my race-course, and I hope that the sight may do him good." He then opened a press, and took out a large portfolio, from which he drew a picture of considerable size, and spread it on the table, saying, "Come here, my boy, and you will have a better view."

Arthur was delighted to see such a fine engraving; and looked at it with great curiosity; while Mr. Seymour said, "I must tell you the meaning of all this, and describe what these people are about; but first let me get my book of explanations:" and then he took down a bible, which he laid beside the print. "See, Arthur, this smooth, wide space, carefully railed in: this is the path for the horses. It sweeps round, as you see, and ends at a sort of gateway, called the winning-post. The horse whose head first passes that pole is the winner. The people who crowd about it are the owners of the horses, and those who decide as to the winner, and some of the people who have made great bets upon the race. The other place is called the starting-post, from which the horses set off just on a line: you see the noble animals pawing the ground there; and the grooms or jockies who ride them distinguished by jackets of different colours, that they may be the better marked out on the road."

"Oh how beautiful!" exclaimed Arthur.

"Very beautiful," said the old gentleman, quietly. "And here, Arthur, you see the crowd of elegantly-dressed people, walking up and down, anxious for the races to begin. There you may observe all sorts of carriages (the horses being taken out) placed in a row, and covered with ladies and gentlemen, who will have an excellent view of the course, from being so much raised."

"Ah, yes," replied Arthur, "I see that; and I shall take care to get upon a carriage in good time. What a fine sight it will be!"

"There," said Mr. Seymour, "is the mob, at some little distance from this ground: and you may observe the constables very carefully placed to watch them, and keep all quiet."

"Yes, sir: oh what a beautiful sight it must be when the sun is shining, and all so lively and merry! I long for to-morrow; for after this, I am sure that mamma will have no objection to my going."

"And now," said Mr Seymour, "to look a little more closely into this pleasant scene. We will begin with the party who are placed about the winning-post. Those are people of different ranks, from the nobleman who sits in parliament, down to the man who has risen from a very low station by dealing in horses, and winning bets at the race-ground. You know what a bet is, Arthur?"

"Yes, sir: it is when two people lay down so much money on both sides, and one gets, and the other loses all."

"Just so. Well, these men, of whom I spoke last, know a great deal more about the horses than their owners do. They have the grooms in pay, both those who feed the horses and those who ride them; so that they can pretty well judge which is likely to win the race."

"To be sure," said Arthur. "Why, at that rate, they may make any horse lose it, by getting him badly fed, or badly ridden."

"Certainly. These men, by their knowledge of racing, and their skill in managing it, get into the favour and confidence of the gentlemen and noblemen who own the horses, and their friends. They advise them how to bet; and by letting them win a little at first, they make them more willing to trust to their counsel. At last, a fine horse is set up, and these men assure their noble and wealthy patrons that it is certain of winning; advising them to lay very large sums upon the race. They do so; the friends of these men bet against them. The horses start—the fine horse comes in last—and off goes the money, swept into the pockets of the men who were at the bottom of the whole trick."

"What a shame!" said Arthur. "Why don't the gentlemen find them out?"

"Because, Arthur, all these men are walking after the course of this world, despising the wisdom that cometh from above, and following the counsel of the devil, who, in every way, blinds the minds of them which believe not. Those among such gentlemen who have great wealth, do not consider that it is a talent intrusted to them for the glory of God. They do not think on the poor, whose bodies are perishing for need of a little food, and their souls for lack of knowledge. They do not regard the wants of the religious and charitable societies, which would supply both the souls and bodies of their fellow-creatures if the

means were given them; nay, too often these sporting gentlemen allow the families of their honest tradesmen to come to ruin by neglecting to pay their just debts, while they lay down one, ten, twenty, fifty thousand pounds in a bet that such a horse will run faster than another!"

"Fie upon them," said Arthur. "They are not much to be pitied if they do lose."

"But then, Arthur, their money goes to these men, who use it to get up more things of the same sort; to bribe more grooms and jockies, to open more gaming-houses, where this love of betting is taught and increased; to give feasts, and in the moment of intoxication to draw in other young men to begin the same ruinous practices."

"But why do not their losses make them wise?" asked Arthur.

"My book of explanations will tell that," replied Mr. Seymour; and he opened his bible, and read, 'It is abomination to fools to depart from evil,' Prov. xiii. 19. 'As a dog returneth to his vomit, so a fool returneth to his folly,' Prov. xxvi. 11. And surely," said Mr. Seymour, "those whom the scripture calls fools must be such as we are speaking of: for what folly so great as forsaking God, and abusing his bountiful gifts?"

"Let us leave that party, sir," said Arthur. "I should be sorry to stand at the winning-post."

"Many a one has been sorry for it," replied Mr. Seymour, "but we will now turn to the mixed crowd near the ropes which enclose the course. There you see gentlemen on horseback and on foot, with humbler trades-folks and some very low people, all squeezed together. Betting goes on here too; not, perhaps, to such an amount; but the very lowest catch what may be called the fever of gambling; and that poor man whom you see pointing to the horses, and talking to his neighbour, is picking out one on which to risk the few shillings that his wife and children depend on for their next week's support. If even the learned and clever are imposed on by sharpers, to the loss of their thousands, how much more easily is the ignorant mechanic cheated out of his shillings: those gentlemen, too, have their bets, each as he can afford to lay down the money; and many lose on the race-ground what should pay their bills, or be laid out for their families. Ay, many a one, Arthur, who has gone to a race-ground without the

least intention of betting, has been persuaded to do so, has lost more than he could pay, and killed himself in despair. There is many a youth driven to rob on the highway, or to break into houses to steal, and perhaps to murder, by the miserable want to which he is brought on the race-ground. No vice is sooner learned than gaming, none more hard to lay aside. The man who has seen another win his own money, hopes that he in return may win that of some one else; and so he goes on till he is fit for no honest employment, and probably ends his days on the gallows.

“When the horses start off, most of those men have something to gain or to lose by it; and there is such a scene of wrath, strife, envyings, emulation, and blasphemous language, as no christian could endure to witness; cursing and swearing, lying and cheating, hatred and malice, all abound.”

“Well,” said Arthur, “I am glad that mine will be a safe place, where no harm is done. I shall be in the carriage among the ladies, and they have nothing to do with it.”

“Indeed they have,” replied Mr. Seymour. “They encourage it all by their presence. They set an example, too, to females in a lower condition, who are tempted thus to become idle, to dress above their station, and to take pleasure in scenes of wickedness. I can tell you, Arthur, that the money which ladies lay out in smart clothes for these occasions and in the different expenses belonging to them, is a robbery of the poor; and their coming into the company of such people as are always found on the race-ground, is contrary to the command that women should adorn themselves in modest apparel with shamefacedness and sobriety; that they should be discreet, chaste, and keepers at home. The poor look up to the rich for examples, and are delighted to imitate them when they can. What do you think of the rich thus leading their poor neighbours to walk in the counsel of the ungodly, to stand in the way of sinners, and to sit in the seat of the scornful?”

“How beautiful the horses are!” said Arthur, for want of something else to say.

“Yes; they are beautiful, my dear; and if you could witness but half the cruelties that a race-horse undergoes, to prepare him to win money for his master, you would own that covetousness is indeed idolatry, turning from the true, just, and merciful God, to make a trade of torturing the beautiful work of his hands for gain. Not only is the

training most severe, to break the high spirit of the creature, and teach him perfect obedience to his rider, but the race itself is barbarously cruel. The riders are paid according to the success of the horses; and you may judge what the poor animal is made to suffer when the jockey finds himself in danger of losing the race. However frightened the horse may be at the noises about him, however hurt by a sprain or otherwise, or weak through illness or bad treatment, he must be cut by the whip, and stabbed and tortured with the spur, to make him struggle for the lead: and when he has lost, no doubt he is often inhumanly tormented in his stable through the revenge of the disappointed groom."

Arthur did not know what to say. The old gentleman bade him sit down, and then went on. "We will now suppose the races are over for the day. Those who have carriages to take them home, drive off, some to their own houses, others to the houses of their friends, where they will talk, over their late dinner, of the day's sport. How strange would sound the voice that reminded them of the command, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'

"Some who have lost their money go home to add to the injury already done to their families, by making them feel their ill humour; others to forget their losses in drunkenness. Those who have won the money go to spend it in riot and revelling, or to carry on in gaming-houses the sinful practice that has enriched them. Money improperly gained is seldom, if ever, properly spent. The public-houses near a race-course are always full; and as they would not hold all the wretched people who stay about the place, tents are put up on the ground, and every sort of wickedness is committed there. Young people who only went out of curiosity, remain to sin. Drunkenness, gaming, cheating, theft, and every thing evil may be found there. Those who have grown old in sin, hate and envy all who, compared with themselves, may be called innocent; and rejoice to do Satan's work, and to tempt others into guilt. O Arthur, my dear child, shall your example lead your young friends into the jaws of the lion? Surely God would require at your hand the blood of the souls that were so lost through your fault."

The little boy hung his head and looked quite distressed. His mother said, "You wished to go that you might judge

for yourself whether there was any harm in the races: could you, looking out from a carriage on the merry scene, have discovered all these things, Arthur?"

"O no, mamma, I never should have thought of them."

Mr. Seymour said, "Remember the scripture, 'Judge not according to appearance, but judge righteous judgment.' This we can only do by taking the word of God for our guide, and in it we read a command, 'that no man put a stumbling-block, or an occasion to fall in his brother's way,' Rom. xiv. 13. Nothing can be innocent that leads to guilt: no one can be doing right whose example encourages another to do wrong. Whatever excuse you may make to yourself for being seen on a race-course, others will judge of it as a proof that you find no harm in what is going on. When young people of the lower orders see those who are older, richer, wiser, or better instructed than themselves, hastening to such scenes of guilty amusement, they are easily persuaded to follow the example, throwing the blame on those who set it. Their own guilt is not the less, but that of the persons who lead them astray is terribly increased by it.

"How great is the guilt of those who profess godliness! What! shall we one day take the word of God in our hands, and declare that we make it the rule of our faith, and acknowledge ourselves bound to walk according to its most holy precepts, condemning those who pay no regard to it; and the next day show ourselves, without the smallest occasion to be there, among a crowd come together on purpose to practise cruelty, covetousness, idleness, gaming, cheating, drunkenness, riot, and blasphemy!"

Mr. Seymour then went on.

"Gentlemen dispute about their horses and their bets, until they are led to seek each other's lives in duels. The lower orders, going to public-houses to settle their winnings and losings, have dreadful quarrels, when heated with liquor, and full of covetousness or disappointment. The newspapers often report riots of this sort, and murders committed in them, after the season of racing. And I tell you, my dear boy, that the blood so shed cries out against those who have, perhaps, rolled away in their carriages, satisfied that they have not partaken in the sins of others, though their example has led those others into the way of sinning so fearfully.

"What an awful thought it is that such a crowd of idle and profane revellers should bear the name of christians,

that is, followers of the holy Jesus, a people chosen out of the world, appointed to be a light to that dark world, and zealous of good works."

Mr. Seymour then prayed that the Lord would enable them to lay to heart the words of his book, and went on to read several passages of scripture which showed how different these were to the pursuits of true christians.

"O sir," said Arthur, "this peep at the races is enough for me. I have been very wrong in wishing to go among people whose conduct opposes what God commands."

"I am glad you are convinced of this my dear boy," said Mr. Seymour, "and now let me show you how it is that such scenes of wickedness are so common. Man is a fallen, sinful creature; yet the pride of his heart does not allow him to feel his situation aright, but he vainly seeks in folly and sin for that satisfaction which they can never impart. God has sent his only begotten Son into the world to tell man of his guilt and danger, yea, and to show it most clearly by shedding his precious blood on the cross for the salvation of sinners. Whosoever believes in him shall be pardoned and saved, those who reject him must perish. Every true believer in the Lord Jesus Christ will by the Holy Spirit be turned from the love of sin to the love of holiness. Then the sinful pleasures of the race-course and other worldly vanities will be despised, and God will be heartily loved and served."

"O my dear Arthur, while you have been kept from many evils and temptations by your kind parents, do not forget that it is only from the rich, unmerited mercy of our God that we can look for any thing but punishment here and hereafter. He looks upon the sufferings of his own Son for sinners, and accepts them in the Beloved, even in Jesus Christ:—he beholds the perfect righteousness of that spotless One, and gives to us the reward of our Redeemer's merits. 'By grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast,' Eph. ii. 8, 9."

Arthur and his mother thanked Mr. Seymour much for his good advice, and departed.

THE LIFE

OF

COL. JAMES GARDINER.

COLONEL JAMES GARDINER was the son of Captain Patrick Gardiner, who served many years in the armies of King William and Queen Anne, and died abroad with the British forces in Germany.

The Colonel's mother was a lady of very excellent character; but it pleased God to exercise her with uncommon trials; for she lost not only her husband and her brother in the service of their country, but also her eldest son, Mr. R. Gardiner, on the day which completed his sixteenth year, at the siege of Namur, in 1695. But God blessed these afflictions as the means of forming her to an eminent degree of piety.

The second son, the subject of this Memoir, was born in Linlithgowshire, Jan. 10, 1687-8, the memorable year of the glorious Revolution, in defence of which his own life was eventually sacrificed.

In early life, his mother took care to instruct him with great tenderness and affection in the principles of true Christianity. While at the school at Linlithgow, he made a considerable progress in literature.

In the younger part of his life the good effects of his mother's prudent and exemplary care were not so conspicuous as she hoped; yet there is great reason to believe they were not entirely lost. Could she have prevailed, he would not have thought of a military life; but it suited his taste; and the ardour of his spirit, animated by the persuasions of a friend, who greatly urged it, was not to be restrained. Nor will the reader wonder at this, when he knows that this lively youth fought three duels before he attained the stature of a man; in one of which, when but eight years old, he received from a boy, much older than himself, a wound in the right cheek, the scar of which was always very apparent. This false sense of honour might seem excusable in those unripened years, and considering the profession of his father; but he often mentioned it with regret. And after his conversion, he declined accepting a challenge, with this truly great reply, which in a man of his experienced bravery was exceedingly to be admired, "I fear sinning," said he, "though you know I do not fear fighting."

He served as a cadet very early: and at fourteen years old, he bore an ensign's commission in a Scotch regiment in the Dutch service; in which he continued till 1702, when he received an ensign's commission from Queen Anne, which he bore in the battle of Ramilies, in his nineteenth year.

On this occasion, our young officer was commanded on what seemed almost a desperate service, to dispossess the French of the church-yard at Ramilies, where a considerable number of them were posted to remarkable advantage. They succeeded better than was expected, and Mr. G. was glad of such an opportunity of signalizing himself. Accordingly, he had planted his colours on an advanced ground, and while he was calling to the men (probably in that horrid language which is so peculiar a disgrace to our soldiery) he received a shot in his

mouth, which, without beating out any of his teeth, or touching the forepart of his tongue, went through his neck. Not feeling at first the pain of the stroke, he wondered what was become of the ball, and in the wildness of his surprise began to suspect he had swallowed it; but dropping soon after, he traced the passage of it by his finger, when he could discover it no other way.

This accident happened about five or six in the evening, on the 23d of May, in the year 1706; and the army pursuing its advantages against the French, without regarding the wounded, our young officer lay all night in the field, agitated, as may well be supposed, with a great variety of thoughts. When he reflected upon the circumstances of his wound, that a ball should, as he then conceived it, go through his head without killing him, he thought God had preserved him by a miracle; and therefore assuredly concluded, that he should live, abandoned and desperate as his condition then seemed. Yet had he little thought of humbling himself before God, and returning to Him after the wanderings of a life licentiously begun. But, expecting to recover, his mind was taken up with contrivances to secure his gold, of which he had nearly twenty pistoles about him; and he had recourse to a very odd expedient. Expecting to be stripped, he took out a handful of clot-
ted gore, of which he was frequently obliged to clear his mouth; and putting it into his left hand, he took out the money, and shutting his hand, besmeared the back of it with blood; in this position he kept it till the blood so dried, that his hand could not easily fall open.

In the morning, the French, who were masters of that spot, though defeated at some distance, came to plunder the slain, and seeing him to appearance almost expiring, one of them was just applying a sword to his breast to destroy the little remainder of life; when, in the critical moment, a cordelier, who

attended them, interposed, taking him by his dress for a Frenchman, and said, "Do not kill the poor child." Our young soldier heard all that passed, though he was not able to speak one word; and opening his eyes made a sign for something to drink. They gave him a sup of some spirituous liquor, which happened to be at hand; from which he said he derived a more sensible refreshment than he could remember from any thing he had tasted either before or since. Then, asking, by signs, the friar to lean down his ear to his mouth, he employed the first efforts of his feeble breath in telling him (what, alas! was a contrived falsehood) that he was nephew to the governor of Huy, a neutral town in the neighbourhood, and that, if they could convey him thither, he did not doubt but his uncle would liberally reward them. He had indeed a friend there, but the relationship was pretended. However, on hearing this, they laid him on a sort of hand-barrow, and sent him with a file of musketeers towards the place; but the men lost their way, and got into a wood towards the evening, in which they were obliged to continue all night. The poor patient's wound being still undressed, it is not to be wondered at, that by this time it raged violently. The anguish of it engaged him earnestly to beg that they would either kill him outright, or leave him there to die, without the torture of any other motion; and indeed they were obliged to rest for a considerable time on account of their own weariness. Thus he spent the second night in the open air, without any thing more than a common bandage to stanch the blood; and he often mentioned it as a most astonishing providence, that he did not bleed to death.

Judging it quite unsafe to attempt carrying him to Huy, whence they were now several miles distant, his convoy took him early in the morning to a convent in the neighbourhood; where he was hospitably received, and treated with great kindness and tender-

ness. But the cure of his wound was committed to an ignorant barber-surgeon, who lived near the house. The tent which this artist applied, was almost like a peg driven into the wound ; yet, by the blessing of God, he recovered in a few months. The lady abbess, who called him her son treated him with the affection and care of a mother. He received a great many devout admonitions from the ladies there, and they would fain have persuaded him to acknowledge so miraculous a deliverance, by embracing the *Catholic Faith*, as they were pleased to call it. But, though no religion lay near his heart, he had too much the spirit of a gentleman, lightly to change that form of religion which he wore loose about him.

When his liberty was regained by an exchange of prisoners, and his health established, he was far from rendering to the Lord according to the mercy he had experienced. Very little is known of the particulars of those wild and thoughtless years which lay between the nineteenth and thirtieth of his life ; except that he experienced the divine goodness in preserving him in several hot military actions ; and yet these years were spent in an entire alienation from God, and an eager pursuit of sensual pleasure as his supreme good.

Amidst all these wanderings from religion, virtue, and happiness, he approved himself so well in his military character, that he was made a lieutenant in 1708 ; and, after several intermediate promotions, appointed major of a regiment commanded by the Earl of Stair. In January, 1729-30, he was advanced to the rank of lieutenant-colonel in the same regiment : and here continued till April, 1743 ; when he received a colonel's commission over a regiment of dragoons ; and at the head of which he valiantly fell about two years and a half after he received it.

We now return to that period of his life which passed at Paris, where he resided in the family of the

Earl of Stair, with some interruptions, till about the year 1720.

The Earl's favour and generosity made him easy in his affairs, though he was part of the time out of commission, the regiment to which he belonged being disbanded. This was, in all probability, the gayest part of his life, and the most criminal. Whatever good examples he might find in the family where he lived, it is certain that the French court was one of the most dissolute under heaven. What, by a wretched abuse of language, have been called intrigues of love and gallantry, constituted, if not the whole business, at least the whole pleasure of his life : his fine constitution, than which, perhaps, there was hardly ever a better, gave him great opportunities of indulging himself in those excesses ; and his good spirits enabled him to pursue his pleasures in such a manner, that multitudes envied him, and called him, by a dreadful kind of compliment, " The happy rake."

Yet the checks of conscience, and some remaining principles of so good an education, would break in upon his most licentious hours ; and when some of his dissolute companions were once congratulating him upon his felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and saying to himself, " O that I were that dog !" Such was then his happiness, and such perhaps is that of hundreds more, who bear themselves highest in the contempt of religion, and glory in that infamous servitude, which they affect to call liberty.

Yet in the most abandoned days, he was never fond of intemperate drinking, from which he used to think a manly pride might be sufficient to preserve persons of sense and spirit ; so that if he ever fell into any excesses of that kind, it was merely out of complaisance. His frank, obliging, and generous temper, procured him many friends ; and those principles, which rendered him amiable to others, not

being under the direction of wisdom and piety, sometimes made him more uneasy to himself than he perhaps might have been if he could entirely have outgrown them, especially as he was never a confirmed sceptic, but still retained a secret apprehension, that natural and revealed religion was founded in truth. With this conviction, his notorious violation of the most essential precepts of both, could not but occasion some secret misgivings of heart.

His continual neglect of the great Author of his being, to whom he knew himself to be under daily and perpetual obligations, gave him, in some moments of involuntary reflection, inexpressible remorse; and this, at times, wrought upon him to such a degree, that he resolved he would attempt to pay Him some acknowledgments. Accordingly, for a few mornings he did it; repeating in retirement some passages out of the Psalms, and other Scriptures, which he still retained in his memory; and owning, in a few strong words, the many mercies and deliverances he had received, and the ill-returns he had made for them.

But these strains were too devout to continue long in a heart as yet unsanctified: for how readily soever he could repeat such acknowledgments of the divine power and goodness, and confess his own follies and faults, he was stopt short by the remonstrances of his conscience, as to the flagrant absurdity of confessing sins he did not desire to forsake, and of pretending to praise God for his mercies, when he did not endeavour to live to his service. A model of devotion, where such sentiments made no part, his good sense could not digest; and the use of such language before a heart-searching God merely as a hypocritical form, while the sentiments of his soul were contrary to it, appeared to him such daring profaneness, that, irregular as the state of his mind was, the thought of it struck him with horror. He therefore determined to make no more attempts of this sort; and was one of the first that deliberately laid

aside prayer, from some sense of God's omniscience, and some natural principle of honour and conscience.

These secret debates with himself and ineffectual efforts would sometimes return: but they were overborne, again and again, by the force of temptation; and it is no wonder, that in consequence of them his heart grew still harder. Neither was it softened, or awakened, by the very memorable deliverances, which at this time he received. Once he was in extreme danger by a fall from his horse. As he was riding fast down a hill, the horse threw him over his head, and pitched over him; so that when he rose, the beast lay beyond him, and almost dead. Yet, though he received not the least harm, it made no serious impression on his mind. In his return from England in the packet-boat, but a few weeks after the former accident, a violent storm, that drove them up to Harwich, tossed them from thence for several hours, in a dark night, on the coast of Holland; and brought them into such extremity, that the captain of the vessel urged him to go to prayers immediately if he ever intended to do it at all; for he concluded they would in a few minutes be at the bottom of the sea. In these circumstances he did pray, and that very fervently too; and it was remarkable, that while he was crying to God for deliverance, the wind fell, and quickly after they arrived at Calais. But the major was so little affected with what had befallen him, that, when some of his gay friends, on hearing the story, rallied him upon the efficacy of his prayers, he excused himself from the scandal of being thought much in earnest, by saying, "that it was at midnight, an hour when his good mother and aunt were asleep; or else he should have left that part of the business to them."

We now come to the account of his conversion. This memorable event happened towards the middle of July, 1719. The major had spent the evening (which was the Sabbath) in some gay company, and

had an unhappy assignation with a married lady, whom he was to attend exactly at twelve. The company broke up about eleven; and he went into his chamber to kill the tedious hour. It happened that he took up a religious book, (which his good mother or aunt had, without his knowledge, slipped into his portmanteau,) called, "The Christian Soldier; or Heaven taken by Storm:" written by Mr. Thomas Watson. Guessing, by the title, that he should find some phrases of his own profession spiritualized, in a manner which might afford him some diversion, he resolved to dip into it, but took no serious notice of any thing he read; and yet while this book was in his hand, an impression was made upon his mind (perhaps God only knows how) which drew after it a train of the most important and happy consequences.

Suddenly he thought he saw an unusual blaze of light fall on the book, while he was reading, which he at first imagined might have happened by some accident in the candle. But lifting up his eyes, he apprehended to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord JESUS CHRIST upon the cross, surrounded with a glory; and was impressed as if a voice, or something equivalent to a voice, had come to him to this effect: "Oh, sinner, did I suffer this for thee, and are these the returns?" But whether this were an audible voice, or only a strong impression on his mind equally striking, he did not seem confident, though he judged it to be the former. Struck with so amazing a phenomenon, there remained hardly any life in him, so that he sank down in the arm-chair in which he sat, and continued, (he knew not exactly how long) insensible, and when he opened his eyes saw nothing more than usual.

It may be easily supposed he was in no condition to make any observation upon the time during which he remained insensible; nor did he throughout all the remainder of the night once recollect that criminal

assignation which had before engrossed all his thoughts. He arose in a tumult of passions not to be conceived, and walked to and fro in his chamber, till he was ready to drop down, in unutterable astonishment and agony of heart; appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins, and now saw, as he assuredly believed, by a miraculous vision, the horror of what he had done. With this was connected such a view both of the majesty and goodness of God as caused him to loathe and abhor himself, and to "repent as in dust and ashes." He immediately gave judgment against himself that he was worthy of eternal damnation; was astonished that he had not been immediately struck dead in the midst of his wickedness; and, (which deserves particular remark,) though he assuredly believed that he should ere long be in hell, and settled it as a point with himself for some months, that the wisdom and justice of God did most necessarily require that such an enormous sinner should be made an example of everlasting vengeance, and a spectacle, as such, both to angels and men, so that he hardly durst presume to pray for pardon; yet what he then suffered, was not so much from the fear of hell, though he concluded it must soon be his portion, as from a sense of that horrible ingratitude he had shown to the God of his life, and to that blessed Redeemer who had been, in so affecting a manner, set forth as crucified before him.

In this view it may naturally be inferred, that he passed the remainder of the night waking; and he could get but little rest in several that followed. His mind was continually taken up in reflecting on the divine purity and goodness; the grace which had been proposed to him in the gospel, and which he had rejected; the singular advantages he had enjoyed and abused; and the many favours of providence he had received; particularly in rescuing him from so many imminent dangers of death; which he now saw must

have been attended with such dreadful and hopeless destruction. The privileges of his education, which he had so much despised, lay with an almost insupportable weight on his mind; and the folly of that career of sinful pleasure, which he had so many years been running with desperate eagerness, filled him with indignation against himself, and against the great deceiver, by whom (to use his own phrase) he had been "so wretchedly and scandalously befooled."

The mind of major Gardiner continued from this remarkable time, rather more than three months, (but especially the two first of them,) in as extraordinary a situation as one can well imagine. He knew nothing of the joys arising from a sense of pardon; but, on the contrary, for the greater part of that time, and with very short intervals of hope towards the end of it, took it for granted, that he must, in all probability, quickly perish. Nevertheless, he had such a sense of the evil of sin, the goodness of the Divine Being, and of the admirable tendency of the Christian Revelation, that he resolved to spend the remainder of his life, while God continued him out of hell, in as rational and useful a manner as he could; and to continue casting himself at the feet of Divine Mercy every day, and *often* in a day, if peradventure there might be hope of pardon, of which all that he could say was, that he did not absolutely despair. He had at that time such a sense of the degeneracy of his own heart, that he hardly durst form any determinate resolution against sin, or pretend to engage himself by any vow in the presense of God; but was continually crying to him, that he would deliver him from the bondage of corruption. He perceived within himself a most surprising alteration with regard to the dispositions of his heart; so that though he felt little of the delight of religious duties, he extremely desired opportunities of being engaged in them; and those licentious pleasures, which had before been his heaven, were now absolutely his aversion; and he was grieved to see

human nature, even in those to whom he was a stranger, prostituted to such low and contemptible pursuits. He therefore exerted his natural courage in a new kind of combat, and became an open advocate for religion, in all its principles, so far as he was acquainted with them, and all its precepts, relating to sobriety, righteousness, and godliness. Yet he was very desirous and cautious, that he might not run into an extreme; and made it one of his first petitions to God, the very day after these amazing impressions had been wrought in his mind, that he might not be suffered to behave with such an affected strictness and preciseness, as would lead others about him into mistaken notions of religion, and expose it to reproach or suspicion, as if it were an unlovely or uncomfortable thing. For this reason, he endeavoured to appear as cheerful in conversation as he conscientiously could; though in spite of all his precautions, some traces of that deep inward sense which he had of his guilt and misery would at times appear. He made no secret of it, however, that his views were entirely changed, though he concealed the particular circumstances attending that change. He told his most intimate companions freely, that he had reflected on the course of life in which he had so long joined them, and found it to be folly and madness, unworthy a rational creature, and much more unworthy persons calling themselves Christians. And he set up his standard, upon all occasions, against infidelity and vice, as determinately as ever he planted his colours in the field. There was at that time in Paris a certain lady who had imbibed the principles of Deism, and valued herself much upon being an avowed advocate for them. The major, with his usual frankness, (though with that politeness which was habitual to him,) answered like a man who perfectly saw through the fallacy of her arguments, and was grieved to the heart for her delusion. On this she challenged him to debate the matter at large, and to fix upon

a day for that purpose, when he should dine with her, attended with any clergyman he might choose. A sense of duty would not allow him to decline this challenge: and yet he had no sooner accepted it than he was thrown into great perplexity and distress, lest being only a Christian of six weeks old, he should prejudice so good a cause, by his unskilful manner of defending it. However, he sought his refuge in earnest and repeated prayers to God, that he would graciously enable him, on this occasion, to vindicate his truths in a manner which might carry conviction along with it. He then endeavoured to marshal the arguments in his own mind, as well as he could; and apprehending that he could not speak with so much freedom before a number of persons, especially before such whose province he might in that case seem to invade, he waited on the lady alone upon the day appointed.

The major opened the conference with a view of such arguments of the Christian religion as he had digested in his own mind, to prove that the apostles were not mistaken themselves, and that they could not have intended to impose upon us, in the accounts they give of the grand facts they attest; with the truth of which facts that of the Christian religion is most apparently connected. And it was a great encouragement to him to find, that, unaccustomed as he was to discourses of this nature, he had an unusual command both of thought and expression; so that he recollected and uttered every thing as he could have wished. The lady heard with attention, till he had finished his design, and waited for her reply. She then produced some of her objections, which he canvassed in such a manner, that at length she burst out into tears, allowed the force of his arguments and replies, and appeared, for some time after, so deeply impressed with the conversation, that it was observed by several of her friends: and there is reason to believe that the impression continued, at

least so far as to prevent her from ever appearing under the character of an unbeliever or a sceptic. This is only one, among many of the battles he was almost daily called out to fight in the cause of religion and virtue. The continued railleries with which he was received, in almost all companies where he had been most familiar before, did often distress him beyond measure ; so that he declared, he would much rather have marched up to a battery of the enemy's cannon than have been obliged, so continually as he was, to face such artillery as this. But, like a brave soldier in the first action wherein he is engaged, he continued resolute, though shuddering at the terror of the assault ; and quickly overcame those impressions, which it is not, perhaps, in nature wholly to avoid. In a word, he went on, as every Christian by divine grace may do, till he turned ridicule and opposition into respect and veneration.

Within about two months after his first memorable change he began to perceive some secret dawnings of more cheerful hope—that, vile as he then saw himself to be, he might nevertheless obtain mercy through a Redeemer ; and at length about the end of October, 1719, he found all the burden of his mind taken off at once by the powerful impression of that memorable scripture upon his mind ; (Rom. iii. 25, 26.) “ Whom God hath set forth for a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him that believeth in Jesus.”

He had used to imagine, that the justice of God required the damnation of so enormous a sinner, as he saw himself to be ; but now he was made deeply sensible, that the divine justice might be not only vindicated but glorified, in saving him by the blood of Jesus, even that blood which cleanseth from all sin. He was led to see the riches of redeeming love and grace, in such a manner as not only engaged him, with the utmost pleasure and confidence,

to venture his soul upon them ; but even swallowed up (as it were) his whole heart in the returns of love, which, from that blessed time, became the genuine and delightful principle of obedience, and animated him, with an enlarged heart, to run the ways of God's commandments. Thus God was pleased (as he himself used to speak) in an hour to turn his captivity. All the terrors of his former state were turned into unutterable joy. And though the first ecstasies of it afterwards subsided into a more calm and composed delight ; yet were the impressions so deep and so permanent, that he declared, on the word of a Christian and a friend, wonderful as it might seem, that, for about seven years after this, he enjoyed nearly a heaven upon earth. His soul was almost continually filled with a sense of the love of God in Christ ; so that from the time of his waking in the morning, his heart was rising to God, and triumphing in him ; and these thoughts attended him through all the day, till he lay down on his bed again, and a short interval of sleep (for it was but a very short one that he allowed himself) invigorated his animal powers for renewing those thoughts with greater intenseness and sensibility.

A life any thing like this, could not be entered upon, in the midst of such company as he was obliged to keep, without great opposition. He, however, early began a practice, which to the last day of his life he retained, of reproving vice and profaneness ; and was never afraid to debate the matter with any, under the consciousness of such superiority in the goodness of his cause.

A remarkable instance of this happened about the middle of the year 1720, on his first return to make any considerable abode in England, after his remarkable change. He had heard on the other side of the water, that it was currently reported among his companions at home, that he was stark mad : a report at which no reader, who knows the wisdom

of the world in these matters will be much surprised. He hence concluded that he should have many battles to fight, and was willing to despatch the business as fast as he could. And, therefore, being to spend a few days at the country-house of a person of distinguished rank, with whom he had been very intimate, he begged the favour of him that he would contrive matters so, that a day or two after he came down, several of their former gay companions might meet at his Lordship's table; that he might have an opportunity of making his apology to them, and acquainting them with the nature and reasons of his change. It was accordingly agreed to; and a pretty large company met on the day appointed, with previous notice that major Gardiner would be there. A good deal of raillery passed at dinner, to which the major made very little answer. But when the cloth was taken away, and the servants had retired, he begged their patience for a few minutes and then plainly and seriously told them what notions he entertained of virtue and religion, and on what considerations he had absolutely determined, that, by the grace of God, he would make these things the care and business of his life, whatever he might lose by it, and whatever censure and contempt he might incur. He well knew how improper it was, in such company, to relate the extraordinary manner in which he was awakened; which they would probably have interpreted as a proof of lunacy, notwithstanding all the gravity and solidity of his discourse; but he contented himself with such a rational defence of a righteous, sober and godly life, as he knew none of them could with any shadow of reason contest. He then challenged them to propose any thing they could urge to prove that a life of irreligion and debauchery was preferable to the fear, love, and worship of the eternal God, and a conduct agreeable to the precepts of his gospel. And he failed not to bear his testimony from his own

experience, (to one part of which many of them had been witnesses,) that after having run the round of sensual pleasure, with all the advantages the best constitution and spirits could give him, he had never tasted any thing deserving to be called happiness, till he made religion his refuge and delight. He testified, calmly and boldly, the habitual serenity and peace, that he now felt in his own breast, and the composure and pleasure with which he looked forward to objects, which the gayest sinner must acknowledge to be equally unavoidable and dreadful.

Upon this, the master of the table, a person of very frank and candid disposition, cut short the debate by saying, "Come let us call another cause; we thought this man mad, and he is in good earnest proving that we are so." On the whole, this well-judged circumstance saved him a good deal of further trouble. When his former acquaintances observed that he was still conversable and innocently cheerful, and that he was immovable in his resolution, they desisted from further importunity. And he declared, that, instead of losing one valuable friend by this change in his character, he found himself much more esteemed and regarded by many, who could not persuade themselves to imitate his example.

Nothing remarkable appeared in the Colonel's life from this period till the year 1726, when he married the Lady Frances Erskine, daughter to the Earl of Buchan, by whom he had thirteen children, five of whom survived their father.

Before the close of these short memoirs, it may not be improper, or without its use, to give the reader a sketch of the character of this excellent man, with reference to his particular relative situations; in some or other of which the reader may certainly find a model worthy of his imitation.

To view him first in the calmness of domestic life, and at the head of his affectionate family, it will naturally be supposed, that as soon as he had a house,

he erected an altar in it; that the word of God was read there, and prayers and praises constantly offered. These were not to be omitted on account of any guest; for he esteemed it a part of due respect to those that remained under his roof, to take it for granted, they would look upon it as a very bad compliment, to imagine they would have been obliged by his neglecting the duties of religion on their account. As his family increased, he had a minister stately resident in his house, who discharged the offices of tutor and chaplain, and was always treated with kindness and respect. He was constant in his attendance on public worship, in which an exemplary care was taken that the children and servants might accompany the heads of the family.

The necessity of being so many months together distant from home, hindered him from many of those condescending labours in cultivating the minds of his children in early life, which to a soul so benevolent, so wise, and so zealous would undoubtedly have afforded a very exquisite pleasure: but when he was with them, he failed not to instruct and admonish them; and the constant deep sense with which he spoke of divine things, and the real unaffected indifference which he always showed for what this vain world is most ready to admire, were daily lessons of wisdom and of piety. It was easy to perceive, that the openings of genius in the young branches of his family gave him great delight, and that he had a secret ambition to see them excel in what they undertook. Yet he was very jealous over his heart, lest he should be too fondly attached to them, and was an eminent proficient in the blessed science of resignation to the divine will.

To consider his character in the domestic relation of a master, it is proper to remark, that as his habitual meekness and command of his passions prevented indecent sallies of ungovernable anger towards those in a state of subjection to him, so the natural

greatness of his mind made him solicitous to render their inferior stations as easy as he could: he had also such a sense of the dignity and worth of an immortal soul, as engaged him to give his servants frequent religious exhortations and instructions.

To consider him in his military character, his bravery was as remarkable in the field of battle, as his milder virtues in the domestic circle: and he was particularly careful to prevent the various duties of religion and his profession from interfering with one another either in himself or others. He therefore abhorred every thing that should look like a contrivance to keep the soldiers employed about their horses and their arms at the season of public worship: far from that, he used to have them drawn up just before it began, and from the parade they went off to the house of God; where they behaved with as much reverence, gravity, and decorum, during the time of divine service, as any of their fellow-worshippers.

That this remarkable care to maintain good discipline among them might be the more effectual, he made himself on all occasions accessible to them, and expressed a great concern for their interest, temporal as well as spiritual; yet he had all the firmness requisite to the infliction of punishment, where he judged it necessary.

We may notice one instance of his conduct which happened at Leicester. While part of his regiment was encamped in that neighbourhood, the Colonel went *incognito* to the camp in the middle of the night; for sometimes he lodged at his quarters in the town. One of the sentinels had abandoned his post, and, on being seized, broke out into some oaths and profane execrations against those that discovered him—a crime of which the Colonel had the greatest abhorrence, and on which he never failed to animadvert. The man afterwards appeared much ashamed and concerned for what he had done; but

the Colonel ordered him to be brought up early the next morning to his own quarters, where he had prepared a piquet, on which he appointed him a private sort of penance; and while he was put upon it, he discoursed with him seriously and tenderly upon the evils and aggravations of his fault; admonishing him of the divine displeasure which he had incurred; and then urged him to argue upon the pain which he then felt, how infinitely more dreadful it must be to "fall into the hands of the living God," and to meet the terrors of that damnation which he had been accustomed impiously to call upon himself and his companions. The result of this proceeding was, that the offender accepted his punishment, not only with submission, but with thankfulness; and spoke of it some years after in such a manner that there seemed reason to hope it had been instrumental in producing a change in his heart, as well as in his life.

Indeed, this excellent officer always expressed the greatest reverence of the name of the blessed God; and endeavoured to suppress, and, if possible to extirpate that detestable sin of swearing and cursing, which is every where so common, and especially among our military men. He often declared his sentiments with respect to this enormity at the head of the regiment, and urged his captains and their subalterns to take the greatest care that they did not give the sanction of their example to that, which by their office they were obliged to punish in others. His zeal on these occasions wrought in a very active, and sometimes in a remarkably successful manner, among not only his equals, but his superiors too.

Nor was his character less conspicuous than his zeal. The lively and tender feelings of his heart engaged him to dispense his bounties with a liberal hand: and above all, his sincere and ardent love to the Lord Jesus Christ, led him to feel, with a true sympathy, the concerns of his poor members. In

consequence of this he honoured several of his friends with commissions for the relief of the poor; and esteemed it an honour which Providence conferred upon him, that he should be made the Lord's almoner for the relief of such.

That heroic contempt of death which had often discovered itself in the midst of former dangers, was manifested now in his discourse with several of his most intimate friends. And as he had in former years often expressed a desire, "that if it were the will of God, he might have some honourable call to sacrifice his life in defence of religion and the liberties of his country:" so, when it appeared to him most probable that he might be called to it immediately, he met the summons with the greatest readiness. This appears from a letter which he wrote only eight days before his death: "The rebels," says he, "are advancing to cross the Firth; but I trust in the Almighty God, who doeth whatsoever he pleaseth in the armies of heaven, and among the inhabitants of the earth."

These sentiments wrought in him to the last in the most effectual manner. But he was ordered to march as fast as possible to Dunbar; and that hasty retreat, in concurrence with the news which they soon after received of the surrender of Edinburgh to the rebels, struck a visible panic into both the regiments of dragoons. This affected the Colonel so much, that, on Thursday before the fatal action at Preston-pans, he intimated to an officer of considerable rank, that he expected the event would be as in fact it proved; and to a person who visited him, he said, "I cannot influence the conduct of others as I could wish, but I have one life to sacrifice to my country's safety, and I shall not spare it."

On Friday, Sept. 20, 1745, (the day before the battle which transmitted him to his immortal crown,) when the whole army was drawn up about noon, the Colonel rode through all the ranks of his own

regiment, addressing them at once in the most respectful and animating manner, both as soldiers and as Christians, to engage them to exert themselves courageously in the service of their country, and to neglect nothing that might have a tendency to prepare them for whatever event might happen. They seemed much affected with the address, and expressed a very ardent desire of attacking the enemy immediately—a desire in which he and another gallant officer of distinguished character would gladly have gratified them, if it had been in the power of either; but they were overruled; and he spent the remainder of the day in making as good a disposition as circumstances would allow.

He continued all night under arms, wrapped up in his cloak, and sheltered under a rick of barley which happened to be in the field. About three in the morning he called his domestic servants to him, of whom there were four in waiting. He dismissed three of them with most affectionate Christian advice, and such solemn charges relative to the performance of their duty, and care of their souls, as seemed plainly to intimate that he apprehended, at least very probably, he was taking his last farewell of them. There is great reason to believe that he spent the little remainder of time, which could not be much above an hour, in those devout exercises of soul, which had so long been habitual to him. The army was alarmed at break of day by a noise of the rebels' approach, and the attack was made before sunrise. As soon as the enemy came within gun-shot, they commenced a furious fire; and the dragoons, which constituted the left wing, immediately fled. The Colonel, at the beginning of the attack, which in the whole lasted but a few minutes, received a bullet in his left breast, which made him give a sudden spring in his saddle; upon which his servant, who had led the horse, would have persuaded him to retreat; but he said it was only a wound in the flesh, and fought

on, though he presently received a shot in the right thigh. The Colonel was, for a few moments, supported by his men, and particularly about fifteen dragoons, who stood by him to the last. But after a faint fire, the regiment in general was seized with a panic; and though the Colonel and some gallant officers did what they could to rally them once or twice, they at last took a precipitate flight. Just in the moment when Colonel Gardiner seemed to be making a pause, to deliberate what duty required him to do in such a circumstance, he saw a party of the foot who were then bravely fighting near him, but had no officer to head them; upon which he rode up to them immediately, and cried out aloud, "Fire on, my lads, and fear nothing." But just as the words were out of his mouth, a Highlander advanced to him with a scythe fastened to a long pole, with which he gave him such a deep wound on his right arm, that his sword dropped out of his hand; and at the same time, several others coming about him while he was thus dreadfully entangled with that cruel weapon, he was dragged from off his horse. The moment he fell another Highlander gave him a stroke, either with a broadsword, or a Lochaber axe, on the head, which was the mortal blow. All that his faithful attendant saw further at this time was, that as his hat was falling off, he took it in his left hand, and waved it as a signal to him to retreat, adding, (which were the last words he ever heard him speak,) "Take care of yourself:" upon which the servant immediately fled to a mill, at the distance of about two miles from the spot on which the Colonel fell; where he changed his dress, and, disguised like a miller's servant, returned with a cart about two hours after the engagement. The hurry of the action was then pretty well over, and he found his much-honoured master not only plundered of his watch and other things of value, but also stripped of his upper garments and boots, yet still breathing;

and adds, that though he was not capable of speech, yet, on taking him up, he opened his eyes, which makes it something questionable whether he were altogether insensible. In this condition, and in this manner, he conveyed him to the church of Tranent, whence he was immediately taken into the minister's house and laid in a bed ; where he continued breathing till about eleven in the forenoon, when he took his final leave of pain and sorrow. His remains were interred the Tuesday following, Sept. 24, at the parish church of Tranent (where he had usually attended divine service) with great solemnity.

When God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

The world beheld the glorious change,
And did thy hand confess ;
My tongue broke out in unknown strains,
And sang surprising grace.

“ Great is the work,” my neighbours cried,
And owned the power divine ;
“ Great is the work,” my heart replied,
“ And be the glory thine.”

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THE
BEST LEGACY,
OR
THE POOR MADE RICH.

(Extracted from an Old Author.)

THE Old Testament is the declaration of the last will of our dying Saviour, touching his unsearchable riches, confirmed by slain sacrifices of Divine institution, sealed with the seals of circumcision and the passover, and enduring in the church until the fulness of time, and the manifestation of himself to Israel in the flesh. See Heb. ix. 20. Rom. iv. 11. 1 Cor. v. 7. This his last will or testament was originally made by word of mouth, but was afterwards committed to writing, so that there was not only a word of the testament to be heard, but a book of the testament to be read by those to whom the legacies are left: see Heb. ix. 19, 20. Thus we have a written will or testament in that part of the holy scriptures, called by the name of the Old Testament.

Christ's new testament is the declaration of the same last will of our dying Saviour, touching his unsearchable riches, confirmed by his own death upon the cross, sealed with the seals of baptism. and the Lord's supper, and to continue for evermore. See Matt. xxviii. 19. 1 Cor. xi. 23—25. Heb. vii. 12. 16, 17. This also was originally made by word of mouth, in the time of his public ministry, wherein he declared his will concerning the great salvation, "which," as the apostle observes, "at first began to be spoken by the Lord," Heb. ii. 3. And it was in like manner afterwards committed to writing; and we have it also a written will or testament, in that part of the holy scripture called by the name of the New Testament.

If we look for the original date of Christ's old or first testament, we find it to be as early as the nature of the thing could bear; being made by word of mouth in paradise, on the day of Adam's fall, "in the cool of the day," Gen. iii. 8.

Some men through an unwillingness to think of their death, do put off the making of their testaments until a death-bed; but so very willing was Christ, the second Adam, to die for us, "that he set his house in order," and so prepared himself for death, that very day wherein the first Adam fell. The business of the great King, and the business of the ruined world, required haste. The whole fabric of the world was, by Adam's fall, so unhinged, that it was hastening to a total dissolution, and mankind about to perish in the ruins; till the second Adam went in, and bore up the pillars of it, in virtue of his death, "to establish the earth again," Isa. xlix. 8. Wherefore, in paradise he made his testament in a few words, containing a disposition of the benefits of the covenant of grace, in favour of poor sinners, Gen. iii. 15.

But who is the executor of this will, and what are the legacies? and who are the legatees entitled to the benefits?

In testaments amongst men, the testator and the executor are always different persons: and it must needs be so, because the testator dying cannot live again to see his will carried into execution; therefore one or more who live when he is gone, must be nominated for that purpose; but here that reason ceaseth. Jesus Christ could well be the executor of his own testament, and needed not to appoint any other to see to that matter, for he was the Lord of life and death, and "it was not possible that he should be holden of death," Acts ii. 24. Though he was really to die to confirm his testament; yet he was quickly to rise again for the effectual execution thereof: accordingly, the apostle observes, that he "was delivered for our offences, and raised again for our justification," Rom. iv. 25. and he "is alive for evermore." Even when he was in the grave he was capable of executing his testament, being God as well as man, having a life which could not be lost, no, not

* **LEGACY**—Whatever is left to another by a will.

LEGATEES—The persons to whom the legacies are given by will.

TESTATOR—A person who makes a will or testament.

for a moment, namely, the Divine life : and the executing of it then, when the human nature was in the state of death, was much the same as his executing it before he had actually assumed the human nature at all.

And that Jesus Christ is really the executor of his own testament, appears from his being constituted by the Father administrator of the covenant of grace to dispense the benefits thereof, as great steward of the house of heaven, and the acts of his administration relate both to this life, and that which is to come ; for he it is that hath the conferring of grace upon sinners, and the conferring of glory on saints ; which acts are the executing of his will or testament, as well as the administering of the covenant ; the former being subordinate to the latter. Meanwhile, it is admitted, that he executes it by his Spirit, and employs ministers of the gospel in the matter. Wherefore, whosoever would have any saving benefit by Christ's testament, or would partake of the legacies therein bequeathed, must come to him to receive them ; since he is the executor of his own will. And, therefore, the constant call of the gospel to perishing sinners is to come to Christ for life and salvation ; and the complaint against those who " forsake their own mercy," is that they " will not come to him," John v. 40. And the whole life of believers must be a " coming to him," 1 Pet. ii. 4. that is, a living by faith in him ; " The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20. whereby they may be daily receiving the legacies, according to their exigences.

But what are the legacies left in Christ's testament, to poor sinners of mankind, his only legatees ?

In the general, there is left to them therein what is sufficient to make them happy for time and eternity : even all the benefits of the covenant of grace, to be received by faith. These are Christ himself, and all things in and with him : " He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?" Rom. viii. 32. and the general clause in the will is, " According to your faith be it unto you," Matt. ix. 29. but as it is impossible fully to reckon up the particulars, let it suffice to point out a few things, as the comprehensive legacies, left by Jesus Christ in his last will and testament, to sinners of mankind.

Legacy 1. His own complete righteousness, to cover us before the Lord, hence called, "The gift of righteousness," Rom. v. 17. as being made over to us in his testament, to be received by faith; in which sense it is said to be revealed unto faith, that is, to be believed or trusted on, and so received and put on, Rom. i. 17. Dying persons sometimes leave suits of mourning to their poor friends, but our dying Saviour left to all his legatees "the garment of salvation, the robe of righteousness," Isa. lxi. 10. "beautiful garments," chap. lii. 1. "white raiment," Rev. iii. 18. as a suit of rejoicing; for that though he was dead, he is alive, and lives for evermore. Our father Adam left us naked to our shame; yet need we not go naked, nor our shame be seen; for, by the second Adam's testament, sufficient clothing is left to our father's bankrupt family; even the robe of his own righteousness: and nothing remains but that we receive it as his legacy to us, and put it on. A holy God cannot admit us into his presence in our spiritual nakedness; the law requires us to appear before him in unspotted holiness of nature, and perfect righteousness of life, as the condition of life: and withal, with a satisfaction to justice, by suffering, because we have sinned. But how can we make such an appearance before him? We can by no means put ourselves in such a condition, by any thing we can do or suffer. Yet our case is not hopeless. We have a good friend, the Lord Jesus Christ, who has left us by testament his perfect righteousness, consisting of the holiness of his nature, the obedience of his life, and the satisfaction made by his death and sufferings, from the womb to the grave; he hath made all these one undivided gift of righteousness, and bequeathed the same to us in his testament, to be received by faith. By means hereof, the most wretched sinner of us all may be beautified in the sight of a holy God, have wherewith to answer all the demands of the law for life, and obtain a full pardon and acceptance with God as righteous in his sight. How shall we escape, if, never claiming this legacy, we trample on the testator's kindness.

Legacy 2. His new covenant interest in God, whereby to render us happy. "I will be to them a God," Heb. viii. 10. Our father Adam left his whole family "without God in the world," Eph. ii. 12. This was an unspeakable loss, a ruining loss: all misery in time and eternity was wrapt up in it. It was a loss that never should have been compensated;

and to us it was irrecoverable. But Jesus Christ has recovered for us the lost covenant interest in God, and bequeathed it to us in his testament; this is a legacy quite beyond our comprehension. Who can conceive fully what is in that, "I will be your God?" Jer. xxx. 22. Surely all blessedness is in it for time and eternity. "Happy is the people whose God is the Lord," Psa. cxliv. 15. Herein is left you peace and reconciliation with God: "Peace I leave with you, my peace I give unto you," John xiv. 27. Adoption into the family of God: "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18. Yea, that you shall have God for your "own God," your own heritage in a joint-heirship with Christ; "If children, then heirs; heirs of God, and joint-heirs with Christ," Rom. viii. 17. "The Lord is the portion of mine inheritance," Psa. xvi. 5. All the persons of the Godhead to be yours; the Father to be "your Father," the Son your Saviour, the Holy Ghost your sanctifier; and all the attributes of God to be employed for your happiness. Nothing on God's part stands between you and all this: nothing can make you come short of it but unbelief. This new covenant interest in God is purchased by the blood of "the everlasting covenant;" it is given over unto Jesus, as administrator of the covenant; and he again hath made it over to you by testament. And what remains, but that you come to the executor, and receive your legacy, by faith? Alas! that any should be found who have no heart to it.

Legacy 3. His Spirit of grace, which we so much need. Hear the words of the testament: "Turn you at my reproof; behold, I will pour out my Spirit unto you," Prov. i. 23. Christ hath the seven spirits of God, even a fulness of the Spirit in himself to communicate; and hath made over the same, by his testament, to sinners of Adam's race; withal, as executor of the testament, he hath made intimation thereof, declaring himself ready to give the Spirit to all that come to him. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit which they that believe on him should receive," John vii. 37—39. O suitable legacy for Adam's children! Here is life for us, life for our dead souls; for his Spirit is "the spirit of life,"

loosing the bands of "sin and death," Rom. viii. 2. How shall dead souls live? Our Lord himself answers that question at large, John vi. showing himself to be that bread which "giveth life unto the world;" that it is by eating this bread souls shall live; that the quickening Spirit is in it, and it is to be eaten by faith. Whither then should the soul go for life, but to Christ, as the executor of his own testament? For as we derived death from the first Adam, so we must derive life from the second ADAM, else we cannot have it. Here is regenerating and sanctifying grace for us, whereby our natures may be changed; the image of God restored in us through grace received, answering to the grace in the Saviour, as the wax to the seal; for all this worketh the Spirit of Christ in those who believe. Here is made over to us grace whereby we are brought to true evangelical repentance, to walk in newness of life, and to mortify the deeds of the body. Here is bequeathed unto us enlightening grace, whereby we may discern our duty, for the Spirit is the Spirit of life and direction, exciting and strengthening grace, which comes by the supply of the Spirit; comforting grace in all trials and afflictions, for he is the Comforter, abiding for ever where once he comes: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," John xiv. 16. and establishing grace, whereby the sinner who has fled for refuge to Christ, is "kept by the power of God, through faith, unto salvation," 1 Pet. i. 5. In a word, Christ having left us the Spirit of grace, in his testament, all grace suitable to our need lies open to us; wherefore, none who hear the gospel remain destitute of grace, but because they will not come to Christ for it.

Legacy 4. A suitable portion of the good things of this life, as infinite wisdom sees needful. "Thou shalt dwell in the land, and verily thou shalt be fed," Psa. xxxvii. 3. Christ in his testament has appointed unto sinners a kingdom, even the kingdom of God, and added these things thereunto. His testament is suited to all our needs, even in temporal things he has seen to our provision and protection, according to the promises made thereon in the covenant. Wherefore, believers may go to Christ for their daily bread, as well as for spiritual benefits; pleading the testament for the one as well as for the other. And to receive the bread and the water in virtue of Christ's testament, will be more

satisfying to a christian, in the exercise of faith, than all the fulness of worldly men can be to them; forasmuch as he thus receives them as the purchase of the precious blood of the testator, and has his Father's blessing therewith.

Legacy 5. Death without a sting. "If a man keep my sayings he shall never see death," John viii. 51. Men in their testaments make provision for the comfortable lives of their legatees; but they can leave them nothing to make death safe and comfortable to them. In Christ's testament there is special provision made for his legatees in death as well as in life: and in the faith thereof the saints have welcomed the grim messenger, dying comfortably in the faith of the sealed testament; "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. xi. 13. Our Lord Jesus Christ, having to encounter death armed with its sting, and that in its full strength given it by the broken law, was perfectly sure of the victory; so, making his testament, he left it as a part of his last will, that sinners of Adam's race should be free from the sting of death, through faith in him. "The sting of death is sin," 1 Cor. xv. 56. Christ hath appeared to put away sin by the sacrifice of himself; he was once offered to bear the sins of many," Heb. ix. 26—28. a precious legacy, which he could well bequeath, because purchased by his own death; and, which he can, and will make effectual, since the fulness of power over death and the grave is in his hand, and he is executor of his own testament. How lamentable is it, that men knowing they must die, should slight the testament, and the kindness of their best Friend appearing here, where none else are capable of helping them.

Legacy 6. Everlasting life on the other side of death. "He that eateth of this bread shall live for ever," John vi. 58. Christ's testament looks not only to this, but to the other world; in it is provision made not only for time but for eternity: he has appointed in it a kingdom, the kingdom of heaven, as an everlasting inheritance for the legatees. This comprehends the happiness of the soul in its separate state, the glorious resurrection of the body at the last day, and the complete happiness of soul and body together, from thenceforth for evermore. The importance thereof, who can express? but, whatever is in it, is in the testament made

over to sinners of mankind: and whosoever of them come to Christ for it shall, upon the ground of his faithfulness, assuredly obtain it.

Come then, thou poor, cast down, trembling sinner, and receive these gracious gifts, bequeathed to thee by Christ. Believe on him as thine own Saviour, and these unsearchable riches shall with him be thine likewise. His righteousness, his new covenant interest in God, the Spirit of his grace, a suitable portion of the good things of this life, death without sting, and everlasting life hereafter, shall all—all—be thine. Then mayest thou cry, “O blessed Testator, this is thy testament, and I, even I, though so poor, am hereby made rich.” “Hath not God chosen the poor of this world to be made rich in faith, and heirs of the kingdom which he hath promised to them that love him?” James ii. 5.



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A CHRISTIAN MEMENTO.

IF use could make a wrong thing harmless, that which I am about to notice would be no evil at all, since it is hardly possible to travel the roads in England, or to pass an hour in the streets of her cities, sea-ports, or great towns, without being reminded of it; nor is the country, indeed, much freer than the town, I mean, from the practice of taking God's name in vain.

It is the custom of many, on very slight occasions, to use such expressions as these: By God! In the name of God! For God's sake! Good God! Lord have mercy! Lord bless me! and the like. Now all this is wrong. That holy name should never be mentioned but on serious subjects, deliberately, and with fear and reverence. Let us not, by thus abusing it, provoke his displeasure, who intends it for higher purposes, even for his worship and praise. Besides, how absurd to call upon Him, nay, to swear by Him, in matters too trifling for us to summon a fellow-creature as aid or witness! It is the practice again, of some, to assert or deny, to jest or wrangle, with most heavy imprecations upon themselves, of which it shall suffice to instance the expression, G—d d—mn me, or a shorter phrase, implying nothing less. Now, what is it to be damned? Is it not to be shut up in despair, separate from God and goodness, from light and hope, and the society of the blessed? No man in his senses could seriously call down on his own head this dreadful vengeance. Then why do it in thoughtless levity? Can this be the part of a rational being?

There is yet another practice, more hurtful than these.

It is to curse others; to fix upon them, in words, and sometimes, (it is to be feared,) too nearly in wish, this same damnation, or, it may be, (with cruel mercy,) only the blasting of eyes and limbs. This is, alas! the common fault of the brave—of those who encounter the dangers of the seas, the edge of battle. But is it manly? is it becoming a brave and generous man, to wish even his bitterest enemy in that state, from which, could he see him in it, and feel the woes he had inflicted, he would instantly give his all to redeem him? Again, what a support in the hour of danger, in the surprise of sudden death, does he lose, who carries in his breast a cursing conscience!

To all this it will perhaps be answered, that no such things are meant—that it is merely an ill *habit*. But how important are *habits*! Have we not every reason to believe, that those habits of the mind and affections (be they good or evil) in which we quit this life, will continue to clothe us in the next, that they will pass with us out of time into eternity, and that in them we shall have to stand as in white raiment, or in filthy rags, as the sheep on the right hand, or the goats on the left, before the Judge of all! What will a man then think of himself, if, trembling at the view of his sins, and earnest (though now too late) to cry for pardon, he shall find that heart can conceive, that tongue can utter nothing better than, G—d—mn me, or, Blast my eyes and limbs for ever?

Reader! (of every class,) bear particularly in mind the solemn injunction, *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain*. Indeed, had there not been this express command, yet knowing that *holy and reverend is his name*, “a pious mind,” (to use the words of a minister of the Church of England, in an address* to the first description of persons I have mentioned) “would naturally be inclined never to express it but for holy purposes, and with reverence.” “How then,” (continues this writer,) “can we account for the frequent use of *God* and *Lord*, and sometimes *Jesus* and *Christ*, by persons that attend the public worship of our Church, and hear the Third Commandment every Sunday? Some who are reckoned religious, not

* “A short Dissuasive from a common Sin, easily avoided,” &c. London, 1808. Sold by *Rivingtons*, and *Hatchard*.

only occasionally use one or more of these sacred names with the word *good*, as a mere expression of surprise, but, seemingly from habit, have adopted a petition of our Church service, when uttering their sudden wonder at any uncommon relation, or their concern on hearing of any calamitous event; while at the moment, they do not even think of God, nor desire at that time his *mercy*; their thoughts being entirely then engaged by what may have excited their unmeaning exclamation. *These things ought not so to be.* Whence then are they so common? The frequency of taking the name of the Lord our God in vain, cannot be accounted for, in my opinion, but from the want of consideration and a vital sense of religion."

The author from whom I have quoted, proceeds to point out how "the sin" under examination "may be easily avoided."

"First," (he says) "let this be considered, that there being neither profit nor pleasure in the commission and practice of this sin, though custom may have introduced the habit, which will require attention and trouble to correct, yet corrupt nature cannot plead any *loss* that can be sustained by a reform.

"Secondly, let relations and friends contribute to check this sin, by reminding each other who may be guilty of it.

"Thirdly, I would impress on the minds of my readers, that whatever steps be adopted as the means conducive to the right discharge of any duty, they should ever be considered as *means only*, which we are bound to take; we should look up to God, from whom cometh every good and perfect gift, for a blessing on our humble endeavours; and we may be assured that if we fervently pray for the Divine assistance through Christ, we shall be heard, and become more than earthly conquerors: we shall obtain victory over our evil habits, and be enabled to encourage others to imitate our example.

"Some perusers of these pages," adds the author, "may soon forget what has been laid before them, and not recollect the warning given them, till that day when *every idle word shall be brought to judgment.* Others, I hope, may profit by these observations; and if but one guilty person should attend to what has been said, and be dissuaded from taking the *Name of the Lord our God in*

vain, I shall think myself rewarded by the knowledge of it, and shall rejoice that my endeavours have not been useless nor without some salutary effect."

Now, Reader, to conclude, if thou hast unhappily contracted this contagion, in whatever degree, and art willing to have thy cure begun, keep this *Memento* by thee. Look at it in the morning, to warn thee; in the evening, to remind thee wherein thou hast offended; and, as oft as thou art conscious of the sin, lift up thy heart to God, and say in secret to Him who hears thy very thoughts: "Lord have mercy upon me, and help me, for Christ's sake." Who knows whether the conviction may not last, till his saving help shall have rescued thee from an evil, which is deplorable for man under any name, and peculiarly disgraceful in the CHRISTIAN.

* * Read Deut. xxviii. 58. Psalm cix. 17—19. Mat. v. 34—37, 44. xii. 35—37. xxv. 30—46. James iii. 1—18. v. 12.

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1828.

No. 10. 13th Ed.

CONVERSION OF
PETER BAYSSIÈRE.

FROM THE
ROMISH CHURCH TO THE PROTESTANT FAITH.
IN A LETTER TO HIS CHILDREN.*

Translated from the French.

MY DEAR CHILDREN—I purpose to give you, in this letter, an account of my conversion to the true Christian Religion—that religion which was established by our Lord and his Apostles, professed by their followers during the first two centuries of the church, and which is now followed by the Protestant or Reformed Christians. I am conscious that neither my abilities nor my education qualify me for this task. A mere mechanic, and possessing but few advantages of education, I find it very difficult to express, as I could wish, the thoughts and feelings which crowd upon my mind. But how great and numerous soever may be the difficulties which I must encounter in

* This Narrative was originally entitled, "A letter to my children on the subject of my conversion from the Romish Church, in which I was born, to the Protestant, in which I hope to die. By Peter Bayssièrre, Montaigut, Department Tarn and Garonne." [France] "As much of the interest of this Narrative," says the Preface to the London edition, "depends upon its authenticity, the reader is referred to the subjoined extract of a letter from the Rev. Francis Cunningham, Rector of Pakefield, dated May 20, 1829, which will probably remove any doubts on the subject.

"..... The autograph of Bayssièrre's letter I saw when I was in the South of France, in the year 1826. It had just then been received by M. Audebez, the minister of Nérac; who, as appears by the Tract, was well acquainted both with Bayssièrre and his circumstances. Confident of the genuineness of the account, I am very glad it has been published in French, and translated into English. It cannot but be interesting and profitable to all lovers of the truth."

"FRANCIS CUNNINGHAM."

such an undertaking, I am impelled to it by the tender affection I bear you, and by the earnest desire and hope of being useful to you. May God be my helper; may he not suffer me to be deterred by any obstacle; and may he grant me the blessing of accomplishing that which I consider as a sacred duty.

It is my imperative duty to make you acquainted with the real motives which have produced the most important, solemn, and decisive step in my life.

It is my duty to give glory to God for the unspeakable mercy which he has deigned to show me, in calling me from darkness into his marvellous light; in opening to me the treasures of his infinite compassion, and in giving me the hope of salvation by faith in his Son, who only "has the words of eternal life," being alone "the way, the truth, and the life."

It is my duty to endeavor to render my experience profitable to you, to show you the path by which it has pleased God to lead me to truth, and to the fountain of living waters; and above all, to labor in prayer for you, that you may be partakers of the peace and joy with which my spirit is filled, under the influence of his blessed word.

May this paper, my dear children, by the blessing of God, contribute to the triumph of the Gospel, and to the glory of our great God and Savior Jesus Christ, by filling your hearts with the love of truth, and by leading you in the way of true religion.

It was in the thirty-third year of my age, in the present year, (1826,) that I openly embraced and professed the Protestant religion, after having given it the most serious and attentive examination, and being convinced that it was indeed the true religion of Christ, agreeable in every respect to the revelations of his Gospel.

Like you, my dear children, I was born in the Romish Church; but birth has, in fact, very little to do with religion; the utmost that it can effect is to predispose the mind, or to serve as a pretext to timid, interested, or indifferent persons, to justify their external adherence to a form of worship in which their hearts do not unite.

As our Savior declares to his disciple Peter, it is not flesh or blood that can make known to us the true God, the

Creator, Preserver, and Savior of men. Faith, through which alone we can become children of God and true members of the church of Christ, is a gift of the Holy Spirit, and by no means transmitted to us with our existence by our parents. St. John teaches us this, when he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I John, 12, 13.

Thus you see that we are neither Catholics nor Protestants by birth; and it is a great error for any one to feel himself bound to either church, because he has been born within its pale. Religion, like every thing else, must be studied and examined; and no one is truly a member of a church, further than as he understands and acknowledges its doctrines. His adherence on any other ground only proves him credulous, ignorant, and superstitious; the slave of prejudice and habit.

As for me, my children, although born in the Romish Church, I can assure you that I never participated in its belief. It would be foreign to the end I have in view, to relate here the various circumstances of my childhood and youth, which preserved me from being brought into the bosom of the Catholic Church by the usual rites and ceremonies. God so ordered it, that I made no vow by which *I might** have afterwards felt myself bound to the Church of Rome.

Unknown to me, that is, at an age when I could have no

* "*I might have*," &c. but I am far from supposing that I *ought* to have felt myself indissolubly tied to the Roman Catholic Church by any sacrament that I might have received, or by any engagement that I might have entered into: on the contrary, I lay it down as an incontestible principle, that every vow and every oath are null, and neither can nor ought to bind any one to a church in which he has discovered errors, or doctrines and habits opposed to the word of God, and contrary to his own conscience. Truth alone, and the full conviction of truth, constitute a tie which can inviolably connect us with any church whatever. From the moment that this conviction no longer exists, and that error is discovered, it is an imperative duty to abandon a mode of worship which does not accord with our true sentiments; and he who perseveres against this conviction becomes a hypocrite, contemptible in the eyes of men, and condemned before God.

idea of what was done to me, I was doubtless received into the Church by the usual ceremony; but as this act was performed without any consent or co-operation on my part, I have never regarded it in the light of an engagement to the Catholic Church.

With regard to what is called "the first communion," (which is considered as the public ratification and confirmation of the vow of my parents,) this I never received in the Romish Church, nor did I receive what is called the Sacrament of Confirmation.

Before I could be united by the sacred bond of marriage to your virtuous and beloved mother, it was necessary that I should confess. This I did with extreme reluctance, feeling that nothing could be at once more absurd, more tyrannical, or more degrading, than to oblige a man to prostrate himself at the feet of a priest, a mortal, a sinner, a child of corruption like himself, and there to make confessions to him, which offended Deity alone could have a right to require; and to receive absolution from him for faults with which he had no concern. I could not, however, marry without confession, and therefore I was obliged to submit; but no power on earth could have constrained me to go further. The Sacrament, as the Roman Catholics receive it, had, from infancy, excited in me feelings of disgust. My mind had always revolted at the idea, that the great God of Heaven could allow himself to be *eaten* by his creatures in the form of a little flour. Under various pretences, therefore, I contrived to avoid the ceremony, and obtained the nuptial benediction without it.

The Lord, who never leaves himself without the witness of his numerous mercies to us, even when we are offending him in so many ways, was pleased to bless our marriage. Your birth, my dear children, crowned our joy, and left us nothing to wish but to see you grow and prosper, and to devote ourselves to your happiness. Alas! little did we suspect, whilst thus delightfully engaged, that this joy was to be so soon disturbed, and that death would deprive us of her who had given you birth. But our Great God, whose ways and whose designs, though often inscrutable, are always full of wisdom, saw good to separate us;—you from a tender and excellent mother, and me from a beloved companion and inestimable friend. She died February 11,

1821, after a few days' illness, leaving me in a state of affliction which it would be in vain to attempt to describe.

Nevertheless, terrible as was the stroke, and heart-rending as was the separation, I can now acknowledge, my children, that it was a salutary chastisement, sent by sovereign love; and one of the links of that chain of Providence by which the Lord saw good to deliver me from the miserable state in which I was then living; and to lead me to the fountain of grace and true peace.

In fact, the death of your poor mother gave rise to a train of circumstances, which, by drawing my attention to subjects that I had hitherto totally disregarded, and by exciting in my mind a degree of energy of which I could not have supposed myself capable, ended by engaging me most unexpectedly in the serious study of religion. The particulars I am about to give you respecting these things, will convince you that God can overrule the wickedness of men for good, and will show you that a Romish priest was the means of directing me to *the way*, (I mean the perusal and free examination of the word of God), which led me, eventually, to the Protestant church.

Your mother's funeral was conducted with Catholic ceremonies, and, according to my means, I spared nothing to honor her remains. I likewise consented, either from conformity to custom, or from a wish to please my relatives, who were influenced by the fear of purgatory, or perhaps from participating myself in the false notion that bought prayers can mitigate the sufferings of the dead—from one or all of these causes, aggravated by the sorrow which filled my heart and inflamed my imagination, I consented to the performance of the nine customary masses for the rest of the soul.

The priest to whom I first went, told me that he was too busy to undertake the whole, but that I might depend upon him for three. From him I went to another, who engaged to say the remaining six, and did so without delay. Sunday after Sunday, for a considerable time, I went to the first, to inquire whether my three masses would be said in the following week. He always found some excuse, saying that "there were others more urgent than myself—that he was previously engaged—that he had undertaken more than was in his power to perform, &c.

From February to June, I was thus put off under various pretexts. Worn out, at length, by so many fruitless efforts, I resolved to put an end to them, and mentioned the subject to your aunt, your mother's sister, expressing to her my extreme annoyance. She asked me if I had offered the priest the amount of the masses which he had promised to say? "No," I said, "the idea never occurred to me; but even if it had, I should not have dared to do it, for fear of offending him. It is not usual," I added scornfully, "to pay before one is served. No one ever pays me for a saddle before I make it." "No matter," replied your aunt, "my advice to you is to return to the priest, and offer to pay for the masses which you have ordered."

I did as she advised me, and this time my request was favorably received. The priest seized the six-franc piece which I laid on the table, looked at me and said, "Do you wish me to say six?" "No," I replied, with a feeling of indignation which I could hardly repress—"No, Sir, I only want three. Return to me the rest of the money; poor folks cannot afford to spend so much at once."

I left the priest, thoroughly ashamed of having contributed to gratify his cupidity, and very much disposed to think the religion we were taught was nothing but a tissue of fables and impostures, to which the thirst of gold and silver had given birth. I cannot tell you all the sad and painful reflections that occupied my mind during the remainder of that day; I was overcome by them, and rejoiced to see the night, hoping to find relief in sleep. I went to bed, but could not close my eyes. Still haunted by the remembrance of what had so disgusted me, a multitude of thoughts crowded on my imagination. I knew that the priests claimed the word of God as their authority for all their doctrines and ceremonies, which word I also knew was contained in the Old and New Testaments, although, to my misfortune, I did not then regard them as a divine revelation. In fact, I believed no more in the Holy Bible *as the word of God*, than I did in the doctrine of purgatory; still I felt a desire to search and to ascertain whether this *lucrative* doctrine was contained in the Gospel, and in what manner it was there established: at the same moment I recollected that there was, on the chimney-piece of my room, a New Testament, in which I had learnt to

read, but which I had never opened since I was nine or ten years old. I jumped out of bed, and hastily dressing myself, resolved to begin, without delay, my researches on the subject of purgatory.

With this sole object in view, I read through the Gospels, the Acts of the Apostles, the Epistles, and the Revelation of St. John; confining my attention exclusively to those points that tended either to establish or controvert this doctrine. This perusal of the New Testament, which, from my eagerness to satisfy my curiosity and resolve my doubts, I accomplished without once stopping, except for refreshment, proved to me that the doctrine of purgatory was not to be found in the Gospel, but must have been derived from some other source.

Indeed, my dear children, I did not find a single passage which established it, either directly or indirectly: on the contrary, I was struck with many declarations completely opposed to it. Thus I read in St. Matthew: "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46. This absolutely destroys the idea of any intermediate abode between heaven and hell.

I read the song of Simeon, by which it clearly appears that the good old man had no idea that he was to stop in the road to heaven, or that he would have to undergo any *purging fire* before he could get there; for he exclaims, holding the infant Jesus in his arms, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," &c. Luke, 3: 29, 20.

I read the promises which Jesus made to the thief on the cross, when he said to him, "Lord, remember me when thou comest into thy kingdom." Luke, 23: 42, 43. If there were such a place as purgatory, and if any one were likely to be subjected to its fires, surely it would have been this malefactor, condemned by human laws, and probably guilty of many crimes: yet our Savior replies, "Verily, I say unto thee, *to-day* thou shalt be with me in Paradise."

I read in the Epistle of St. Paul to the Romans, that "there is now *no* condemnation to them which are in Christ Jesus." Rom. 8: 1. A doctrine altogether opposed to that of purgatory, which teaches that Christians are,

after this life, subjected to a process of torments, before they are free from condemnation.

I read in the Epistle to the Hebrews, that "it is appointed to men once to die, but after that the judgment," (Heb. 9 : 27,) which clearly proves that the destiny, both of the bad and good, is irrevocably fixed from the moment of their death; and that there is no purgatory, from which masses, prayers, or rather gold and silver, can deliver any one.

I read also in the first Epistle of St. John, that "the blood of Jesus Christ, the Son of God, cleanseth us from *all* sin," (1 John, 1 : 7,) which excludes all other kinds of purification, and formally contradicts the doctrine of purgatory. Finally, I read in the book of Revelation, that "blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Here is another declaration which confirms what the preceding and many other passages establish in so convincing a manner. Not having discovered a single text of the New Testament which told in favor of purgatory; but, on the contrary, having observed and meditated on those which I have quoted, and many other equally opposed to this doctrine; I was fully persuaded that it never had been thought of by the writers of the Gospel. You may easily believe, my dear children, that this discovery in no way tended to strengthen the bonds which held me to the Romish Church, nor to confirm me in their faith.

Still, however, I was dissatisfied, and still longed to know positively *from whence* the priests had derived their vain system. This desire filled my mind for some days, and at last it struck me that *the Pope* must have been the inventor of it. I then naturally began to wish to discover *who* the Pope was, and what right he had to impose such a doctrine. I had often read and heard, both in conversation and from the pulpit, that St. Peter was the chief and head of the Apostles; that he had been the first pope at Rome; and that all succeeding popes had inherited his rights and prerogatives.

I conceived a wish to know what the New Testament said upon this subject, and I immediately undertook a

second perusal of it; in the same state of mind as before, that is to say, absorbed by one sole object, and having nothing in view but to find out whether St. Peter had really been set over all the other apostles, and placed at Rome as head of all the Churches.

This examination, which was pursued with a degree of attention of which I should now be scarcely capable, ended in convincing me that the supremacy of St. Peter was no better established by the New Testament than the first doctrine which I had sought for, and that undoubtedly the papacy was without scriptural authority.

I found in St. Matthew the *calling* of Simon, who was afterwards called Peter; (Matt. 4 : 18, 19, 20 ;). but it did not appear to me to differ from that addressed to Andrew his brother, and all the other Apostles.

In the tenth chapter of the same Gospel, I also observed that the first *mission* which Jesus Christ gave to his apostles, was given to all, without any particular prerogative to Peter. It is true that Peter is the first named, but this is merely an accidental priority, which implies neither distinction nor superiority; one must have been mentioned first. I made the same observation on the last mission which they received on the day of their Master's ascension, and which is related by St. Matthew, 28 : 19, 20 ; by St. Mark, 16 : 15, and in the Acts of the Apostles, 1 : 8. This mission, though variously expressed in the three places, is the same in substance. It is given indiscriminately to all, the promises by which it is accompanied, are for all; and on all, the same powers are equally conferred.

The 18th and 19th verses of chap. 16, of St. Matthew, where it is said, "Thou art Peter, and on this rock I will build my church," startled me for a moment, and I was on the point of mistaking the true meaning of this declaration. But having reflected that Jesus Christ asked the question in the 15th verse, of *all* his disciples, and that Peter expressed the sentiment of *all* in his animated reply in the 16th verse, I considered that the words which Christ addressed to Peter, were applicable to all disciples; and that no supremacy; could be attributed to him from this passage, more than from any of the preceding.

I was confirmed in this opinion, when I read in the

Gospel of St. John, that Jesus, *speaking to all*, had made them nearly the same promise: "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained," (John, 20 : 23 ; and also by what St. Paul says to the Ephesians, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Ephes. 2 : 20, 21.

I was still more strengthened, when I found in the Revelation, that St. John says, "the wall of the city had *twelve foundations*, and in them the names of the twelve apostles of the Lamb." Rev. 21 : 14.

By these passages, and many others which I think it unnecessary to quote, I discerned that Jesus Christ is the true *foundation*, the *corner stone* on which the Christian Church rests : that all the apostles and prophets are indeed mentioned as its foundation, but only because all their doctrines refer to Him ; and I was convinced that St. Peter was in no degree more distinguished or more elevated than his fellow-laborers. Although I did not then understand, at least not so fully as I do now, the evangelical meaning of the 18th and 19th verses of chap. 16 of St. Matthew, yet I was persuaded that the papacy or sovereignty of St. Peter could not reasonably be deduced from them.

Finally, my conviction that St. Peter was not above the other apostles, was completed by observing what he says himself in his first epistle, "The elders which are among you, I exhort, who am *also an elder*," (1 Pet. 5 : 1 ;) by what St. Paul says to the Corinthians, "I was not a whit behind the very chiefest apostles," (2 Cor. 11 : 5 ;) by noticing that St. Paul, according to his own account, "withstood him to the face, because he was to be blamed ;" (Gal. 11 : 11 ;) and that he severely and publicly reprehended him, because "he constrained the Gentiles to be circumcised ;" by seeing how the common disciples of the church of Jerusalem made no scruple of reproving Peter, because "he went in unto men uncircumcised, and did eat with them, (Acts 11 : 3 ;) how they required from him an explanation of his conduct, and how the apostle hastened to justify himself, by relating to them exactly how the thing had happened. Finally, by observing that "when the

apostles which were at Jerusalem heard that Samaria had received the word of God, *they sent* unto them Peter and John." Acts, 8: 14.

"There can be no doubt," thought I, as I perused and re-perused all these testimonies, "that Peter was in every respect equal to the other apostles; that he had no superiority nor jurisdiction over them. Had he been, had he thought himself, or had others thought him, the prince of the apostles and sovereign pastor of the church, would he have called himself an elder like unto the other elders? Is it possible that St. Paul would have declared himself to be 'not a whit behind him;' that he would have 'withstood him to his face,' and blamed him publicly? Is it probable that mere believers, common members of the church, should have ventured to dispute with him, to require an explanation of his conduct, or that he should have thought it necessary to satisfy them by giving one?*" Is it likely that he would have been sent by the other apostles, or have received their orders, when it would have been his part, had he been their chief, to command and to send them?"

I needed no more evidence to be thoroughly convinced that all which is taught by the Romish church of the supremacy of St. Peter, and of the sovereignty of the popes, his pretended successors, was a fable destitute of the slightest foundation; at all events, a doctrine no more to be found in the Gospel than that of purgatory.

If I were surprised at this, I was no less so when I observed, that in the whole New Testament there was not one word which gave reason to imagine that St. Peter had ever preached, or had even ever been, at Rome, where the Roman Catholics assert, and believe as an article of faith, that he was the first pope. The Acts of the Apostles maintains the most profound silence on this subject, and affords no ground whatever for the supposition. All the Epistles leave it equally in darkness. Those of St. Paul to the Galatians, to the Ephesians, to the Philippians, to the Colossians, the second to Timothy, and the Epistle to

* The popes, his pretended successors, have not been so obliging; they have been always solicitous to make their authority felt.

Philemon, all written from Rome at different periods, and that to the Hebrews, written from Italy, make no mention of Peter's being there. In the last four, the apostle speaks of his companions in suffering, in labor, and in the work of the Lord, but says not a word of Peter as being with him. Undoubtedly he would have mentioned him, as he mentions Tychicus, Onesimus, Aristarchus, Demas, Prudens, Livius, Claudia, &c., had he been at Rome; but neither his name, nor any allusion to his abode in the capital of the world, is to be discovered in any part of St. Paul's Epistles. In my opinion, there is no proof of his ever having been there, much less of his having held the bishopric. Finally, his own two Epistles furnish no evidence for such a supposition: the first, and, in all probability, the second also, is written from Babylon, (1 Pet. 5 : 13,) and addressed, not to the Romans, but "to the strangers (that is to say, the converted Jews) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:" (1 Pet. 1 : 1,) countries, where it would appear that he exercised his ministry, after having for some years preached to the church at Antioch.

Thus, my children, I discovered that these two primary doctrines of the Romish church, viz. purgatory and the supremacy of St. Peter, had not, at any rate, been inculcated by the writers of the Gospel. I cannot tell you what interest I felt in the new ideas I had acquired. The New Testament, which I was still far from regarding as a divine revelation, appeared to me a collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artizan like myself, it was at the same time so attractive to me, that I was induced to continue my researches.

I have already mentioned to you, my dear children, the invincible repugnance which I had always felt to receiving the sacrament as administered in the Romish church. I have said that nothing in the world could have forced me to this act, by which it is profanely pretended that the *creature* EATS *his Creator*!! I could never even think of it without shuddering. This doctrine, which asserts that Jesus Christ is present in body and in-spirit in the consecrated wafer; and that every communicant is actually nourished by his flesh and blood, is, of all the tenets of popery, that which contributed the most to alienate me from the Christian reli-

gion, to which I attached it, and to drive me into infidelity.

This, therefore, now attracted all my attention; and again I began to read the New Testament, entirely occupied, as previously, by the one object which I had in view.

I found nothing in the three Gospels of St. Matthew, St. Mark, or St. Luke, which gave me the least reason to suppose that their author had recognized the real and corporeal presence of Jesus Christ in the sacrament of the holy supper. The words of the institution, as related by the first, (Matt. 26 : 26, 27, 28,) by the second, (Mark, 14 : 22, 23, 24,) and by the third, (Luke, 22 : 19, 20,) these words, reported with slight variations by the three Evangelists, and which I took great pains to collate and compare, conveyed no other idea, than that of a *commemorative ceremony*, designed to preserve and call to remembrance the sufferings, the passion, and the death of Christ. In my then wretched condition of unbelief, the magnitude, the sanctity, and the power of the sacrament did not strike my mind; but excepting that, I imbibed from the consideration of these passages the views which I still hold. So far, then, I had not discovered the doctrine of the real presence; but I thought I *had* indeed found it specifically established when I read these words, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying, how can this man give his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John, 6 : 51—56. These words appeared to me to be undoubtedly the foundation of the Romish faith on this head. I even thought that the writer of them had the establishment of this doctrine especially in view. At that moment I was tempted to stop, and to carry no further my researches on a doctrine which I thought I had found clearly set forth, but the absurdity of which had never appeared to me so palpable. I then felt an utter disgust toward the Gospel; nevertheless, internally spurred

on by an invisible power, which was then unknown to me, but which I now recognize to have been the Holy Spirit, the author of all divine revelation, and attracted, as it were, in spite of myself, by the Spirit of God, who graciously purposed to teach me to appreciate, and in time to receive the truth of His Word; I resumed my New Testament, which I had for a moment thrown aside, and re-commencing the perusal of the sixth chapter of St. John, I read it to the end, which I had not done before.

When I reached the sixty-third verse, I was struck as by a flash of light, which instantaneously discovered to me the mistake that I had at first made in the meaning of the six verses transcribed above, and imparted a new value to the Gospel. When I read, "It is the Spirit that quickeneth, the flesh profiteth nothing—the words that I speak unto you, they are Spirit, and they are Life," (John 6 : 63,) I had, as it were, the key of the chapter, and no longer discerned in it the doctrine of the real presence. I perceived that it in no way referred to swallowing and digesting, with our corporeal organs, the body and blood of Christ: I saw that the expressions of eating and drinking were used figuratively; and that they really signified nothing but knowing Christ, coming to him, and believing in him, as it is explained in the thirty-fifth verse of the same chapter, where Jesus Christ says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

It was, then, as clear to me as the day, that Jesus Christ used the terms *eating* and *drinking* only in a spiritual manner; and (as I now understand them) as referring to that faith, which, while it is living and active in our hearts, unites us to him in an inexplicable manner, and clothes us in his merits, at the same time that it purifies and sanctifies our views, our sentiments, and our desires. After having thus discovered my error, I found myself more than ever inclined to persevere in my reading, and to search and see whether the doctrine of the real presence would not be better established in the subsequent parts of the book. The further I advanced, my dear children, the more reason I had to be convinced, that neither Jesus nor his Apostles ever intended to convey such an idea. I should be too tedious, were I to point out to you all the passages which I found expressly

contradictory to this revolting tenet ; it will be sufficient to quote a few.

I found in the Acts, that the Apostles saw Jesus Christ ascend on high, carried upward by a cloud which concealed him from their sight, and that two angels appeared and said unto them, "Men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, in *like manner* as ye have seen him go into heaven." Acts, 1 : 9, 11. "There never was a priest," said I, "there never was a Roman Catholic, administering or receiving the Sacrament, that ever saw Christ descending from heaven, in this manner, to enter into the bread. Nevertheless, the angels declared, that he should descend from heaven in the same manner as he went up into heaven."

I found in the same book, "that the heavens must receive Jesus Christ till the time of the restitution of all things." Acts, 3 : 21. "He is then," said I, "no longer corporeally on the earth." I found in the Epistle to the Colossians, that "Christ sitteth on the right hand of God;" (chap. 3 : 1;) from whence I drew the inference, that he certainly cannot be actually present on so many altars, or in so great a number of wafers, as the doctrine of the real presence necessarily supposes.

I found in the Epistle to the Hebrews, chap. 9 and 10, the strongest declarations, not only against the real presence, but against the whole system of the mass, by which it is pretended daily to renew the passion and sacrifice of our Savior. When the apostle says that "Christ is entered into heaven itself;" (Heb. 9 : 24;) when he says that "unto them that look for him shall he appear the second time without sin unto salvation;" (ver. 28;) lastly, when he says it is the will of God to sanctify us "through the offering of the body of Jesus Christ once made," (chap. 10 : 10,) and that "this man, after he had offered one sacrifice for sins, for ever sat down at the right hand of God," (ver. 12,) having "by one offering perfected for ever them that are sanctified," (ver. 14,) it appeared to me to prove, with the most unanswerable evidence, that the doctrine of the real presence, and all connected with it, was as far removed from the creed of the apostle as the east is from the west, or as heaven from hell.

Finally, my dear children, the very words of the institution of the Lord's Supper, related by St. Paul, 1 Cor. 11, and to which I paid particular and repeated attention, did not leave a shadow of doubt on my mind that the doctrine of the Romish Church, on the subject of the Eucharist, is utterly devoid of any foundation in the Gospel, and must consequently have been derived from some other source. In fact, all that our Savior says on the occasion of instituting the Lord's Supper, clearly shows that it was a *memorial of himself* which he established, and which he wished to leave behind him. After having taken, blessed, and broken the bread, he commands that it should be eaten *in remembrance of him*. Having given them the cup to drink, he adds, "This do ye, as oft as ye drink it, *in remembrance of me*." The words, "this is my body—this cup is the New Testament in my blood," appeared to me only what they really are, figurative expressions, signifying that the bread *represented* his body, and the wine his blood. These words do in no degree change or modify the principal idea, that of *commemoration*, which runs throughout this action of our Lord.

Had it even been possible that these words had deceived me, had I taken them in their literal meaning, I should soon have been undeceived by those which immediately follow, which in themselves utterly overthrow the doctrine of the real presence, and the whole system of the mass. These are the words, "As often as ye eat this bread and drink this cup, ye do *show* the Lord's death *till he come*." 1 Cor. 11:26. After this declaration, connected with so many others, what further proof was wanting that St. Paul never believed that the bread and wine contained the actual body of Christ? I clearly saw that in this passage he meant that it is really bread we eat, and wine we drink, in the sacrament, and not the actual body and blood of the Son of God. I perceived that he taught that the Lord is not actually present in that ceremony according to the sense of the Romish Church, because he distinctly says, "that by participating in it, we do *show* the Lord's death *till he come*."

In short, I was convinced that, according to St. Paul, it is not the body and blood of Jesus Christ that the priests hold in their hands, and which they offer as a sacrifice in the mass.

Here, my children, I suspended my researches, convin-

ced, as much as it is possible to be convinced of any thing, that the doctrine of transubstantiation is not to be found in the New Testament. I concluded that it must have the same origin as those of the papacy and of purgatory.

Diverted as I had been from my usual occupation, during the time that I had thus devoted to study and meditation; obliged to maintain myself and you by the sweat of my brow, and having no other immediate subject of perplexity, I returned to my daily labor, and discontinued the perusal of the Gospel. My New Testament had certainly gained much in my esteem; but without stopping to consider exactly in what way I valued it, I think I may say that it was *not* as containing the Word of God, and the knowledge which is unto salvation.

Thus not being really or heartily interested in it, I replaced it a second time on the spot it had so long occupied on the chimney-piece of my room, and eighteen months or two years passed without my thinking of consulting it anew.

During this period I married again: your tender age, and the care you required, which my business and absence prevented my giving you, were the motives which induced me to take this step. God in his fatherly kindness mercifully directed my choice, though I had never thought of asking him to do so; and you have found a second mother in her who has ever been to me the most estimable and best of friends. During this period also, I thought more of religion than ever before. Though I had read the Gospel only to satisfy my curiosity on the three points of doctrine that I have mentioned, and although my attention had been exclusively directed to these points, it is probable, notwithstanding, that I had almost unconsciously imbibed some of the impressions which the Word of God is calculated to produce, and that even then I was in some measure under its secret influence. One thing I am sure of, that from that time some idea of religion, although then comparatively vague and confused, never left me; I frequently caught myself musing on the origin of the universe, on the vicissitudes of nature, and on the future condition of those numerous beings, who are seen for a short time on the earth and then disappear. My own destiny, also, frequently engaged my thoughts. But I was far from referring it to Him, on whom I now see that it entirely depends. In all these thoughts

God was excluded from the place he ought to have held. With nothing but false and uncertain notions of Him, I was far indeed from regarding Him as the vivifying principle, which, to the eye of the Christian, animates and embellishes every thing, and as that pure light "which lighteth every man that cometh into the world."

I am bound to tell you, my children, what was the real state of my soul at that time. I was in so deplorable a condition of blindness and ignorance, that sometimes I thought there was no God, but that he was an imaginary being; and sometimes confounding Him with the works of His almighty hands, I attributed divinity to the material world. "The fool hath said in his heart, there is no God," and I dare not deny that these words of David were for a long time, and even perhaps at the period of which I am speaking, applicable to me. But while I acknowledge that the natural corruption of my heart, and the bad books I had read, were in part the causes of the sad state I have described, I cannot help also attributing the greatest part of them to the *abuses*, the *superstition*, and the *errors* which disfigure Christianity in the Romish Church, and which had so disgusted me that they had driven me into total infidelity.

Such, then, being in fact my religious state, you may well believe, my children, that I was not happy; for it is impossible to be so without trusting in God, who is the source of supreme good and true peace. I was assiduous in my occupation; I frequented the society of my friends; but my heart, empty and incessantly craving after something which I could not obtain, was never content. My mind, restless and agitated, could no where find an object to fix and satisfy it. Listlessness followed me every where, and seemed to increase upon me. O how unhappy, and how pitiable are those, who are, as I was then, without God, without Christ, without hope in the world!

I was in this wretched state when it pleased God to have pity upon me, and to cause a ray of light to penetrate my mind. One evening, after the labors of the day instead of going as usual to the club which I frequented, I went alone upon the public walk, where I remained till the night was far advanced: the moon shone clearly and brightly; I had never before been so struck by the magnificence of

the heavens, and I felt unusually disposed to reflection. "No," I said, (after contemplating for a long time the impressive scene before me,) "no, nature is not God," (for till then I had entertained this opinion,) "God is certainly distinct from nature: in all this I can only recognise a *work* replete with harmony, order, and beauty. Although I cannot perceive the Author, whose power, intelligence, and wisdom are every where so strongly imprinted on it; still, both my reason and my feeling combine to convince me of his existence."

This conclusion, which I sincerely adopted, was the result of the reflections in which I had been that evening absorbed.

Some days after this, the examination of a watch, its springs, its various wheels, and its motions, brought me afresh to the same conclusion; and for ever confirmed me in the belief of a God, the Creator of all things. If this watch, I argued, could not make itself, and necessarily leads us to suppose an artist who made each part, and so arranged the whole as to produce these movements—how much stronger reasons have we for concluding that the universe has a Contriver and Maker?"

I was no sooner fully satisfied of the existence of a God, than I trembled at the thought of his attributes, and my relationship to him. The sense of my unworthiness and sinfulness deeply affected me. When I called to mind the many years I had passed in forgetfulness of this great God; in indifference to, or in a culpable unbelief of his existence; I felt that I must indeed be, in his sight, the most ungrateful, and the most sinful of his creatures. My next feeling was an anxious desire to amend my conduct, and I determined to lay down such a plan for my future life, as I hoped might not be unworthy of that Being whose eye I then felt was upon me. After having made many efforts to recal the best maxims of wisdom and rules of virtue that I had met with in the course of my reading, I at length came to a resolution of examining what moral precepts the New Testament might contain, and whether it might not afford me the rules I was seeking for the regulation of my conduct.

This was the motive which brought me again to the New Testament, and induced me to undertake a fourth time the perusal of it. I wish it were in my power to recount to

you, my dear children, all the effects that the eternal word of God produced upon my heart ; for from that time I recognised it to be, what it is in fact, the revelation of sovereign wisdom ; the genuine expression of the divine will ; the message of a tender and compassionate father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in Him. I wish I could retrace all the impressions that this divine message produced on my mind, the vivid emotions I experienced, and the thoughts and feelings (never, I trust, to be forgotten) excited by that reading.

I was like a man born blind, who should suddenly recover his sight in a magnificent apartment, splendidly illuminated. My feelings at least corresponded with those of a man under such circumstances, were they possible. How glorious was the light of the Gospel to me ! I sought for morality, and I found *there* the most simple, clear, complete and perfect system of morality that could be conceived ; and *there* I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a laborer, a man, a reasonable creature : my duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept ; not one precept unaccompanied by a motive ; and no motive that did not appear to me to be dictated by reason, or enforced by an authority against which I felt that I had nothing to object. I observed two kinds of precepts, which, though tending to the same end, i. e. perfection, produced a different effect upon me. The *positive* precepts presented to my mind an idea of the high degree of holiness at which that man would arrive who could keep them without a single violation. The *negative* precepts, by leading me to a close self-examination, impressed me with a deep sense of my corruption, and convinced me that the authors of them must have possessed a profound knowledge of the human heart in general, and of my heart individually.

“ Who then,” said I, “ were the writers of this book ? ” And when I reflected that they were poor uneducated mechanics like myself, the question immediately presented itself—how could fishermen, tax-gatherers, and tent-makers,

acquire such extraordinary sagacity, penetration, wisdom, and knowledge? "Ah," I exclaimed, "this is indeed a problem, which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that all they wrote was divinely inspired." Such, my children, was my conclusion after this examination of the morality laid down in the Gospel.

Thus I recognised the divine origin of the New Testament, and took my first step toward Christianity.

When I had once acknowledged the divine origin of the *morality* of the Gospel, reason and personal experience combined to convince me of the truth and divine source of the *doctrines* on which it was founded.

"If God inspired the Apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings he would leave them to themselves, and permit error or imposture to be mixed and confounded with truth?" No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the Gospel are divinely inspired, so, likewise, *must* be its doctrines." This reasoning appeared to me incontrovertible, and I received with full conviction the whole contents of the New Testament, as dictated by the Spirit of truth.

From that time Jesus Christ, his history, his divine character, his miracles, the end for which he came into the world, his sufferings and death, attracted and absorbed my whole attention. At the account of his passion, which, till then, I had read with indifference, my heart was melted, and my eyes overflowed with tears. In short, I found and felt such a suitableness between the wants of my sinful soul, destitute as it was of all peace and comfort, and the work which the Savior had accomplished by his death on the cross, that I no longer doubted that the promises of the Gospel were personally addressed to me. I believed that Jesus Christ had offered himself a sacrifice for me, and for me individually—to expiate my sins, and to reconcile me unto God; and from that moment I have enjoyed an inward peace, the source of which I believe to be faith in Christ alone—a peace which the world can neither give nor take away, and which, as I myself have frequently

experienced, is alone able to support and strengthen us through all the sufferings and afflictions of life.

In this manner you see how, a sinner and prodigal as I was, our heavenly Father met me, and received me to the arms of his mercy; how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace that has accomplished all in me. He it was who began, who carried on, and who, I trust, will perfect this work of salvation.

Without his intervention, that is to say, without the aid of his Spirit operating upon my heart, it never could have experienced a *real* conversion. To him also do I ascribe, with gratitude, my admission into the Protestant church, of which I have now the privilege of being a member—as I shall proceed to tell you.

Having found, as I have already said, peace and joy in that word of God which I had received with my whole heart, I immediately felt the desire and the need of intercourse with Gospel Christians; I was convinced that such there were, because the Savior has promised “that the powers of hell should never prevail against his church.” But not finding them in the Roman Catholic church, which presented to me nothing but a religion of tradition, equally degenerate in doctrine and worship, I was greatly at a loss where to find the real Christians for whom I was in search.

For the first time in my life the thought occurred, Is it possible they may be among the Protestants? But instantly I repelled an idea which early prejudice had rendered revolting to me. In places inhabited exclusively by Roman Catholics, where the doctrines and worship of the Protestant Christians are little known, the term Protestant is regarded by most as synonymous with heretic, blasphemer, and reprobate. The people generally are imbued with these prejudices, which are diligently kept up, and disseminated by some among them, and I myself was at that time too much under their influence to admit, at once, that the Protestants could be the true Christians for whom I was seeking.

Soon, however, the thought returned; and as I reflected on that declaration of St. Paul, “All that will live godly in Christ Jesus shall suffer persecution,” (2 Tim. 3:12,) possibly, said I, these Protestants may be calumniated on the very ground of their religion being more in accordance

with the Gospel. Many other passages of Scripture presented themselves to my mind, which led me to believe that this supposition might be correct. I therefore determined to lose no opportunity of clearing my doubts upon this point.

As there were no Protestants, either in our town or neighborhood, whom I could consult, I determined to write to the only one I knew; and though but little acquainted with her, I ventured to request that I might be apprised of her pastor's next visit, signifying that I was anxious to consult him on a subject of importance. Either she did not understand my letter, or from some other motive, her answer, though obliging, was not satisfactory on that point which most interested me.

I waited patiently for some time, and applied myself diligently to reading and meditating on the word of God, which had become like necessary food to my soul. In all my prayers I entreated the Lord that he would condescend to direct me to those true Christians of whom his church was composed, and permit me to become one of their number. I felt a confidence, from all that I had experienced, that my divine Benefactor would grant my request whenever he saw it good for me: this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was.

One day, particularly, this anxiety became stronger than ever, and degenerated, I acknowledge, into real impatience. I was unhappy at my lonely and isolated situation, without a friend to whom I could communicate my dearest interests; I believe I could have gone a hundred miles to have found any one who thought and felt as I did. It was at this moment of perplexity and weariness, on my return home, at the close of a day's work, that the thought struck me of consulting my wife, your present mother, and I had a presentiment that through her I should discover what I so long wished to know.

She is, as you know, a native of Libos, and I remembered having heard her say that there were Protestants residing in that town and neighborhood.

When the supper was ended, and we were seated by the fire, each in our chimney-corner, she took her work, and I began the conversation, nearly in the following words:

"Annette," said I, "have I not heard you say that there are many Protestants in Libos and the neighborhood?"

"Yes, Bayssière," she replied, "there are a great many, but they are a good deal scattered about the country. They belong to the church of Mont Flanquin, where their priest or minister resides."

"And do you know any of them? Have you ever spoken to them, or been at their houses?"

"O yes, I was acquainted with many families; I knew Mr. ———, and Mr. ———, &c. &c., (I suppress names.) I have been employed in their houses, and seen them frequently."

"Well, then, can you tell me what sort of people they are, and what their characters and habits?"

"O yes, I can assure you that they are the best set of people in the world. They are esteemed, loved, and respected by every one: I never heard any thing but good of those I knew, and they always appeared to me to conduct themselves irreproachably."

I continued to question your mother on the manner in which the Protestants brought up their children; how they treated their servants, strangers, and the poor. I asked if domestic harmony prevailed among them, and how they conducted themselves as parents and children, brothers and sisters.

All her answers tended to convince me that pious Protestants lived under the influence of the word of God; and at each disclosure she made, (though unconscious of the value I attached to it,) I said to myself, "*This is the morality of the Gospel!*"

Satisfied on this point, I turned to another:

"How do the Protestants spend their Sabbaths and festivals," I asked, "separated as they are from each other and their church? Do they ever assemble for prayer, or do they live without worship?"

"O, no! they don't live without worship; they have their divine services; they are at too great a distance from their minister and each other to meet every Sunday, but they have a church in the country, where they assemble many times in a year, I believe once a month; and at other times they meet for prayer at their own houses."

"Oh! then they have a church near Libos? I should very much like to know," said I, "how they conduct their worship, and what they do at their church?"

"I can tell you perfectly," replied your mother, "for I was present at one of their assemblies. There is nothing grand or striking in their churches; they contain neither altar, chapel, images, nor any ornament whatever, but consist simply of four whitewashed walls. At the lower end is a pulpit, like that used by our priest, in front of which is a table, and around it are seats, occupied by the elders. The rest of the church is fitted up with benches, placed in order, on which the congregation seat themselves as they enter. |

"I observed that most of them, before they sat down, leaned upon the back of the seat before them, and seemed to be in the act of prayer. Their service was as simple as the building, devoid of ceremony. When the congregation had assembled, one of the elders ascended the pulpit, and prayed aloud in French; then he gave notice that he was about to read the word of God; and having requested their attention, he did read, for some time, from a great book, which they told me was the Holy Bible. He then offered prayers, and preached a sermon, which gave me great pleasure at the time, but which I now forget. I well remember, that throughout the service there was no noise nor disturbance of any kind in the church, and one feeling seemed to pervade the whole: this struck me forcibly."

In this description of the Protestant worship, imperfect as it was, I thought I could recognise those traits of simplicity that characterized the worship of the primitive Christians: and when your mother had finished, I said to myself, "this is indeed like the worship recorded in the Acts of the Apostles." But I added, without allowing her to perceive the extreme satisfaction that this information afforded me, "Is this all you know of the Protestant worship? Did you never see them receive the Sacrament?"

"Yes, I have," she replied, "on that same day, which was the only time I ever entered their church."

"Do tell me, then, how was it conducted?"

"I told you, if you remember, that there was a table in front of the pulpit: this table was their altar; it was covered with a very white cloth: in the middle of it were

a plate of bread and two chalices of wine. When the minister had finished preaching, he took a book, and read from it some beautiful passages on the communion, sufferings, and death of Christ; he also spoke of the duty of communicants; then every one stood up while he prayed; after which he descended from the pulpit, and came in front of the holy table; he here repeated aloud some words which I have forgotten, and took a small piece of bread and ate it; this done, he took the two cups in his hands, and again saying something that I did not hear, he drank some of the wine. The elders then approached the table, and each received a piece of bread, which they ate, and drank a little of the wine from the cup which was presented to them. The rest of the congregation did the same, the women after the men; and when all had communicated, the minister re-ascended the pulpit, gave another exhortation, offered a concluding prayer, and closed the whole by urging upon them the care of the poor."

"This," thought I, "is indeed the supper of the Lord!"

The conformity that I had already observed between the practices of the Protestants and those of the primitive Christians, created in me a feeling of joy which I had never before experienced. I desired, with renewed ardor, to search to the bottom of their doctrines, and from that time I anticipated that I might myself become a decided Protestant. This expectation, my children, soon increased into a certainty.

On the tenth of February last, two pamphlets fell into my hands; one was published by a Roman Catholic priest, and contained an attack on the Protestant religion: the other was an answer, in defence of that religion, written by a Protestant minister: these were the first words of religious controversy I had ever read, and eagerly did I devour these two little works. That of the first (which had been written on the occasion of a respectable family having recently embraced the Protestant faith) contained nothing that was solid, or that I could not have refuted in the very words of Christ and his Apostles; therefore I did not dwell upon it. But the second, under the title of *A Letter to Malanie*, was the very thing I wanted, and was so anxiously desiring to find—an exposition of the Protestant creed, or at least of its most essential points. It

taught me that the Gospel was their only rule of faith, worship, and conduct: that they admitted all that they found established by the Holy Scriptures, but rejected every thing else, and especially prohibited the invocation of saints, the worship of images, of relics, and of the holy Virgin. It taught me that they worshipped God alone, through Jesus Christ his Son; that their only hope of salvation was in his mercy, revealed in the sacrifice of the cross of Christ; that they recognised no other Mediator, no other Advocate, and no other Intercessor with God, than him who gave himself as such, and who alone has the right of saying to sinners, "Come unto me and I will give you rest." It taught me that they believed no more than myself in purgatory, in the supremacy of the pope, or in the real presence, &c. In short, it taught me that the Protestants received and professed no other than primitive Christianity.

It would be impossible for me to tell you, how rejoiced I was to find my most intimate feelings expressed by a minister of a religion founded on the Gospel. From this, and from all that your mother had told me, I clearly saw that the Protestants were unjustly accused and misrepresented by the wicked or the ignorant, and that they were in truth those Christians, according to the word of God, to whom the promises of the Gospel are made. From that time I acknowledged them as my true brethren in Christ Jesus, and my chief desire was to be admitted into their communion.

I clearly foresaw, my children, that by making an open avowal of my religious principles, and by publicly declaring myself a Protestant, I should raise many violent passions against myself, and expose myself to a thousand trials; but the truth was dearer to me than life, and conscience spoke louder than the fear of man. I resolved, therefore, without hesitation, to confess my Savior before men, let the result be what it might, and I immediately wrote to Mr. ———, the pastor at Nérac, and the author of the letter I had read, requesting the assistance of his experience and kind advice. In short, after I had been eleven months in correspondence with this excellent minister of the Lord; after I had visited him, in order to acquaint him more fully with the state of my mind, and to enjoy the privilege of his instruction; after I

had frequently attended the performance of Protestant worship and all their different religious ordinances; after I had carefully compared these, as well as their doctrines, with the only standard of truth, the word of God, and was fully convinced of their perfect accordance, I no longer saw a motive for delay, but requested admission, and was received as a member of the Protestant church.

On the twenty-third of the December following, I went to Nérac, and on Christmas day, in the presence of the whole congregation, having, as I trust, first given my heart unto the Lord, I became publicly united to his saints, and received the sacred *symbols* of the body and blood of my Savior at the Lord's Supper, and pledged myself to remain faithful to him till death. I trust that he will vouchsafe to me his assistance for the fulfilment of this promise, and manifest his strength in my weakness.

Thus it was, my beloved children, that I became a member of the Reformed Church of Christ. I have now explained to you the circumstances and motives that have led me to its sanctuary. In the presence of God I attest the truth of all I have now written. The ranks of the true church are not recruited by means of bribery, deceit, fraud, false miracles, or compulsion; all means are rejected but *instruction, reason, and persuasion*. This church has been formed, and still exists, notwithstanding the blows that have been levelled at it; and it will for ever continue, in spite of all the rage of hell; sustained by the simple exhibition of that Gospel, which is its only guide and support.

May it please that God whom I supplicate for the salvation of all men, and more especially for the conversion and prosperity of my enemies, to give his grace to you, my children, that you may be found among the number of those who shall be saved. Happy should I be, not only to be your natural father, but also your spiritual father! Happy, indeed, should I be, if at that great day, when we shall appear before God, to receive the sentence of our eternal destiny, I might be able to present myself and you, without fear, and say, "Here, Lord, am I, and the children thou hast given me."

P. BAYSSIÈRE.

Montaigut, Dec. 31, 1826.

ON
DETRACTION,
AND
CURIOSITY ABOUT THE AFFAIRS
OF OTHERS:

CHIEFLY TAKEN
FROM THE WRITINGS
OF
ARCHBISHOP LEIGHTON.



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No. 27.

ON DETRACTION,

&c.

IT was the lot of the excellent man whose sentiments on detraction and idle curiosity are here presented to the reader, to be placed during a great part of his life in stations of peculiar difficulty; in which, from the intolerance of his superiors on the one hand, and the temper of those over whom he was set on the other, his endeavours to promote peace and reform abuses were constantly frustrated, and he was glad to retire in his latter years to a scene of greater quiet. Under such circumstances, he must have experienced much of that, from which few good men in private life, and none of those whose virtue is tried in public, are exempted—the malice of idle and evil-minded persons, exercised in calumny and detraction. He has, accordingly, treated the subject feelingly; not as *resenting* his own share of suffering from this cause, but, as having on his mind, a just and deep sense of its mischievous tendency, and utter inconsistency with the true Christian temper. And the reader will observe, that, having this occasion to treat of the vices of the tongue, he has no sooner done it, than he rises as if glad to escape, from so painful a theme, to the contemplation of that perfect and glorious Example, whose word dwell-

ing richly in the heart, leavening the affections, and setting a watch before the lips, can alone eradicate from our practice, this easily besetting sin.

Thus much it seemed proper to premise, that the reader might the better understand some parts of what follows from the pen of Leighton ; and which is first exhibited in "An Exposition of the Ten Commandments" under the text, "*Thou shalt not bear false witness against thy neighbour.*"

"The end of the commandment is to guard the good name of men from injury, as the former commandment doth his goods ; this possession being no less, yea, much more precious than the other : and, because the great robber and murderer of a good name is the mischievous detracting tongue, actuated by a malignant heart ; it requires in the heart a charitable tenderness of the good name of our brethren, and that will certainly prove truth and charitable speech in the tongue.

Perjury or false testimony in a public judiciary way, is, we see, by the express words and letter of the command forbidden, as the highest and most heinous wrong of this kind : but under the name of this, all the other kinds and degrees of offence against our neighbour's good name are comprised. 1. All private ways of calumny and false imputation. 2. All ungrounded and false surmises or suspicions, all uncharitable construction of others' actions and carriage. 3. Strict remarking of the faults of others, without any calling so to do, or honest intention of their good ; which appears, if having observed any thing that of truth is reprobable, we seek not

to reclaim them by secret and friendly admonition, but passing by themselves divulge it abroad to others: for it is a most foolish self-deceit to think, that because that is not forged, but true which thou speakest, this keeps thee free of the commandment: no, thy false intention and malice, make it calumny and falsehood in thee, although for the matter of it, what thou sayest be most true; all thou gainest by it is, that thou dost tumble and bemire thyself in the sin of another, and makest it possibly more thine, than it is his own, that committed it; for he, may be, hath some touch of remorse for it; whereas it is evident thou delightest in it: and though thou preface it with a whining feigned regret and semblance of pitying him, and add withal some word of commending him in somewhat else; this is but the gilding and sugaring the pill to make men swallow it the more easily, and thy bitter malice pass unperceived. They that by their calling ought to watch over the lives of others, must do it faithfully and diligently, admonishing and rebuking privately: and where that prevails not, they may, yea, they ought to do it more publicly, but all in love, seeking nothing but the glory of God and the salvation of souls. 4. Easy hearing and entertaining of misreports and detraction when others speak them, *Exod. xxiii. 1.* this is that which maintains and gives subsistence to calumny, otherwise it would starve and die of itself, if no body took it in and gave it lodging. When malice pours it out, if our ears be shut against it, and there be no vessel to receive it, it would fall like water upon the ground, and could no more be gathered up; but there is that same busy humour that men have, it is very busy,

and yet the most have it more or less, a kind of delight or contentment to hear evil of others, unless it be of such as they affect; that they readily drink in not without some pleasure, whatsoever is spoken of this kind. *The ear trieth the words, as the mouth tasteth meats,*—Job. xxxiv. 3; but certainly the most ears are perverse and distempered in their taste, as some kind of palates are; and can find sweetness in sour calumny. But, because men understand one another's diet in this, that the most are so; this is the very thing that keeps up the trade, makes backbiting and detraction abound so in the world, and verifies that known observation in the most, that the slanderer wounds three at once, himself, him he speaks of, and him that hears: for this third, truly it is in his option to be none of the number; if he will, he may shift his part of the blow, by not believing the slander; yea, may beat it back again with ease upon the slanderer himself by a check or frown, and add that stroke of a repulse to the wound of guiltiness he gives himself. 5. They offend that seek in any kind, at the expense of the good name and esteem of others, to increase their own, out of others' ruins to make up themselves; and therefore pull down as much as they can, and are glad to have others to help them to detract from the repute of their brethren, particularly any that are in likelihood to surpass and obscure them; and for this reason incline always rather to hear and speak of the imperfections and dispraise of others, than to their advantage, and would willingly kill the good name of their brethren, that theirs might reign alone. This is a vile disease, and such as cannot be incident to any mind that is truly virtuous

and gracious; no, such need not this base dishonest way to raise themselves, but are glad to see virtue, and whatsoever is praise-worthy, to flourish in whomsoever; these are lovers of God indeed, and his glory, and not their own; and therefore as all he bestows on themselves, they render back the honour of it to him, so they are glad to see many enriched with his best gifts; for seeing all good that all have, belongs to God, as the sovereign owner and dispenser, this contents and rejoices his children when they see many partake of his bounty, for the more is his glory: and as in love to their brethren, they are always willing to take notice of what is commendable in them, and to commend it, so they do this the more willingly, because they know that all praise of goodness at last terminates and ends in God, as Solomon says of the rivers, *Unto the place from whence they come, thither they return again.* 6. They sin against this commandment, who although they no way wrong their neighbour's good name, yet are not careful to do their utmost to right it when it suffers, to remove aspersions from it, and to clear it all that may be.

For this is here required, to desire and delight in, and further the good name of others, even as our own, to look most willingly on the fairest side of their actions, and take them in the best sense, and be as inventive of favourable constructions (yet without favouring vice) as malice is witty to misinterpret to the worst: to observe the commendable virtues of our brethren, and pass by their failings.

It is lamentable to consider how much this evil of mutual detraction, and supplanting the good name one of another is rooted in man's

corrupt nature, and how it spreads and grows in their converse, as the Apostle St. Paul cites it out of the Psalmist, as the description of our nature, *Their throat is an open sepulchre, they have deceitful tongues, and the poison of asps is under their lips, Rom. iii. 13.* Their throat is an open sepulchre, full of the bones as it were of others' good names that they have devoured: and, *Rom. i. 29, 30,* amongst other their endowments, they are whisperers, backbiters, spiteful. But it is strange that Christians should retain so much of these evils, that profess themselves renewed, and sanctified, and guided by the Spirit of God. Consider in your visits, and discourses, if something of this kind doth not entertain you often, and lavish away that time you might spend in mutual edifications, abusing it to descant upon the actions and lives of others, in a way that neither concerns nor profits us, taking an impertinent foolish delight in enquiring and knowing how this party lives, and the other. This is a very common disease; and thus men are most strangers at home, have not leisure to study and know and censure themselves, they are so busied about others. It may be there is not always a height of malice in their discourses, but yet by much babbling to no purpose, they slide into idle detraction and censure of others beside their intention, for *in multitude of words there wants not sin.*

And the greatest part are so accustomed to this way, that if they be put out of it, they must sit dumb and say nothing. There is, I confess, a prudent observation of the actions of others, a reading of men, as they call it, and it may be by a Christian done with Christian prudence and benefit; and there may be too a useful way of

men's imparting their observation of this kind one to another concerning the good and evil, the abilities more or less that they remark in the world; but truly it is hard to find such as can do this aright, and know they agree in their purpose with honest harmless minds, intending evil to none, but good to themselves, and admitting of nothing but what suits with this. Amongst a throng of acquaintance a man shall, it may be, find very few by whose conversation he may be really bettered, and that return him some benefit for the expense of his time in their society. Howsoever, beware of such as delight in vanity and lying, and defaming of others, and withdraw yourselves from them, and set a watch before your own lips; learn to know the fit season of silence and speech, for that is a very great point of wisdom, and will help very much to the observing this precept, to give your tongue to be governed by wisdom and piety; let it not be as a thorny bush pricking and hurting those that are about you, nor altogether a barren tree yielding nothing, but a fruitful tree, a *Tree of life to your neighbour*, as Solomon calls the tongue of the righteous.

And let your hearts be possessed with those two excellent graces, humility and charity, then will your tongue not be in danger of hurting your neighbour, for it is pride and self-love makes men delight in that. Those are the idols to which men make sacrifice of the good name and reputation of others. The humble man delights in self-disesteem, and is glad to see his brethren's name flourish, it is pleasing music to him to hear the virtues of others acknowledged and commended, and a harsh discord to his lowly thoughts to hear any thing of his

own. And the other, charity, thinks no evil, is so far from casting false aspersions on any, that it rather casts a veil upon true failings and blemishes, *Love covers a multitude of sins.*"

Thus far our Author on the subject of Detraction : that of curiosity concerning the affairs of others is treated of in a discourse on the text, *John xxi. 22.* "*What is that to thee? Follow thou me.*" [The date of this discourse is 1669.]

After some allusion to our Lord's conversation with his disciples, in the interval between his resurrection and ascension, and in particular to his thrice repeated question to the apostle Peter, who had so lately denied him, "*Simon, son of Jonas, lovest thou me?*" the author proceeds :

"St. Peter answers fervently, but most modestly : whereupon his Lord gives him a service suitable to his love, *Feed my sheep* ; for which none are qualified but they that love him. But when he grows bold to ask a question, he gets a grave check, and a holy command, *What is that to thee? Follow thou me.* This was a transient stumble in one who, but lately recovered of a great disease, did not walk firmly. But it is the common tract of most, to wear out their days with impertinent inquiries. There is a natural desire in men to know the things of others, and to neglect their own, and to be more concerned about things to come than about things present. And this is the great subject of conversation : even the weakest minds must descant upon all things, as if the weakest capacities could judge of the greatest matters ; by a strange levelling of understandings, more absurd and irrational than

that of fortunes. Most men are beside themselves, never at home, but always roving. It is true, a man may live in solitude to little purpose ; so that when one converseth with himself it had need be said, *Vide ut sit cum bono viro* : [See that it be with a good man.] A man alone shall be in worse company than is in all the world, if he bring not into him better company than himself or all the world, which is the fellowship of God, and the Holy Spirit. Yet the matters of the church seem to concern all, and so indeed they do ; but every sober man must say, all truths are not alike clear, alike necessary, nor of alike concernment to every one. Christians should keep within their line. It is certainly a great error to let our zeal run out from the excellent things of religion, to matters which have little or no connexion with them. A man though he err, if he do it calmly and meekly, may be a better man than he who is stormy and furiously orthodox. Our business is to follow Jesus, and to trace his life upon earth. Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I should sound a retreat from our unnatural contentions and irreligious strivings for religion. Oh ! what are the things we fight for, compared to the great things of God.—

There is an ETERNAL MIND that made all things, that stretched out the heavens, and formed the spirit of man within him ; let us tremble before Him, and love the Lord Jesus. Our souls have indelible characters of their own excellency in them, and deep apprehensions of another state, wherein we shall receive according to what we have done upon earth. Was not Jesus the Son of God declared to be such by his miracles, but chiefly by his resurrection from the dead ? Hath

there not been received and transmitted to us, through all ages, [the history of] many martyrs following him through racks and fires, and their own blood, to his glory? And shall we throw off all these? Better be the poorest, weakest, and most distempered person upon earth, with the true fear of God, than the greatest wit and highest mind in the world, if profane; or though not such, if void of any just or deep sense of the fear of God. Some religious persons are perhaps weak persons, yet in all ages there have been greater, nobler, and more generous souls truly religious, than ever there were in the whole tribe of atheists and libertines.

Let us therefore follow the holy Jesus. Our own concerns concern us not, compared to this. *What is that to thee?* may be said of all things besides this. All the world is one great impertinency to him who contemplates God, and his Son Jesus. Great things, coaches, furniture, or houses, concern the outward pomp or state of the world, but not the necessities of life; neither can they give ease to him that is pinched with any one trouble. —

Let us therefore ask, have we walked thus, and dressed our souls by this pattern? This is the substance of religion, to imitate him whom we worship. Can there be a higher or nobler design in the world than to be God-like, and like Jesus Christ? He became like us, that we might be the more like him. He took our nature upon him, that he might transfuse his to us. His life was a tract of doing good, and suffering ill. He spent the days in preaching and healing, and often the nights in prayers. He was holy, harmless, and undefiled, and separate from sinners. Humility, meekness, and charity, were the darling

virtues of Christ. He came to expiate and extirpate our pride; and when that Majesty did so humble himself, shall a worm swell! No grace can be where the mind is so swelled with this airy tumour. He was meek, and reviled not again; nor did he vent his anger, though he met with the greatest injuries. The rack of his cross could make him confess no anger against those who were draining him of his life and blood; all he did was to pray for them. Charity was so dear to him, that he recommended it as the characteristic by which all might know his disciples, if they loved one another. But alas! by this all may know we are not his disciples, because we hate one another. But that we may imitate him in his life, we must begin with his death, and must die with him. Love is a death. He that loves is gone, and lost in God, and can esteem or take pleasure in nothing besides him. This death of Jesus mystically acted in us, must strike down all things else, and he must become our all. Oh! that we would resolve to live to him that died, and to be only his, and humbly follow the crucified Jesus. All else will be quickly gone. How soon will the shadows that now amuse us, and please our eyes, fly away?"

This second part of the subject, we may observe, is less fully treated by our author, who applies it chiefly to an improper interference and "irreligious strivings" about the affairs of the Church,—that is to say, of a religious establishment. He says, we do wrong "to let our zeal run out from the excellent things of religion, to things which have little or no connexion with them." Let us try whether this remark be not applicable, though in a somewhat different sense,

to circumstances which may occur in voluntary religious associations.

The excellent things of religion, then, are undoubtedly the great truths in which Christians agree, and the great objects for which they associate: the worship of God, the gospel of Christ, the communion of the Holy Spirit, the practice of good works, the maintenance of peace and good order in the churches. For the right discharge and enjoyment of these, there are required on our part, deliberation, calmness, watchfulness, humility, self-disesteem. But there are things having little or no real connexion with religion, which are yet very ready to spring out of the subject, when it becomes a topic of conversation; and to be treated with much zeal and interest, in the disposition (sometimes not very charitable) which happens to prevail at the moment: and this not among the inconsiderate *good sort of people* only, but by characters, in other respects it may be, religiously circumspect:—things with which religious people may occupy themselves, to the misapplication at least of their own time and talents, if not to the disturbing the peace of their neighbours and the good order and harmony which they may imagine they are endeavouring to promote. To come to the point, and specify the particular object in view:—Among those who, from religious motives, associate more peculiarly with each other, there are always circumstances which distinguish certain members, and mark them out (for the time or constantly) as objects of notice to their brethren. Some office or service in the church, some appointment or connexion, some loss or acquisition, some dispute or some embarrassment; —things not necessarily conferring or impeaching

reputation, but having, in most minds, a ready bearing upon one or other of these consequences. First comes the mention of the thing in general terms, or a question put to elicit information about it, and this seems harmless enough: for how are we to know of events and circumstances around us, if they are never mentioned in conversation? But curiosity and talkativeness do not usually rest here; and by degrees, a variety of remarks, and other inquiries follow. If the subject be engaged in a public service, for instance; any thing peculiar in the nature of this, or in his manner of discharging it; his apparent excess of zeal, or suspected want of it, his imagined advancement or retrogradation in usefulness; all these, before the discussion terminates, may have been treated and decided on; with an allotment of praise, or slight, or censure, according to the previous standing of the individual in the opinion of the company. If a private character be in question, it may be needful to go a step further for the materials of the discourse: and now, not the conduct only of the person, in the case under review, and in such others as it may bring up, but his very thoughts and motives shall be stated and judged of, by those who perhaps never were an hour in his company! In the mean time, the reflection (it may be) never occurs, that they are doing this on slight and casual information, and without hearing him in his own defence; that, were they ever so well informed, it may not be their proper business; lastly, that their own states (which at all times should most of all concern them) are possibly neither very safe, nor very amiable.

The censure we are now passing, applies also to unmeaning inquiries, and transient fits of complacency or lamentation in a religious way, respecting absent individuals. *What shall this man do?* is a question more often proposed (it is to be feared) in this way, than in the presence of the person, who is the subject of it. But, *What is that to thee?* If thou canst help him to do well, canst save him from a slip, or restore him from a fall, set about it: but, by all means, with the individual himself, in the first place, and not before company in his absence. If the "oil and wine" begin to spill thus out by the way, it is very doubtful, whether they will ever be poured into his wounds, for their *healing* at least. Follow thou, in this as in other respects, the Great Master; whose questions always tended, more or less directly, to some good purpose; and so should our curiosity about others, or we should learn to repress it.

Independently of the hurt which individuals, who give into this practice of busying themselves about others, may sustain, (for it is one that is pretty sure to keep their own failings too much in the back ground,) the harm done in religious society, by the continual propagation of reports, neither amounting to scandal, nor maliciously intended, is probably not inconsiderable. For character is from this cause too commonly rated, not by the just medium of competent information, or of near observation and experience of the man, but by the scraps and samples of the retailers of small anecdote. Hence it happens, when the individual comes afterwards into the same circles, if the specimen given of him have led to condemnation, he has to encounter the closed gates of preju-

dice; if to praise, (as we are apt to extoll, in all respects, those whom we admire in any,) the prepossession in his favour is such, that the stranger may well wonder, if he be a modest and humble man, why he is made so much of. And it is probable, he will neither feel so much at his ease, nor do so much good in either case, as if he had stood at first on the plain but solid ground of simple religious fellowship.

Next to the influence of religious principle on the mind, (and no means are efficacious without it) we may mention, as an antidote to the infection of fruitless curiosity, the provision of suitable occupation for the thoughts at home. Hast thou a calling, an occupation? follow it with upright diligence, and if it do not at present fill thy hands and thy mind, it may soon bid fair to do so. And now, be careful that it allure thee not from thy Maker's service, nor prevent thee from using that best of all recreations, the doing good to thy neighbour. But, thou hast an inquisitive mind, in which there is left a surplus of activity, after the discharge of the common affairs of life.—Study the works of Creation, and the ways of Providence, in the Natural, Civil, and Religious history of the world: and this not, as too many do, by desultory reading, with but scanty intervals of reflection, but choose deliberately some subject for the time, and with resolution make thyself master of it, ere thou quit it. Thy knowledge will then be real, and thy thoughts, having a feast at command, will not be so ready to wander to these collations of small talk: nay, thou wilt have it in thy power, on occasion, to entertain a company with more substantial fare.

But, it may be, thou art not content, after all, without some knowledge of men as they are; thou wouldst “read mankind” and study living characters. This, too, is lawful, supposing still a right disposition of the affections, and a good end in view. To do this with the greater safety, begin with the dead. Spreading before thee the page of well selected biography, and above all, those records, dictated by the Spirit of Truth, and preserved through successive ages for our instruction; read there the good deeds of the virtuous, to emulate them, their faults and failings to shun them; and let that which is unavoidably to be found in all true history, of the crimes and errors of the multitude, convey a salutary warning. If in such a course of study, thou shouldst, with the Divine blessing, profit above many thy equals, and become qualified to give counsel, forget not thy own want of it in former days: have patience with the ignorant, and them that are out of the way; and when there is occasion to repress the forward, let it be done with gentleness. “For, in many things we offend all. If any man offend not in word, the same is a perfect man, able also to bridle the whole body.” *Jam. iii. 2.* “Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are *of good report*; if there be any virtue, and if there be any praise, think on these things.” *Phil. iv. 8.* For if we think on these things, more than on trifles that do not concern us, we shall be more apt to speak of them. The fountain being pure and salutary, the stream will partake of its properties: and if

the tongue be not in every word restrained within the limits of charity, (which is indeed a high attainment,) it will exceed them but seldom and slightly: its good offices will be habitual; its offences transient and involuntary.

FINIS.

The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education, since the last meeting of the Board, on the 1st of January, 1871.

1871

THE
CHOLERA MORBUS.

SOME PARTICULARS RESPECTING THIS DREADFUL DISEASE
EXTRACTED CHIEFLY FROM LETTERS WRITTEN BY

THE REV. WILLIAM GLEN,
OF ASTRACHAN.

IN the beginning of August 1830 it was reported that the cholera morbus had made its appearance in the suburbs. Immediately the authorities met and held a consultation as to the best means to prevent its entrance into the city, or if it came, what should be done to stop its ravages.

Papers were printed and circulated among the inhabitants, informing them of the names and residence of all the physicians, showing them, at the same time, what precautions ought to be used and what might be considered symptoms of the disease. If any poor people were attacked with it, who had not servants to send for a doctor, they were requested to inform the watchmen, who stand night and day at the watchhouses, and who had received orders to report such cases instantly to the medical attendants. Indeed every thing was done that promptitude, vigilance, energy, and medical skill could perform, but, alas! it was unavailing—the disease soon entered the city, and it came upon us like a mountain torrent, bearing all before it.

The shock which it gave the inhabitants was dreadful. About the sixth day of the disease it entered the mission house. I was transcribing a letter, when my wife came into my study, and informed me that Mr. Becker, our

excellent young German friend, was attacked. He had been with me just before, conversing about a sermon of Dr. Stennet's which had afforded him peculiar delight, and he took the book with him to translate the sermon into the German language, hoping that other poor sinners might derive as much advantage from it as he had done. But ah! in a moment he was laid on a bed of suffering, and all his labours were ended. I went down stairs to see him, and found him convulsed, in a most alarming manner. His groans and screams pierced my heart, but his agonies were quickly over. In a few hours after he expired! Dear young man! he was much beloved by us for his zealous endeavours to do good, having exerted himself most laudably for the spiritual benefit of the German population, who have been for years destitute of a pastor, and are left as sheep without a shepherd. But he is gone! His tongue is now silent in the grave, and his pen is laid down for ever.

The next person who was seized in our house was good Mrs. Lovets, another of our German friends. She was the wife of the Sarepta commissioner. The disease rapidly preyed upon her frame, and she sunk into the arms of death. After her funeral, her bereaved husband hastened away with his three motherless children, in hope of escaping the contagion; but he carried death with him, and three stages from Astrachan he died, and was buried by the road-side; for such was the fear and horror of the villagers near him, that they would not permit him to come near them while he lived, nor to be buried near them when he died.

Next, my beloved wife was attacked. Our family physician was at this time also affected with the cholera, but he prescribed for Mrs. Glen, who, after lingering in awful suspense for some time on the brink of eternity, was mercifully restored. Oh! I cannot tell you how it comforted me, while I stood watching by her bed-side, to hear her confidence in the Lord Jesus Christ, the Saviour of sinners. She trusted simply in the Redeemer, looking for redemption through his blood, the forgiveness of sins, according to the riches of his grace. And, ah! where should the sinner look but to Jesus? If God has so loved the world as to give his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life—it is

sufficient. Here let me rest, with the sweet assurance that the man who believes in him shall be saved.

Having stated what particularly referred to my own family, I will now give you a more extensive view of it.

In general, business of every kind was at a stand. The bank suspended its operations. In the bazaar not a whisper was heard. Even the kabaks, those scenes of iniquity, those moral pests, were abandoned; and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with handkerchiefs at their noses, perfumed with, or containing camphor, so as to counteract the infection, with which it was supposed, by medical gentlemen, that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals, on one particular day, was five hundred, and on another, four hundred and eighty. More than a thousand were buried, about this time, in a large sand-pit for want of graves, which could not be dug so fast as required, nor at the rate that the poor could afford, twenty-five rubles being demanded for each. Such a time was never before seen in Astrachan.

On the roads leading to the burial ground, which are out of the city, scarcely any thing was to be seen from morning to night but funeral processions.

During its progress, more than sixty officers—from the governor, the admiral of the fleet, the rector of the university, and downwards—fell victims to it, and the number of the dead of all descriptions in the city alone (the resident population being not more than forty thousand) is calculated at six thousand, beside a thousand, or, as some say, two thousand of those from the interior of Russia, who were passing the summer here, and who fled to the towns and villages up the Volga, in hopes of escaping it. Of these forty were found on the road-side unburied on the first three stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease met their fate on the Volga. Nearly ten thousand left the city, it is said, in great confusion, and, being ill provided with food and other necessities, were reduced to indescribable hardships on their passage up the river, as the Calmucks on its banks

would have no intercourse with them. It is said that in one or more of these boats the people all perished from the cholera, and having none left to man them, they were at last carried down the stream, with the remains of the dead on board. In other cases the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it was impossible for the most thoughtless to be altogether unconcerned at the time, yet, alas! it is lamentable to see that, now the danger here is considered as past, many are returning to their old vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

From the above it appears that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparatively few.

Through the tender mercies of our God, I have been preserved without the least injury, and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbours. Bless the Lord, O my soul!

Dear friends, what think you of this awful visitation? O if ever there was a solemn providence which called on sinners to prepare to meet their God, it is this; yes, it calls aloud to every one of us. Perhaps the cholera morbus may never visit the place where you dwell: but it may; who can say that it shall not? When it was raging in India a few years ago, no one thought it would destroy a sixth part of the population of Astrachan. O think of the awful consequences of being hurried into the presence of your Judge, unprepared, and at a moment's warning. Is it not of infinite importance to be prepared! Reader! say not that your present occupations are so important as not to allow you to attend to these things. What are you doing? Surely your engagements are not more important than the affairs of a governor of a province, or the commander of a fleet, or the rector of a university; but the gentlemen who filled these high official situations at Astrachan, were suddenly removed by the resistless hand of death! Come, then, I beseech you, and consider your ways. Be assured there is nothing on earth so important to you, and to me, as to be prepared for heaven. That

when we are absent from the body we may be present with the Lord.

Hence it becomes a matter of universal concern to know wherein this preparation consists. A mistake here may prove fatal. Examine it well. Every man is a sinner, and, as such, is in a state of condemnation. How then can he be pardoned? How can he be justified in the sight of a just and holy God? The bible must decide. This blessed book declares that by the deeds of the law shall no flesh living be justified; therefore, it is a fruitless effort to seek justification by our own doings. No man can redeem his own soul, or give to God a ransom for his brother, therefore it is in vain to seek help from man. What then are we to do? Why, in the great work of a sinner's salvation, we must look away from all creatures, for they cannot procure for us the pardon of one sin, no, not one. But, blessed be God, we are not left without a directory in this momentous affair. O no! for thus it is written, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John iii. 16.

Here then is the glorious discovery! The sacrifice of the Lord Jesus Christ is an atonement for the sins of the world, and whosoever believes in him becomes a partaker of his great salvation: his sins are blotted out: his person is justified; and being justified he is safe: he has peace with God: he has joy in the Holy Ghost: he has a title to heaven. Oh, what a happy state! Having thus committed his precious soul to the keeping of the matchless Saviour, he delights to meditate on him, seeks daily communion with him, strives continually to honour him by a holy and useful life and looks forward with joy to the day when he shall join that great multitude which no man can number, in singing, "Worthy is the Lamb that was slain to receive glory, and honour, and blessing; for he has redeemed us to God by his blood, and we shall reign with him for ever." It was this precious faith in Jesus which supported Mrs. Glen in the prospect of eternity, and this same precious faith will support you in life and in death, and prepare you for a glorious immortality. Halleluia! halleluia!

Young people! you are now in the prime of life. What an affecting lesson does the case of good Mr. Becker teach you! He also was young, but he feared the Lord and was

engaged in the delightful work of attempting to do good to others. This was his happiness. This was his joy. What a sweet preparation for a better world! Blessed is that servant whom his Lord, when he cometh, shall find so doing. But, ah! how few young people are acting so wisely! Dear young friends, my heart yearns over you. The summons may come as suddenly for you as it came to him. Are you ready? Have you given your heart to God? Are you trusting in the merits of Christ? Are you walking in the narrow path which leads to glory? Oh! if you are acting thus, then happy are ye. Go forward. May your life be long spared to honour your Redeemer; yet, if while thus engaged, if any of you be cut off in the days of your youth, nothing will afford your surviving parents so much pleasure as the thought that you were prepared for glory! Oh! do not neglect this great salvation.

Husbands and wives—You can judge better than others what must have been the feelings of Mr. and Mrs. Glen, while she was struggling with this alarming disease, and her affectionate partner stood weeping by what he feared would be her dying bed! Oh, what can give comfort under such circumstances? What can bind up the breaking heart? What can dry up the falling tear? Only one thing, and that is what the Saviour denominates the “One thing needful.” Yes, it was her hope in Christ; her simple reliance on Christ alone! And would not you like to see your partners in this happy frame when they are passing through the dark valley of the shadow of death?

Remember that the time will come when you must part. The cold hand of death will separate the dearest friends, and what will console you then, but a good hope through grace that your beloved partners are prepared for the mansions of bliss. And have you any scriptural ground to hope that it will be so? Examine yourselves whether ye be in the faith. Prove yourselves by the unerring standard of God’s holy word: and give no sleep to your eyes, nor slumber to your eyelids, until you have obtained peace and satisfaction on this great and important subject.

Ye zealous and devoted servants of the Lord.—Let this awful visitation of Providence quicken you in your labours of love. If any thing can give Mr. Glen pain now he sees his wife restored and his children smiling around him, it is the thought that many are gone beyond the reach of his

voice whom he never warned to flee from the wrath to come ! Now, now, is the time to work. Soon, very soon, all our opportunities will be over. Our tongues will be silent in death, and our bodies lodged in the house appointed for all living. Therefore whatsoever your hand finds to do, do it with all your might.

Before I conclude, I cannot help noticing the dreadful obduracy of the human heart. Mr. Glen says, " Now the danger here is considered as past, many are returning to their old vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire." Is not this dreadful ? Reader, see what man is when left to himself. O cry day and night unto God to give you a new heart, and a right spirit, to hold up your going, and preserve you from evil, to guide you by his Spirit, and lead you in the way everlasting.

Most affectionately I entreat you to give up yourself to the life-giving Saviour, then you will be prepared for every event. Amen.

R. K.

St. Petersburg, 8th September, 1830.

OFt in vain the voice of truth
Solemnly and loudly warns ;
Thoughtless, unexperienc'd youth,
Though it hears, the warning scorns ;
Youth in fancy's glass surveys
Life prolong'd to distant years,
While the vast imagin'd space
Fill'd with sweets and joys appears.

Awful disappointments soon
Overcloud the prospect gay ;
Some their sun goes down at noon,
Torn by death's strong hand away ;
Where are then their pleasing schemes ?
Where the joys they hop'd to find ?
Gone for ever, like their dreams,
Leaving not a trace behind.

Others, who are spar'd awhile,
 Live to weep o'er fancy's cheat;
 Find distress, and pain, and toil,
 Bitter things instead of sweet;
 Sin has spread a curse around,
 Poison'd all things here below
 On this base polluted ground
 Peace and joy can never grow.

Grace alone can cure our ills,
 Sweeten life with all its cares;
 Regulate our stubborn wills,
 Save us from surrounding snares
 Though you oft have heard in vain,
 Former years in folly spent,
 Grace invites you yet again,
 Once more calls you to repent

Call'd again, at length beware,
 Hear the Saviour's voice and live
 Lest he in his wrath should swear,
 He no more will warning give:
 Pray that you may hear and feel,
 Ere the day of grace be past!
 Lest your hearts grow hard as steel,
 Or this year should prove your last.



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A

BIOGRAPHICAL MEMOIR

OF

RICHARD JORDAN.



“ And they that be wise shall shine as the brightness of the
firmament; and they that turn many to righteousness, as the
stars for ever and ever.” DAN. xii. 3.

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NOTE.

THE design of the following Memoir is not to panegyrize Richard Jordan, but to exhibit his real character—to magnify the power of Divine Grace, through obedience to which, he became what he was; and to incite others to emulate his Christian example. There have been two accounts published, viz. his own Journal, from which copious extracts have been selected, and the other a Biographical Memoir, written by one of Richard Jordan's most intimate friends in America. This latter has been used to connect the extracts taken from the Journal, and to give a more concise view of some parts of his travels. A few omissions and verbal alterations have been made. Indeed it has been found difficult to abridge so much useful and excellent matter into the brief form of one of the Tract Association's publications. The American Editor of the Memoirs remarks, "Having for several years enjoyed the privilege of his friendship, and received from his lips the narration of many remarkable occurrences in his chequered life, the writer believes it a tribute due to the memory of his departed friend, to put them into a form that will ensure their preservation."

MEMOIR
OF
RICHARD JORDAN.

SECTION I.

His birth, parentage, and youth—Divine visitations—His exercises respecting the ministry—His marriage—He rejects an offer of possessing Slaves—His first appearance as a minister about the twenty-fifth year of his age—Slaves manumitted by Friends generally—A law made to seize and sell them—His labours on behalf of Slaves—Religious services in the northern and eastern states.

“It has been much upon my mind, of late, to throw together some short memorandums of sundry occurrences which have happened to me, and also of the gracious and merciful dealings of a watchful Providence, through whose mercy and superintending care over me, from my childhood I have experienced many preservations and deliverances, both inwardly and outwardly, during the various vicissitudes which have attended my pilgrimage through time; if haply they may afford instruction or encouragement to any Christian traveller when I am no more.

“I was born at a place called Elizabeth, in the county of Norfolk, and colony of Virginia, the nineteenth day of the twelfth month, 1756, of honest parents, whose names were Joseph and Patience Jordan. They were both in profession with the people called Quakers, but my mother dying soon after the birth of her seventh child, and I being the youngest but one of the surviving six, have but a faint remembrance of her. My father was at times much from home in the course of his business, and there being no religious meeting near us, we were left exposed, without a friend to as-

sociate with ; and I think I never was at the Friends' meeting-house more than twice, during our stay in that part of the country, which was until I was about twelve years of age. About this time, my eldest brother, who had been some stay to us, died ; and soon after, my father removed with the rest of the family to North Carolina, (a short time previous to the American revolution,) and we became members of the meeting of Friends at Richsquare, which was about six miles from our residence. During all this time, and for several years after, nothing very remarkable respecting myself occurred ; only that I remember I was early visited by something that impressed my mind with a sense of, and a belief in, a state of future rewards and punishments. I had heard much talk about a heaven and a hell, but the impressions I now felt were different from those produced by this kind of talk ; for I was made to feel something of their power, and from that time was sensible of great disquietude and distress of mind, when I had been guilty of using bad words or actions in my play, or at other times ; and I was also sensible of calmness and peace of mind, when I had been more watchful over my conduct. I saw then that this state of mind was greatly to be desired ; but alas ! for the poor fallen nature which Adam's children are clothed with, what proneness to evil rather than to good ! Notwithstanding I was often chastised in spirit for my misconduct, insomuch that I cried (to my Heavenly Father) and promised amendment, yet when these stripes were withheld, how did I run again into the same excess of folly and dissipation ! For although my lot was now cast more amongst Friends,* so as frequently to go to

* Up to the period to which Richard Jordan here alludes, the Society of Friends had not relinquished the practice of keeping Slaves, though many of their best members were uneasy with it. The demoralizing consequences to many of their children were very serious. John Woolman, who travelled much in the Ministry, speaking of the state of the society in some places where many Slaves were kept, says, I may truly say with the Prophet, I was bowed down at the hearing of it, I was dismayed at the seeing of it.—*J. Woolman's Journal*, page 185.

their meetings, yet many of the children and youth amongst them, who became our associates, were worse than many of my former companions, whose parents made no profession with Friends; so that I believe I arrived at a higher pitch of folly and dissipation in a few years among them, than I had ever done before; until that day at length came, when, blessed be God, I was made to see that I was undone. The axe was then laid, indeed, to the *root* of the corrupt tree, and that which did not bring forth fruit must be hewn down and cast into the fire. This is the day of Christ; and who can abide it? But if a separation is not now suffered, according to the doctrine of Christ himself, all must be cast into hell; alas! who can bear the thought? No,—I must leave my companions in folly, and endeavour to submit to the dispensation of a separation; but truly it was a day never to be forgotten, wherein my situation, I suppose, resembled that of Legion, who saw the Redeemer coming towards him in order to make the separation, and cried out, Jesus, thou Son of God, most high, art thou come hither to torment us before the time? Ah! it seemed verily as if the pains and torments of hell had laid hold on me, even now while in the body, before the time of final judgment and sentence was come, and the decree sealed, “that time should be no longer.” Well might the prophet query, to what end is it that ye desire the day of the Lord, seeing it is a day of darkness and not of light, even very dark, and no brightness in it? Ah, sinner! how canst thou abide it; yet remember that this is only parting with the offending hand and the offending eye; and is it not better to endure the pain of parting with these, which will only continue for a time, rather than to be cast bodily with all thy sins and multiplied offences, into hell, ‘where the worm dieth not and the fire is not quenched?’ How can I bear the thought; and yet how can I abide the conflict! But is there any thing new under the sun? Was not the ministration of condemnation to the rebellious sons of Israel, a day of terrible burnings, and the blackness of darkness, and of

mighty thunders, and lightnings, and the sound of a trumpet; which so awakened and wrought upon their senses, that they trembled exceedingly and durst not behold? And yet they soon returned to their folly. O, how could they so soon forget what they had seen, as even to form to themselves new gods!

“But in the day of Christ, when He visits and brings under the ministration of condemnation for sin, it penetrates the heart; it stirs the powers within, and is not so easily eradicated from the mind. For, indeed, such was the conflict of my spirit for days, and weeks, and months, that when it was day I wished for night, and when it was night I wished for day; during which time, the enemy of my soul was not wanting with his temptations and evil suggestions; insomuch that at times my mind was almost constantly assaulted with evil thoughts, and I abhorred myself, until I thought that of all the creatures which God had made, I was the most miserable; and when I had no faith to believe that my condition would be better, then the tempter endeavoured to persuade me to terminate the conflict by improper means; when, adored be the ever-blessed Redeemer, I was brought so near to Him, as to cast myself down at his feet, and the language of my heart was, ‘Lord, if I perish, let me perish here; let me go no farther away from thee.’ For some time this was mostly my cry, until at length I felt a little secret hope that I should yet obtain mercy; and I said in my heart, ‘O Lord, if thou wilt pardon and deliver me, I will serve thee. I will follow thee whithersoever thou art pleased to lead me; and will do whatsoever thou commandest me, if thou wilt be pleased to be with me, and shew me the way in which thou wouldst have me to go, and what thou wouldst have me to do, even although it be to tell what great things thou hast done for my soul.’ After a time, it seemed as though my cries were heard, and the conditions accepted, and I began to think that I should be called to publish the glad tidings of the Gospel; the prospect of which became very awful to me, for I thought myself too vile a

creature, and in no way qualified for such an undertaking.

“ I reasoned away several years, sometimes in hope I should get along in this way, then again almost in despair, and in great fear of falling quite back again; for I did not always resist temptation to sin, and so at times brought upon myself great trouble and distress; though I may remark with thankfulness that I never, in any part of my life, lost my reputation amongst men, and in this respect, perhaps, stood as fair as most of my age and experience in the world. But, ah me! I have seen that it is possible to fulfil all those duties which relate to civil society, and are due to our neighbours, while those which we owe to our Creator, are almost, if not altogether, neglected. Much of my iniquity and transgression was now of this kind, and I was often sinning and repenting, repenting and sinning again. O, merciful God! long-suffering and long-forbearing! how hast thou followed me, and often brought my covenant with thee into remembrance, and like an indulgent Father, shewed me at times, in part, the blessed, hidden recompense of reward. Sometimes I had precious openings in meetings, insomuch that at length I thought I would yield to expression, and at one time in particular, it was so clear and powerful that I laid my hand on my knee in order to rise, but being fearful, I thought I would try it a little longer, until at length the opening gradually disappeared, and was quite withdrawn from me. But, like the fruitless fig-tree, I was mercifully spared for several years longer, without being wholly forsaken, and cut down; sometimes unstable as water, and then again experiencing a little more stability.

“ At length I concluded that if I was married and settled, my situation would be more favourable to my religious prospects, as I was much exposed in the world. I was now ready to enter into covenant in this respect, and to say, ‘ If thou wilt be pleased to grant me this and direct my steps herein, then I will assuredly yield to thy requirings! ’ Oh! indulgent heaven! even my

request for right direction was granted, my marriage was reputably accomplished, and I settled down with my companion, who was a young woman that had sustained an amiable character in the world, and whose religious education far exceeded mine: her name was Pharaby Knox, youngest daughter of Thomas Knox, who was, for many years before his death, an approved minister among Friends. My own father possessed a number of slaves, and offered me several of them to help me to work; but my mind, for several years before, had been so thoroughly impressed with a belief that it was not right to keep them as slaves, that I modestly declined accepting them, although it cost me some displeasure from him, as he had not then fully seen the iniquity of the practice. Although I had to lay my hands to hard labour, yet I felt a peaceful conscience in the course I had taken, and thus I got on pretty quietly for a time, especially as I had become an advocate for the oppressed black people, and many Friends were now setting them at liberty. But still, when weighed in the balance, I was found wanting; and was brought to see and fully believe, that notwithstanding God approves of every act of moral righteousness, benevolence and justice, yet He requires the heart to be devoted to Him; and while this is wanting, our hope of salvation can never be permanent; there is still something wanting that cannot be numbered; the mind is left in unsettlement and not established on that foundation which is immovable, and against which all storms and tempests beat in vain.

“After I had thus struggled and wearied myself for several years, endeavouring still to get along in my own way, until I had well nigh silenced those heavenly calls to revealed duty; a travelling Friend came to our meeting, and was led to minister to my state (which no mortal knew of by information from man,) in such a manner, that I accepted it as a renewed visitation from that same gracious Father of Mercies, who had been so long striving with me. This dear servant, who had left all to follow his blessed Master, was made instru-

mental to strengthen in me the weak things that remained, so that I was once more enabled to renew my resolutions; and in a short time after this, I was raised upon my feet in a small meeting then held in a Friend's house, near my habitation. I expressed but a very few words, greatly to the surprise of those present, but the peace and sweetness which flowed into my soul after the meeting, was better felt than can be described: indeed I could not, neither did I wish to describe it, but soon got home in order to be quiet.

"I think I did not speak again in meeting for some weeks, and, notwithstanding my call to this work seemed so indubitably clear, yet my appearances in the line of ministry, for several years, were but seldom, though I could perceive they were generally approved, and acceptable to Friends: but I was afraid of having more top than root, and thought if I must be a preacher, I greatly desired to be one of the right sort; yet my progress in this work was so slow, that I was often doubtful of ever coming to much in that line. I think, as well as I can now recollect, it was about the twenty-fifth year of my age, when I first began this work; and I did not venture out on any considerable journey, within the space of ten years. I was, however, frequently made use of in our meetings for discipline, under appointments to sundry services in society; and also travelled on several small journeys in the work of the ministry, within that time, I believe to the general satisfaction of Friends and others where my lot was cast. Between the years 1790 and 1797, I several times attended the general assembly of the state, on behalf of the oppressed Africans among us, in company with others appointed by our yearly meeting, in order to remonstrate against some existing laws, which had opened a door for much injustice to be committed against the rights and liberty of that people.

"I was also engaged to travel on foot to several places, where great cruelty and injustice had been exercised, in taking up and selling such negroes as had

been liberated by conscientious persons; and I had some memorable opportunities among them. During the same period I also travelled considerably in the state of Virginia, and attended several of their yearly meetings to satisfaction."

The writer of the memoir remarks, that the members of the Society of Friends had by this time generally manumitted their negroes; and the difficulty of removing them from the State being considerable, many continued to employ them on their farms as hired labourers; and others were assisted to procure work in the neighbourhood. There were many persons, however, who viewed these righteous measures towards the injured Africans with jealousy and affected alarm; and accordingly moved for a law authorizing the arrest and sale of such emancipated negroes.

A bill for this purpose was introduced into the general assembly of the state, and warmly supported by some influential slave-holders. A deputation of Friends was sent to the seat of government with a memorial, couched in respectful language, remonstrating against this iniquitous bill. Richard Jordan was one of this deputation, and he laboured with much zeal, in order to prevent the bill from being passed into a law. But the labours of Friends were unavailing—the law was passed; and they soon had the mortification to find that negroes who had been *theirs*, and whom they had voluntarily presented with their liberty, were taken up, and, by virtue of legal process, sold into interminable servitude.* The enormity of these proceedings appeared so great, that Friends repeatedly and earnestly remonstrated with the assembly against them, but finding the prospect of redress through this channel to be re-

* There are some moving instances of the cruel and heart-rending operation of these slave sales related in a small tract, "The Life of Solomon Bayley," who was himself a slave until he purchased his own liberty, and after many painful struggles, also purchased that of his wife and son. The account is written by himself; and is highly interesting. It was published by Harvey and Darton, London, 1825.

mote and delusive, they determined to ascertain whether the law was constitutional, by an appeal to the highest judicial tribunal. This method was successful, and a decree was obtained setting aside the sales, and prohibiting such in future. In all these proceedings, Richard Jordan took an active and conspicuous part.

Between the years 1790 and 1797, he was frequently deputed to wait on the officers of government; besides which he travelled much, and spent considerable time in attendance at courts, where causes were pending, in which the liberties of the negroes were at stake.

Besides these services, Richard Jordan several times attended the Yearly Meeting of Virginia, and visited a number of meetings in that state; in which acts of dedication, he experienced the Shepherd of Israel to be near, qualifying for the labour assigned him. By faithfully occupying the gift committed to his trust, and attending to the manifestations of duty however small, he gradually experienced an enlargement of heart, and became an able and powerful minister of the Gospel of our Lord and Saviour Jesus Christ.

Animated by the love of God, and an ardent desire, for the everlasting welfare of his fellow creatures, he found it required of him, to make a religious visit to Friends and others in the northern and eastern states. This prospect of extensive labour he submitted to the consideration of his friends, who signified their unity with him therein, by certificates from the monthly and quarterly meetings. He left home in the 3rd month, 1797, accompanied by his beloved friend Josiah White, and made a visit to many of the meetings in Virginia, Maryland, Pennsylvania, New York, and some parts of the New-England states. Besides attending the meetings of Friends, he appointed some among those not of our religious society, in all which engagements, the unfailing arm of Divine goodness was mercifully near, enabling him to preach the Gospel of life and salvation with availing energy, and to describe the states of meetings and individuals with clearness and authority: "showing himself approved of God, a workman

that needed not to be ashamed, rightly dividing the Word of Truth."

A few more extracts from his journal will be perused with interest.

"First-day, we attended two large meetings for worship, at Rahway, there being a very great number of people not of our society, to whom I was enlarged in testimony; which went forth in a close searching manner to the careless professors and to the sons of folly; yet a word of comfort and encouragement was handed to the few mourners in Zion, who were made glad this day, for the exaltation of the Lord's truth over all, under a humbling sense whereof, praises and thanksgiving ascended to Him who liveth for ever and ever. Besides these memorable meetings, we had sundry private opportunities in this village, in most of which our souls were humbled and melted down before the Lord, under a sense of his living presence being felt amongst us; whereby the stone was rolled away, and the poor of his flock were watered by the pouring forth of divine consolation into their souls. Glory be to his great Name for ever, who hath not forgotten to be gracious to his humble depending children, who desire to wait for him.

"Went to Flushing, and on the following day attended monthly meeting there, to which Friends of New York belong. This was a glorious meeting; I thought I never had been a witness to such solemnity at any meeting for so long together; it continued throughout both the meeting for worship and discipline, which held about six hours. I was largely engaged in testimony and supplication, greatly to the relief of my poor exercised mind, and to the comfort and rejoicing of many others.

"We had a meeting in the court-house at White Plains, which was large, and the people behaved in a solid becoming manner; and although I suppose I sat silent near an hour and a half, yet they continued quiet, until at length a door of utterance was opened, and it proved to be a glorious meeting; the people were ge-

nerally humbled and many were broken into tenderness and tears; it was said there were several lawyers present, who were also affected under Truth's testimony. The meeting concluded in prayer, after which I commended the solid attention of the audience, and took an affectionate leave of them; many of the people wept, and departed with great solemnity; may the Lord bless and sanctify this opportunity to their lasting benefit, and take all the praise unto Himself, to whom alone it is for ever due, but unto us, self-abasement as in the dust.

"Sixth-day, fifteenth. This morning as I walked to and fro alone, I rejoiced in spirit, and all that was alive in me returned thanks to my gracious Master, who had enabled me to leave my all for his Gospel's sake. May I keep the word of his patience under every turning of his divine hand upon me, until he fully perfect his will in me to the praise of his own name. Amen.

"Fifth-day, the twenty-first, attended a meeting at Hopkinton, which was a low time, and I left it much dejected; indeed, for several days I seemed to be as it were under the weight of a mountain. O Lord withdraw not thy help from me, for without it I cannot persevere, no not even stand still, nor watch one hour; therefore, O my God, enable me yet to lean on Thee, for on the arm of thy power I desire to trust, in which alone there is safety and preservation.

"This morning my mind is humbled and contrited before the Lord, under a fresh sense of his continued goodness to my poor soul. O Lord, so continue and keep me in the way that will please Thee—for without thy help I see that I can do nothing aright."

In the course of the journey, they arrived in Baltimore, at a time when the small-pox was prevailing; and as neither of them had previously had it, after seriously considering the subject, they concluded to be inoculated. Richard Jordan had the disease very lightly, but his companion was extremely ill for several weeks; and, during a part of the time, little hope was entertained of his recovery. This was a source of much

anxious concern to Richard Jordan, who could not but feel deeply on such an occasion. But after some time his companion's disease assumed a more favourable aspect; and though considerable delay occurred while he was recovering, yet he was eventually enabled to prosecute the remainder of the journey. The delay was productive of some advantages—during his companion's confinement, he visited many meetings and families in Baltimore and its neighbourhood; some of which visits were opportunities of religious improvement, which will not soon be forgotten.

The following memorandum, penned about this time, will be perused with interest.

“ In our way to Baltimore we met with some Indian chiefs who seemed glad to see us, there being a particularly good understanding between Friends and this people; we understood they were going to Congress with some complaint of grievance. There was something in their countenances which appeared serious, but their interpreter being at this time behind, I could not speak to them, though they all stopped and held out their hands to me in token of friendship. Truly under the awful clothing of my spirit at that time, I was ready to cry out, O America, America; how wilt thou atone for the injuries thou hast done this people and to those of the nations of Africa? Hath not the universal Father of mankind testified, ‘ with what measure ye mete, it shall be measured to you again?’ O thou land of my nativity, how wilt thou be able to stand, when He who hears from heaven the cries and grievances of the unjustly afflicted and oppressed, shall arise to plead their cause? Oh! for thee I tremble, when I see clouds, thick clouds, arising over thee and gathering blackness.”

His Biographer remarks—

His visit to Philadelphia and its vicinity, is still remembered by some amongst us; the baptising power which accompanied his ministry, and the deep instruction conveyed by his pertinent explanations of some sublime passages of the Holy Scriptures, having been

blessed to the renewed awakening of many minds, and to the comfort and edification of the Church.

A few of his own memorandums are here introduced.

“ In the afternoon, being accompanied by Samuel Emlen, James Pemberton, and some others, we went to the prison to visit a criminal, who was under sentence of death for murder, and the time appointed for execution was near at hand. The opportunity was truly humbling to my mind: I was opened on the awful subject of the two malefactors who were crucified by the side of our Saviour, and of their dispositions as appeared from their speeches on the cross, and this poor man was earnestly recommended to the example of him [who believed in Christ and confessed his sin.] Next day, we attended the Meeting for Sufferings; and the day following, a committee of Congress, with some Friends appointed by the yearly meeting, to present a memorial respecting the abolition of slavery: in the evening we had a religious opportunity with some young people at a Friend's house.

“ First-day, seventeenth. In the morning we attended the Market-street meeting, which was a time of favour; and in the afternoon a meeting with the prisoners in the state prison, there being at that time about two hundred of them: they sat very orderly and attentive, and that same poor man whom we had previously visited was also brought into the meeting, he having obtained from the governor a respite for one week: it was a time to be remembered with thankfulness. The prisoners seemed generally humbled, and several of them broken into tears. The meeting concluded in prayer; and the solemnity which prevailed was to my humbling admiration. In the evening we were at the large meeting at Market-street, which on the evening of this day is attended by Friends from the other districts, and also by a number not professing with us: it was a very large, crowded meeting, and proved to be a time of favour, Divine Good being near us, and it concluded with great solemnity.

“ In the evening went to a meeting of young women

who had formed themselves into a society for the benevolent purpose of relieving the poor, sick, and aged of their own sex in this city. After they had gone through the business of the evening, a solemn pause took place, and this little meeting was eminently owned with the overshadowing of Divine Good, greatly to the comfort and encouragement of the young people in their present arduous undertaking: the opportunity concluded with solemn prayer and supplication, and we went on our way rejoicing.

“ On fifth-day, the fifteenth, I reached home, and found my dear wife and little family well, and things as to the outward, better than I expected, considering my long absence; for which I was thankful in heart to Him who hath graciously promised, that neither grace nor glory, nor any good thing, shall be withheld from those who faithfully serve Him: may I henceforth be enabled to serve Him more fully and unreservedly, yea worship and adore Him with my whole heart, even to the end, that so no other beloved may have the preference in my heart, which ought to be his temple. Amen.

“ In this journey I was from home about eleven months, and travelled upwards of three thousand miles. Sixth-day, sixteenth, being the next day after my arrival at home, fell the greatest snow that I remember to have seen in North Carolina.

“ Mostly disagreeable weather since my return home, and the state of my mind much resembling it, so that I have scarcely seen one fair day, neither have I appeared as a minister in one of our meetings since my return, but my spirit has been almost continually covered with inward exercise and mourning, for what cause I have not been favoured fully to see; therefore, O my God, be thou pleased to draw near to my poor soul in this time of trial, and sustain me, that so I may not cast away my confidence in Thee; for I desire yet to trust in the secret arm of thy power for preservation and support from day to day.

“ First-day, eighth of fourth month. This day I was opened in testimony for the first time in our meeting

since my return home; but ‘although I speak, my grief is not assuaged;’ for though my opening was with a good degree of clearness, yet my sorrows have returned upon me. Lord, increase my faith, and also my patience, that I faint not under these proving conflicts, that so I may be enabled to hold out to the end! Sixteenth, seventeenth, and eighteenth, cold, blasting winds, and consuming frosts, cut off the fruits, and caused much of the tender vegetation to wither; thus, it is evident, that the Father of Mercies is repeatedly informing our senses, and our understandings, that we are entirely dependent on his goodness and mercy, for every temporal as well as spiritual blessing.”

SECTION II.

Severe illness—He prepares to visit Europe—Previous labours at home—Sails for Liverpool—Visits the Continent—In danger of shipwreck—Remarkable circumstances attending it—His visit to England—His return to America in 1802—Visits Philadelphia—Leaves North Carolina and removes to Hartford in Connecticut, and thence to Newton in New Jersey.

“In the tenth month, 1798, I attended our state legislature, in company with some other Friends appointed by the yearly meeting, to present a remonstrance and petition on behalf of the oppressed Africans; after which I continued about home, almost continually covered with gloom, temptations, inward exercise, and tribulation, until I almost loathed myself and all around me, and this both in meetings and out of meetings, so that my faith has well nigh failed me. O Lord, reach forth thine hand, and preserve me, while I am endeavouring to come unto thee on this sea of trouble, that my poor soul sink not into the depths thereof, that I may yet live to praise thee for the multitude of thy mercies! Amen.

“ Third month, sixteenth, 1799. At our monthly meeting, I have now, after passing through many deep baptisms, and sore conflicts of mind, resigned myself up to the prospect of visiting some parts of Europe, and this day laid my concern before the meeting. Several solid Friends from other monthly meetings happened to be present, which I esteemed a favour: it was a memorable baptising season with Friends, many in the meeting being melted into tenderness and tears. After this I felt my mind brought into a remarkable calmness and serenity, even beyond expression, and my burden much lightened.”

In the opening of Richard Jordan's concern to the several meetings whose concurrence was necessary, Divine goodness attended, contriting the spirits of many present, and cementing them in the precious feeling of Gospel fellowship. He obtained certificates from his monthly and quarterly meetings, and from the yearly meeting of ministers and elders, expressive of their approbation of his proposed engagement, and of unity and sympathy with him therein.

In making the necessary arrangements for entering on this extensive field of labour, the completion of which would necessarily require much time, and involve considerable risk of life, from the perils of a sea voyage, and the exposure to change of climate in foreign lands; one of his principal concerns was to arrange his outward affairs. Being anxious that in the event of his death abroad, the condition of his estate might not give trouble to his friends, or bring any blemish upon the cause which he had espoused; and fully believing that if he was not faithful in the unrighteous mammon, he could not expect to be entrusted with the true riches, he discharged what debts he owed, and settled all his temporal concerns. By his industry and frugality he had acquired a good farm, on which he was settled; and while he encouraged his wife to live during his absence, as comfortably as its proceeds would admit of, he enjoined upon her, not to contract any debts; that if he should not live to return

home, no one might suffer any loss on his account, nor the least shade be cast upon the religious professions they were making.

For a considerable time previous to this, he had apprehended it would be right for him to visit some persons not of our society, who were among the principal characters in the state; and having obtained the permission of his friends, he held several meetings among them to good satisfaction, and sat with some in their families; his religious service and his agreeable social intercourse with them, were well received, and tended to remove some prejudices against Friends which had existed in their minds. We will give his own account of one of these visits.

“ We visited General Allen Jones, in the upper part of this county, and had a public meeting near his house, which was large; the people behaved soberly, and seemed glad of the opportunity. The general and his wife were very kind and attentive to us; and his son-in-law, William R. Davie, being one of the ambassadors sent over at this time by our government, in order to negotiate a treaty with France,—the general knowing of my intention of going to Europe, gave me letters to the ambassador in case I should stand in need of his assistance, it being a time of war between England and France. I accepted his kindness, which I believe was providential, for a treaty was happily negotiated between France and the United States, and these letters proved of singular service to me afterwards.”

Having attended a number of meetings in North Carolina, and had many favoured parting opportunities with his beloved friends and neighbours, he left his residence in the 2d month, 1800, and had some religious service in Maryland, Delaware, and Pennsylvania, and attended the yearly meetings in Philadelphia and New York; he took his passage in the ship Warren, Captain Parker, bound for Liverpool. Samuel Smith, a venerable and beloved minister, of Philadelphia, who

was going to Ireland on a similar errand, was his agreeable companion in the voyage.

After a pleasant passage of about thirty days, they landed at Liverpool,* and shortly after proceeded in the prosecution of their respective concerns. Richard Jordan made a visit to most parts of England, Scotland, Wales, and Ireland; and held many public meetings among those not in religious profession with the Society of Friends, in various parts of the nation.

From Liverpool he went northward into Scotland, taking several meetings in the way. He had a large meeting at Perth, which he thus describes—"In the afternoon had a public meeting in a large building called Guildhall, but there came such an abundance of people, that the hall could not hold them by, perhaps, many hundreds, so that they were crowded in the street, and in the court round about the hall. All seemed so unsettled and confused, that my mind was very much tried, but being exercised for their everlasting good, I pretty soon stood up; they became still and solid, and a door was opened to preach the Gospel pretty largely to this great concourse, I believe to general satisfaction: the meeting concluded with fervent prayer, and the

* "And now I can hardly help remarking a little on my feelings in first landing in this country, so much boasted of for freedom, insomuch that if a man of any nation or colour whatever, land on its shores, he breathes free air; but alas! the number of ships we had met going hence to Africa for slaves, and others of the same description which we now saw lying here employed in that abominable and inhuman traffic, was so great, that when my foot first trod on English ground, the thick darkness and distress that covered my mind were beyond description. I was afterwards told that the English have about two hundred ships employed in that trade, chiefly from this port; from this trade many draw their great riches and live in pride and luxury, making their boast of living in a free country, while thousands of their fellow creatures are groaning under the iron-hand of oppression through their means; and all this, it seems, is sanctioned by this free government, and even in its own territories abroad. Alas! will God's justice sleep for ever? Surely nay, but the measure of their iniquity must be filled, and then his judgments will be poured out upon them, and on all the nations that have long wrought abominations before Him!"

people withdrew with great solemnity. I believe it was a memorable time to some of them; may the Lord help them—and I hope He will—but it must be in his own time, and not in theirs.”

Having laboured in the Ministry of the Gospel in various parts of England and Scotland, he records his grateful acknowledgements to his Divine Lord and Master in the following manner: “Having landed in this country in a very low tried situation, I have great cause of humble thankfulness and gratitude to my gracious Lord and Master, who hath not forsaken or left me in this strange land, but hath been pleased to draw near in mercy and magnify his own cause, which He sent me over the mighty deep to espouse, giving me a place also in the minds of sympathising Friends, blessed be his holy name for ever.”

He travelled through Wales to Holyhead, where he took shipping for Ireland—he thus describes the voyage, &c.

“The inn being full when we arrived at Holyhead, we were under the necessity of getting private lodgings, which we did not obtain without considerable imposition. Being weary we slept well, and next morning, the twenty-eighth, arose early and went on board the packet, but it was rainy and boisterous; we soon got under sail, and had scarcely cleared the Head, when the wind set in against us, so that we were beating about for two days and nights before we reached Dublin, though it had been run, we were told, in eight hours. This proved not only a rough and tedious, but also a disagreeable passage, there being so many passengers on board before us, that we got no bed, and the passengers were all sea-sick except myself and, I think, one more; but all these trying circumstances, together with that of having the company of some dark, wicked spirits on board, were made tolerable to me, through the blessed prevalence of a quiet and easy mind; so that my soul praised the Lord for his preservation through all these difficulties and dangers.

“ On fifth-day, about eight o'clock in the morning, we landed in Dublin, and were conducted to the house of a young Friend, who received us kindly, and gave us some refreshment; and at our request, took us to the house of his father, Joseph Williams. Being now set down, without a companion, in this great metropolis, and not one inhabitant whose face I have ever seen before, to my knowledge, the cause I came to espouse feels precious: O Lord, preserve me. Sixth day, being the time of holding one of their week-day meetings in the city, I attended it, though pretty much cast down in mind, in consequence of my situation; but it proved a time of favour beyond my expectation. I had not much to say in testimony, yet was favoured with some precious impressions, and this language was sweetly uppermost in my mind, ‘ the kingdom stands not in word but in power,’ and I trust this meeting concluded under a humbling sense of the renewing of this power in many minds. I soon returned to my lodgings, notwithstanding many kind invitations, but I want to feel my way clear, before I go much abroad; therefore, O my God, be thou pleased to be near me by thy blessed power, and keep me on that foundation, against which all storms and tempests beat in vain, and upon which alone, thy people can truly rejoice in thy salvation. Amen.”

After briefly describing several meetings which he attended in the course of his visit to Ireland, he says:—

“ In most of these meetings, the testimony went forth with clearness and good authority, much to the relief of my mind; O! it is of the Lord's mercy and goodness to his poor ambassadors, yea, and the power of his love both secretly and openly manifested in and through them, that they are thus supported and carried through perils by sea and perils by land, yea, and perils among false brethren: blessed be his name for ever, which is a strong tower in the day of trouble for all his faithful dependent children. O may I find access to it in every dispensation, that so I may be ena-

bled to hold out through every future storm and tempest, peril and danger, of whatsoever kind He may be pleased to order or permit, even unto the end. Amen."

The exercises of his mind at Mountmellick were remarkable. He alludes, in various parts of his journal, to the lamentable apostacy from the faith and doctrines of the Gospel which at that time prevailed amongst our society in various parts of Ireland. It is probable that the deep sufferings which he endured in Mountmellick were chiefly on this account. He thus describes his feelings.

"First day, eleventh of first month, 1801, I attended the fore and afternoon meetings of Friends at Mountmellick for the first time; they were large, there being two private boarding-schools of Friends in this town; also many of the inhabitants are Friends. On my first sitting down among so many good-looking Friends, I hoped the tide of Gospel life and power would have risen amongst us to our comfort and rejoicing; but, alas! when we look outward, how often are our pleasant prospects blasted, and we disappointed in them. This was truly a laborious, exercising meeting with very little relief; and in the afternoon,—O, this afternoon, when shall I forget it!—verily, it seemed for a considerable time as if death and hell triumphed, and the pains thereof had got hold of me; pains which I believed were not much unlike the miseries those souls endure which are for ever separated from the presence of God; so that I often cried out in my spirit, Lord have mercy on me! what shall I do! I expressed very little in testimony, and sat down, and at length being clothed with the spirit of supplication, in as awful a degree as I almost ever experienced it, I was engaged to call publicly on God omnipotent; that he would be pleased to break the chains of death, the bands and fetters of hell, in the hearts of the people, and remember in mercy the poor souls that were lying under the altar, crying in the bitterness of their spirits unto Him for help. This was the substance of the language with which I was awfully engaged to address the Almighty

Father in this congregation, and blessed be his ever adorable name, He was pleased to draw near, and by the arising of his own power caused the powers of darkness to tremble; under an humbling sense whereof, my soul felt relief as I arose from my knees. For two nights before this, I got very little rest, walking in my room when all were asleep, crying to the Lord for help; but praised be his goodness, this night I had good rest, yet being nearly tried, I see the need I have of crying daily to Him, for the support of his blessed arm under every dispensation, that so indeed, ‘neither heights nor depths, principalities nor powers, things present nor yet to come, may ever be able to separate me from his love which is in Christ Jesus our Lord.’ Amen.”

In concluding his visit to Ireland, at Dublin yearly meeting he adds,—

“Notwithstanding it appears to be a low time with the society in many places in this nation, insomuch that there is at present a great forsaking in the land, and even a time of treading down and trampling under foot many of the precious testimonies and privileges which our forefathers dearly purchased and left in our quiet possession, yet blessed be the Hope of Israel, He was pleased to draw near in several of the sittings of this yearly meeting, and to evince by the exaltation of his truth and the power thereof, over all opposition, that he hath not forsaken nor forgotten to be gracious to the remnant of his people, yea, the remnant of this people whom he gathered, and brought to sit down under his own immediate teaching. Blessed for ever be his great name, may his Israel now say.

“Feeling my mind now released from any further travelling or prospect of religious labour in this nation, I signified the same to Friends near the conclusion of this yearly meeting, and they accordingly gave me a certificate of unity with me in my religious labours amongst them; and on fourth-day, the fifth of fifth month, I took a solemn farewell of Ireland, and with Samuel Smith, his companion, and Mary Sterry, from

England, and several Friends from this nation going over to the yearly meeting at London, went on board a small vessel, and arrived at Holyhead the next day in the evening. Early the following morning we hired a coach and chaise, and set out for London, going by the way of Salop, Colebrookdale, and Birmingham, at all which we attended meetings; and arrived in London on the fifteenth. I am now here, in this great city of London, comparing my situation to an empty purse, and as dependent as the sparrows that have neither storehouse nor barn; Lord, thou feedest them, I also endeavour to look unto Thee for support; and I pray Thee look down upon me, preserve and support me, if it be thy blessed will, that so I may be kept from dishonouring thy holy cause, wounding any of thy children, or making work for sorrow and repentance to my own soul; that thus, through thy grace, O Lord, I may be enabled to honour Thee in thought, word, and deed, who art worthy for evermore."

He also went over to the continent of Europe for several months, during a time of great political commotion. He took ship at Yarmouth for Hamburgh, and proceeded to visit the few persons in connexion with the Society of Friends about Pymont and Minden, and had some religious service amongst them—from thence he proceeded to Amsterdam, and thence to France. He thus describes this part of his travels.

"Lewis Seeböhm, one of the Friends of Pymont, having, after some difficulty obtained passports to travel in France, this morning we left Amsterdam and took our journey towards Antwerp, in French Flanders. We went about twenty-four miles this day in a treckshute, along a large canal to a town called Gouda, where we lodged, and next day took the mail for Antwerp; we travelled until about nine o'clock at night, when my interpreter was taken so ill that we were obliged to stop at an inn until morning, when finding himself better we proceeded and reached Antwerp about ten o'clock. After taking some refreshment we went to the town-house, and presented our passports

for examination, they received us with much civility, and put off the examination for a few hours on account of the press of business, fixing an hour for us to come again.

“ We went accordingly about the time appointed, and got our passport, endorsed under the seal of the French Republic, and delivered to us very respectfully, so much so, that I told the principal secretary, if I lived to return to my country again, I should take pleasure in speaking well of French civility and kindness; he seemed somewhat affected, and said it was but their duty to do so, and took his leave of us in a very friendly manner. Thus, way has been made for us hitherto, even in the minds of those in authority. Our endorsements recommended us to the Prefect’s office, in Paris, and we journeyed on through a fine well-cultivated country, and lodged in a neat and well-built town, called Ghent. First-day, twelfth, travelled in a very heavy carriage called the Diligence, carrying many passengers; I think at one time we had fifteen, and the roads so broken up in some places, that we were obliged to get out and walk. One of these carriages broke down just behind us in the evening, but we were favoured to get to our intended lodging-place, a fine town, called Lisle, where we were put into a room the most extravagantly furnished of any that I ever lodged in, and being very weary, I soon got to sleep. On second-day we could get no stage, and were therefore obliged to remain at Lisle; but on third-day we proceeded, though the roads in some places were so bad, and the carriage heavy, that at one place the horses stopped, and we all got out to walk, but my interpreter having observed that walking fatigued me, persuaded me that I had better get in again, and I at length consented, though I did not feel easy with it, which seems as though the mind sometimes receives a presentiment of approaching distress. I believe I had not been in the carriage five minutes before the horses ran off the causeway, and overset it down a precipice, perhaps twelve or fourteen feet. The fall was very great, and the postillion seeing the danger, jumped from his seat

before the carriage went down, leaving all to me who was shut up alone, and had no chance of escape. Ah! surely it is of the Lord's mercy that I am left to give this account. The passengers who saw the carriage go down, thought I was killed, and ran back as quickly as they could. I opened the door, and begged some one to help me out, when they found not even a bone broken, only my right hand was strained, and my leg and shoulder on the same side much bruised. The French passengers were all very kind in assisting me, especially a lawyer of Paris, who had travelled with us from Gouda, and when I became so ill that I could not go on the stage, staid with us until we arrived in his native city of Paris, which was on the eighteenth; his name was Alexander Moyanat. He continued his kindness as long as we staid in Paris, coming frequently nearly a mile to see us, and several times invited us to dine with him. Had I not been in so much pain from my hurt, I think I should have enjoyed the fine prospects in this beautiful country.

“At Paris we met with Abraham Barker, a Friend from New Bedford, in North America, and no way opening for any religious meeting at this place, when first-day came, we sat down together in our hired room in silence, and a sweet time it was to me. It may not perhaps, be amiss to mention how we were treated at the municipality, when we attended to present our passports. We were stopped by the guards, who had, it seems, strict orders not to suffer any man to pass, unless he had what is called a cockade in his hat; but on our desiring our guide to step forward and inform the officers, that we were of the people called Quakers, and that our not observing those signs of the times was not in contempt of authority, or disrespect to any in office, but from a religious scruple in our own minds, it being the same with us in our own country, they readily accepted our reasons; and one of the officers came and took us by the guards and so up into the chamber, where we were suffered to remain quietly with our hats on, until our passports were examined by

two officers, and again endorsed under the seal of the republic, permitting us to go to Calvisson, in Languedoc. Thus it often appears to me that we make our way better in the minds of the people, when we keep strictly to our religious profession, in all countries and amongst all sorts of persons. I not being well able to travel, we staid here for several days, and though no way seemed to open for a religious meeting, we distributed several books which we had taken with us for that purpose, and found considerable openness in the minds of the people to receive them; they treated us with much civility and respect. We also went to Versailles, about twelve miles from Paris, where we met with some friendly people who seemed glad to see us; we only staid here one day, and returned to Paris. Twenty-third was what the French call the anniversary of their revolution, which seemed to be kept with great joy, and such a concourse of people as were collected on the occasion, I never before saw. The friend aforementioned and myself took a walk in what are called the Elysian fields, and were not a little surprised to observe the order that prevailed throughout this vast concourse. I think we did not observe one drunken man, or the least sign of wrangling, and scarcely one loud sentence spoken among them, neither do I know that we met with so much as a sneer from one of them, or any kind of insult; notwithstanding the singularity of our appearance.

“ I walked out a few other times during our stay in Paris for the benefit of fresh air, but being poorly and sometimes low in mind, and not having the advantage of the language to converse with the people, I staid much in my chamber, reading my Bible.

“ Sixth-day, second of tenth month. We left Paris, and had a pretty agreeable journey through a fine, well cultivated country to Lyons, upwards of three hundred miles, where we staid only one day. Being desirous of getting on to Congenies, where we understood there was a considerable number who profess with us, we concluded to take a boat and go down the Rhone, a very rapid river, this being more agreeable

than going by land : the southern parts of France being much more hilly than those we had passed over. On fifth-day we got our carriage on board a boat, set out early from Lyons, and had a pretty fine run that day, but it came on so rainy that the Rhone became dangerous for our little boat. Next day, in the afternoon, we got out our carriage, and went on again by land, which proved a merciful deliverance as we afterwards understood ; for the day after we left the Rhone, a boat was lost with a considerable number of people on board, who were all drowned.

“ First-day, eleventh. Through considerable fatigue and difficulty, we arrived at Congenies, where we were kindly received by Lewis Majolier and his wife, with whom we put up. Third-day, had an appointed meeting at this place with those under our name, and although we found them in a very weak state, and not much appearance of the Friend about them, yet it proved, through the renewal of holy help, one of the most watering seasons I ever experienced in a meeting. We found it necessary to use great deliberation in our communications in order to be at all understood, so general a weeping prevailed at hearing the sound of the Gospel in plain, simple truths delivered among them. Next day we went to Nismes, about ten miles distant, and visited one or two under our name there ; and the day following we went to a place called St. Giles, about fifteen miles from Nismes, close on the Mediterranean Sea, and said to be noted formerly for containing many Protestants, who suffered much, especially in the reign of Louis XIV. for their religious principles ; which occasioned a great dispersion of the inhabitants from that place, and it has never recovered, being now only a small town, though formerly a large city. There are, however, at this time, a number who make some profession of our principles, with whom we had a meeting, of which they seemed glad, though it was not so open as the aforementioned one at Congenies. We only staid one day, and then returned to Congenies. On first-day morning, attended meeting again at this place, which was considerably larger than

the first, and was also a time of favour. I did believe in our passing along in this country that there was a precious seed in many places, that would at some future day be gathered. May the Father of mercies bow down his gracious ear to the groanings thereof, and hasten the day of its deliverance.

“ Fourth-day, twenty-first. Apprehending myself clear of any further labour among these people, Lewis Seeborn and I parted; he concluded to stay a few days longer about Congenies, and then take his journey homewards through Switzerland, and I proceeded towards Bourdeaux, in order to look for a passage to some port in England. This proved to be a very trying journey, it being between two and three hundred miles, and I had only the company of a young man who had lately been an officer in the French army, and did not understand a word of English; but as he was so kind as to offer himself, and it being the best shift I could then make for a pilot, I accepted his kind offer, and very attentive and assisting he was to me, so far as we could understand each other, which was chiefly by the help of a dictionary. This was my tried situation for about eight days, for meeting with some accident by the way, by getting one of the axletrees of our carriage broken, and also having some very stormy weather, we did not reach Bourdeaux until the twenty-eighth. I happened to get lodgings with pretty orderly people near the Quay, where I met some who could speak English: I enquired for a passage to England, but none seemed immediately to offer, and as it was now growing late in the fall season, when a passage through the Bay of Biscay is reckoned dangerous, I was under the necessity of taking one as soon as it offered, or else to travel through the country six or seven hundred miles, to Calais or Dunkirk, and this without an interpreter, the young man aforementioned having left me and returned home. Such was again my trying situation; alone, far separated from all my dear friends and connections, and in a great straight to know rightly what to do for the best. Lord, look down upon me in mercy; preserve and support me under these dispen-

sations, and be pleased to show me the way that I should go, for thou knowest me altogether, and my desire to trust in thy eternal Providence! O, withdraw not thy soul-animating presence altogether from me, but preserve me in these proving seasons, and keep me, O God, in every hour of temptation and trial, that so I may not wound and become a reproach to thy holy cause, where my lot is cast, nor make sorrow and repentance for my own soul; but that through thy holy aid, O my God, I may yet be enabled to sing thy praises on the banks of deliverance, for unto Thee only is praise due, now and for evermore.

“ Sixth-day, thirtieth, I wrote letters to my dear wife and others in America. It was nearly two weeks from this time before I could engage a passage to answer my purpose, but at length one offered by a Danish brig, bound for the island of Guernsey, and I concluded to embrace this opportunity, and cast myself entirely on that all-supporting arm of Omnipotence which sustains the earth, and rules the raging sea.

“ I may now remark, that although much of the time I have been waiting here has seemed almost like imprisonment, and I felt at times as if forsaken both of friends and the world, yet as I have endeavoured to renew my trust and confidence in the Eternal Arm, blessed be his ever adorable name, through the renewing of his infinite love and mercy to my soul, my lonely room, especially during the latter part of my stay here, has been made to me as a pleasant museum, wherein I have been favoured with precious openings into some of the wonderful works both of nature and of grace, to my own humble rejoicing in the Eternal Providence: and I was made a renewed believer therein. O, my God, how unsearchable is thy wisdom, how boundless and unfathomable are the riches of thy goodness and mercy: thy ways are hid as in the great deep, and past finding out; who shall refuse to adore thee, who art the everlasting Father and God over all? Shall not all nations bow before Thee, who hast made both the seas and the dry land, and hast appointed unto them the bounds of their habitations, for the Lord of Hosts re-

mains to be thy name ? O, the fall of Adam, and how all his offspring have been and are affected by it ! I have been made to see and to believe it ; and the means appointed for their redemption, and how it is to be effected, I have seen, and do most assuredly believe in. O, well might the poor man mentioned in the Gospel, cry out, ‘ Lord, I believe ; help thou mine unbelief.’ O, who can disbelieve in Christ Jesus, the Saviour of the world ! in his manhood, sufferings, and death therein ! also in his divinity and eternal power ; the Redeemer and Saviour, in whom, as testified by the apostle, dwells all the fulness of the Godhead bodily. Tremble, O ye Deists, before *Him*, unto whom all judgment is committed, that all men might honour Him, even as the Father is honoured. This is the Stone which was set at nought and rejected by you wise builders, but truly it is elect of God and precious ; and by Him all your buildings will be tried, whether you will or not : although you may, in your wisdom, carry your fabric to a prodigious height like Nimrod, yet in the day of his power when he shall come to inspect your work, it shall fare no better than Nimrod’s did : O, tremble, lest confusion and everlasting disappointment be your portion !—O, my God, be thou pleased to strengthen and enable me from time to time, to hold fast even unto the end what thou hast now been pleased to renew in my soul, and given me to believe most firmly. Amen.

“ Sixth-day, thirteenth of eleventh month, I went on board the brig *Mercurius*, all the crew being Danes ; but such was the captain’s delay, that although he was to have sailed a week or ten days before this time, yet it was a full week after I got on board before they weighed anchor, which I very much regretted, it being fine weather.

“ Sixth-day, twentieth. Weighed anchor, and fell down a little below the shipping, which we did not effect without some apparent danger, there being abundance of shipping in port, and the current very rapid. Next day we fell down a few leagues further, and got a pilot on board in order to put to sea, when the wind turned against us, and the weather became so rainy,

that although we kept the pilot on board a full week, we only made about twenty leagues from Bourdeaux, the wind continuing a-head until first-day, the thirteenth of twelfth month; sometimes it blew so hard, that several ships drifted, and others were driven from their anchors; one sloop sunk, which we saw drifting near us, with her topmast only above water, but we could not learn whether the men were saved or lost: this sight was very awful to me.

“Now the wind coming fair for us, we weighed anchor and put to sea, and had a fine run for about twenty-four hours. There were two other passengers on board, one a Scotchman, and the other an Irishman, both lately from the English navy, and we all began to hope now for a speedy passage: but, alas! for causes unknown to us, how are all our pleasant prospects sometimes blasted; for in the afternoon of the fourteenth, the wind shifted and came right against us, and presently blew so strong, that we were obliged to heave to, with only our foresail spread, and let drive wheresoever the wind and waves would carry us. This seemed to be only the beginning of our sorrows; for from this time we had contrary winds almost constantly, and at times such violent storms and high seas, that we were mightily tossed, and so beaten by the heavy seas, that we were in danger of being shattered to pieces. At other times we were swallowed up in the belly of the mighty deep, as though we were going down, never to rise again; first driven near upon the French coast, which was very rocky and dangerous, and then upon the English: we several times saw the English land, but so mightily had we been driven about, that our mariners hardly knew where we were, and our brig became so leaky, that it was with much difficulty and hard labour, that our poor seamen could free her from water by pumps.

“At length our captain was determined, if possible, to get into the first port we could make; and therefore on the twenty-eighth, we stood in for the land, early in

the morning, and about eleven o'clock, we came so near in with the land, that they thought they knew it to be Portland, and we were beginning to rejoice again in the prospect of soon getting into safe harbour, when perhaps about two o'clock in the afternoon, they concluded they were deceived, and could not find any port before dark. As we might be in danger of driving upon the land in the night, we were, with fallen countenances, standing out to sea again, when providentially a pilot espied us, and gave us a sign, which we returned, and gladly received him on board, and that evening he brought us into Dartmouth bay, where we were obliged to anchor for want of wind and tide; however, they rose between three and four o'clock in the morning, and we weighed anchor again, and after considerable exertion got safe into the port of Dartmouth, about twelve at noon, when I was favoured once more to set my foot on firm ground, which I had not done before in more than forty days. I was directly conducted to the house of Walter Prideaux, a very kind friend, and I think the only one under our name living in Dartmouth. I met with a very kind reception at his house, although I was an entire stranger, and had no credentials about me, having left my baggage on ship board. I was truly glad and thankful in heart, for the merciful deliverance vouchsafed to me from being intombed in the mighty deep; though, blessed be God, in whom I was enabled to put my trust, when the countenances of the mariners wore a dismal aspect, and all hope of being saved was nearly gone, I never quite lost my confidence (in His providence and mercy); no, not for a moment, even in the greatest extremity of danger. At one time in particular, when I verily thought we were going down to the bottom, never more to rise, being so deeply covered with the rolling surge that the mighty roaring thereof ceased to sound in our ears, and there was a profound silence in the ship: even then did my mind feel so calm and quiet, that I could not doubt of being clasped in the arms of everlasting love; and I yielded to His blessed will, saying, in secret, Lord, if it be thy blessed

will that this shall be my grave, I yield, if I may but go down clasped in the arms of thine everlasting love; or if thou art pleased to bring me safe to land again, I will surely sing thy praise, I will tell of thy goodness in the congregation of thy people, I will speak of thy wondrous works."

The delicacy of Richard Jordan's mind, and that principle of obedience to the injunctions of Christ, in practising the Christian duty of the forgiveness of injuries, appears to have induced him to suppress in his journal, some of the remarkable circumstances of this dangerous voyage. We will supply a few particulars in the language of his biographer, who knew R. Jordan well, and had heard many of the remarkable events of his life from his own mouth. He says—

During this period of his tarriance on the continent of Europe, the existence of a state of warfare, presented many obstacles to travelling with safety, and exposed foreigners to much suspicion and many difficulties. But his steady adherence to the religious principles which he professed, his circumspect deportment, and his uniform reliance upon the direction of heavenly wisdom, made his way comparatively easy, and procured him the respect and esteem of all classes of people. After having visited the Friends who resided in Germany and France, and had religious service among others in a few places, he came to Bourdeaux to take shipping for England. The voyage across the bay of Biscay is often performed in less than a week; but owing to a violent storm which they encountered, and a succession of boisterous weather, they were forty-five days on the passage. The crew of the vessel in which he embarked were principally Danes, and during the first few days of the voyage, seemed to vie with each other in wickedness and profanity, neglecting the proper care of the ship, and spending their time in drunkenness or gambling. They treated Richard Jordan with great contumely and contempt, scoffed at his religious life and serious demeanour, and even abused his person. His situation was indeed a pitiable one: he was to

outward appearance wholly at their mercy, and from their negligence and unconcern about the vessel, it seemed probable they would have a tedious passage. They had not long been at sea, when the sky was overcast with clouds, the atmosphere became dark and hazy, and a tempest arose, during which the fury of contending elements seemed let loose upon them. The waves were wrought up to an appalling height, and the vessel heaved and tossed to such a degree, as to induce them to fear she would be buried in the open sea.

Their situation soon became almost hopeless, and the officers gave the warning which their guilty imaginations had forboded, *to prepare for a watery grave*. O then, what a change was apparent in their conduct! Terrified at the prospect of the awful fate which awaited them—smitten with remorse for their past wickedness and contempt of God, they gave way to despair, and became almost incapable of managing the ship. The rudder was ordered to be lashed, and giving up all hope of safety, they let her drive at the mercy of the winds and waves. Amidst this general consternation, when all around him bespoke distress and terror, Richard Jordan sat peacefully in the cabin, waiting in humble confidence on the Lord. His mind was calm and collected, securely anchored on that Rock of Ages which no storms can move—no tempests overturn.

As shipwreck seemed, in all human probability, to be inevitable, he took from his trunk his certificates and a few other valuable documents, and fastened them around him, that in the event of his body being afterwards found, it might be known, and the papers forwarded to his friends. But although he made these arrangements, he did not, during the whole scene, entirely lose his confidence.

The captain, awakened from his sensuality and wickedness, and tremblingly alive to the doom which seemed to be impending, betook himself to the cabin, and seconded by his anxious crew, besought Richard Jordan to implore for them the mercy and protection of that Being, whose power they had so lately con-

temned ; nay, whose very existence they had impiously denied. He informed them in a few words, that the spirit of availing prayer was not at his command : but after waiting for a considerable time in solemn silence, he was permitted to approach the Throne of Grace in reverent vocal supplication.

This religious service seemed to be in some degree blessed to them ; they were humbled into contrition, and became more composed. Their conduct towards him was now reversed : every one seemed desirous to do him some kindness ; and so sensible were they that the Divine presence was near to preserve and support him, that all were anxious to get as close to him as possible. Their exertions in managing the vessel were renewed ; but owing to the continuance of boisterous and foggy weather, they had lost their reckoning, and provisions running short, they were put on allowance ; and although the violence of the storm soon after abated, yet the probability of reaching land before their stores were exhausted became very doubtful. The vessel was so much injured that she began to take in water very fast, and the pumps had to be constantly worked to keep her free. Discouraging as the prospect before them appeared, such was the confidence and faith with which Richard Jordan's mind was replenished, that he told the captain it was his full belief they should yet be brought safely into port, without the loss of a life or of the vessel. In a few days after this, when almost the last portions of bread and water were served out, they descried land, and soon after entered the harbour of Dartmouth. His gratitude for this happy deliverance from imminent danger, and his release from long confinement in a vessel, which a variety of circumstances rendered extremely unpleasant, may readily be conceived. He appointed a public meeting for Divine worship in the town, to which the captain and some of the crew came ; and it proved a memorable and humbling opportunity to many present.

After his return from the continent, he attended a number of meetings in different parts of England ; and

in the fifth month, 1802, was at the yearly meeting in London,* soon after which he apprehended himself released from further service, and was permitted to return in safety to his native land. He embarked in the ninth month, in the ship *India*, Captain Caleb Hathaway; and landed in Philadelphia, after a passage of about forty days.

During his extensive and arduous journeys, he had been mercifully preserved by Divine interposition, in perils by sea and by land, and among false brethren; and in the conclusion was enabled, under a sense of his own unworthiness, to ascribe the praise and honour to the Lord alone. By the accounts received from those who were witnesses of his labours, he was favoured, through holy help, to preach the Gospel "in demonstration of the Spirit and of power," tending to awaken the lukewarm, to arouse and reclaim the sinner, as well as to the consolation of the sincere followers of a crucified Saviour. Thus as an ambassador for Jesus Christ, he completed his mission of reconciliation and love, leaving many seals of the efficacy and power of his ministry.

We will give the account of his arrival at home in his own words.

"On fourth-day, thirtieth of the third month, I reached my habitation, and found my dear wife and family all well, and glad to see and receive me again; and I rejoiced to see them, and to find that they had been preserved and abundantly cared for by a kind Providence, during my absence.

* In one of the meetings for worship which R. Jordan attended during the course of this yearly meeting, he appeared in the ministry in an extraordinary manner, describing some of his feelings and observations during the late storm at sea, wherein he had been mercifully enabled to prove the sufficiency of the Divine Power to sustain the mind in calmness and holy confidence even during the greatest personal danger. He was led beautifully and instructively to contrast this state, the high privilege of a true Christian, with that of the wicked and ungodly who even in the hour of danger dread to approach the Divine Presence under a consciousness that they have justly provoked his holy indignation: strikingly illustrating the dreadful condition of such as cannot pray to God because their own hearts condemn them.

“ I was from home on this journey three years, one month, and ten days, in which I travelled by land and water, about fifteen thousand miles. Thus, O Lord my God, in whom I have endeavoured to repose my trust, thou hast carried me through many heights and depths, perils and dangers; yea, perils by sea, perils by land, and perils by false brethren; and through all these didst thou preserve me. When thy billows went over my head, and my heart was ready to melt within me, even then didst thou make bare thine arm for my deliverance, and sustainedst me by thy matchless goodness, and madest me to see thy wonders in the great deep; then thou wast there, and guided me by the right hand of thy power, that I should not be swallowed up by the proud waves, when they roared about my head, and threatened destruction. Thus thy countless mercies, O Lord, have been round about me in all the way, and thou hast brought me safe back again to my dear connections at home; for all these thy mercies, O Lord, I desire to bless and praise thy name, which is great and adorable for ever. And now, O Lord, I am not worthy of all these thy mercies; yet since thou hast been pleased of thy unmerited bounty to grant them hitherto, and hast given me to speak well of thy name in the congregation of thy people, even to some of the nations afar off, be pleased to remember and not forsake me in my future steppings along through the remaining part of my pilgrimage here; preserve me, O my God, and deliver me from all my enemies, both within and without, for thou knowest them all, and seest their snares, even before they are laid; give me to see, and strength to shun them all, both on the right hand and on the left, even unto the end, that so I may be enabled to bring honour and praise unto thy great name through all the remaining part of my days here, and unite with those, who, in unceasing anthems, sing thy everlasting praise beyond the grave. Amen.”

Some time after this Richard Jordan believed it was required of him to remove with his family into a distant state, far from the place of his nativity, and from

his near connections and friends, to reside among a people to whom he was a stranger. The prospect of this duty was a source of no small trial to him, and in a subject of so much importance, it may readily be supposed that he was not hasty to decide. He highly prized the advice of his friends, and after mature consideration he mentioned his expectation of removal, in the monthly meeting of which he was a member, for its judgment; and friends feeling unity with him therein, granted their certificate to that effect. In resigning himself to this apprehension of religious duty, many discouragements and difficulties presented, but as he endeavoured to attain to a state of simple obedience to the Lord's will, and to cast all his care and trust on Him, way was made for him, to his humbling admiration.

We will present the reader with a few more extracts from his journal on this important event.

"Having now obtained certificates of removal, I began to dispose of my little outward affairs, in which I succeeded beyond my expectation in much calmness and resignation.

"In the fifth month, we proceeded to New York, and there took passage in a packet for New Haven, where we arrived the next day about noon, and the day following went by land to Hartford, the intended place of our residence, where we arrived the same day, about one o'clock in the morning, and met a cordial reception at the house of our kind Friends, Thomas and Charity Rotch, with whom we sojourned about six weeks. In the course of this time I purchased a farm agreeably situated about a quarter of a mile from the little meeting of Friends here, but did not get full possession until the spring following, but we took a couple of rooms in a Friend's house, where we sojourned about seven months.

"I spent most of the winter in keeping Friends' little school here, and about the twenty-sixth of the third month, 1805, we got to our new habitation on the farm; and though it was very much out of repair, we

felt very glad and thankful in being favoured once more to settle down in a cottage of our own, having for a considerable time sojourned from place to place as poor pilgrims, having no certain dwelling place.

“After our settlement I went very little abroad except to the monthly meeting of Oblong, and the quarterly meeting of Nine Partners, of which we were now members. This summer I also attended the yearly meeting of New York and Rhode Island, and a few meetings at New Bedford, Providence, &c. and returned with solid peace of mind to my little family, with whom I think I never enjoyed more sweet comfort and satisfaction than about these days. May the Lord preserve us in his love and fear, and keep us thankful for the many favours which he hath been pleased to bestow upon us in these days of our pilgrimage.

“1806. About this time temptations and trials seemed to assail me with redoubled force, so that I was almost ready to conclude my best help had departed from me, and I had scarcely strength to look up or cry for help either in meetings or out of them, but verily was often afraid that I should finally lose my hold and fall into grievous and horrible temptations, and so become yet a reproach to the blessed cause which I had once so much loved, and thus the last error be worse than the first. But blessed be the infinitely wise and merciful God, who was pleased to regard even my weak efforts of desire towards him, and accept it as a prayer; blessed be his holy name, He is still a God hearing prayer, and in tender mercy is pleased to accept the sincerity of desire, when we have no words in which to call upon Him; and when we can bear no more, and are brought to see that all our own strength has failed us, he is then pleased to draw near, and repel the enemy, and deliver us out of his hand. O, what shall I render unto Thee, saith my soul, who hast been pleased thus to draw near and deliver me, yea, poor helpless me!—magnified be thy blessed and ever adorable name, now, henceforth, and for evermore!”

During his residence in New England, which was about five years, he several times travelled in the work of the ministry. In 1807, he attended the yearly meetings of Philadelphia, New York, and Rhode Island.

After which he remarks—

“ I have now attended all the yearly meetings for discipline in the world, and some of them several times over, and I may remark, that notwithstanding weaknesses and imperfections are still observable amongst this people, yet I have had abundant cause to marvel at the preservation which is still vouchsafed to them by the great Shepherd and Bishop of souls, in keeping them so near together, in that harmony and oneness, which ever characterizes his true followers. May neither heighths nor depths, principalities nor powers, things present, nor things to come, nor life nor death, nor any other creature, ever be able to separate them from this love of God, which has been so marvellously manifested to them through Christ Jesus our Lord. I attended a number of meetings after this memorable yearly meeting, to good satisfaction, and returned home with solid peace of mind.

“ Having had drawings in my mind for a considerable time to visit Friends in some parts of Rhode Island and Massachusetts, I obtained a minute from our monthly meeting for that purpose. I was out in this little journey nearly three months, sundry of which were public meetings appointed for those not in profession with us, which were largely attended by them; and generally to solid satisfaction, insomuch that the priests at several places, as well as the people, would desire another meeting; but I dare not do any thing of the kind, in my own will; and as I endeavoured to keep near my good guide, and to be led about and instructed only by Him, I humbly trust preservation was vouchsafed, so that the holy cause of religion was not wounded, nor the minds of any class of its professors hurt; and I returned to my outward habitation with solid peace of mind; blessed be the Lord.

“ 1809.—I went very little abroad this summer, ex-

cept in the latter end of the eighth month to our quarterly meeting at Nine Partners, and spent about two weeks in visiting the meetings of Friends in that and Stanford neighbourhoods, to the satisfaction of my own mind, and I believe of Friends generally; and I returned home with solid peace. And now I may mention a trying dispensation, which I have had to pass through for more than eighteen months; indeed, it has been nearly two years since my mind became impressed with a language which was intelligible to my mental ear, saying, 'Ye have encompassed this mountain long enough;' and I said in my heart, 'What! must I break up again, and become a sojourner?' For a time I saw not where I should go, and I said, 'Lord! where shall I go, and where shall I sojourn?' and I seemed to be left under this conflicting dispensation, without any sight or pointing to any particular place or service: but after a time of sore conflict, and seeking to know the blessed mind and will of the Lord concerning this thing, at length a little meeting of Friends, called Newton, in New Jersey, a branch of the monthly meeting of Haddonfield, opened as the place, within the verge of which I was to go and reside with my family.

"As soon as I was fully satisfied in my own mind of the propriety of my giving up to this prospect, I requested a certificate of removal, and having obtained one, and settled my affairs, so that none should suffer by me, I took my solemn leave of Friends and neighbours, and left Hartford with my little family, about the eleventh of the tenth month, 1809; and, after a pleasant journey, we arrived at Samuel Cooper's, near the place of our intended residence, and met with a kind reception from that amiable family. At their invitation, we sojourned with them for a few weeks, until our household goods, which we had shipped round by water, arrived, and we had got a little prepared for house-keeping, which we commenced in the eleventh month, within a mile of Newton meeting-house.

"The good angel, whom we believe to have been with us in all the way, has still hitherto been near, comforting our minds in our lonely habitation, in our

solitary walks, and in our religious meetings, enabling me to speak of his goodness among the people, which seems to have endeared many of us one unto another. And now, O Lord, thou hast seen all our temptations, and the anxiety and tribulation of our souls ; we are here under an apprehension of its being according to thy requiring, and in thy divine appointment ; O Lord, look down upon us, and be near unto us in all our temptations and besetments, in all our tribulations and distresses, and in all our goings in and out among the people : be pleased to remember us, we pray thee, as among the poor and dependent ones, that have daily need of thy aid : we ask neither worldly riches nor honours ; give us, if it be consistent with thy good will and pleasure, food and raiment convenient for us, and be thou, O Lord, our strength in weakness, our riches in poverty, and our present help in every needful time ; that so we may be enabled to honour thee in thy blessed cause on earth, and bring praise to thy great name through our lives and our death, who art God over all, blessed for evermore.

“ 1814.—In the winter of 1814, I spent a little time in visiting the meetings of Friends in Philadelphia, to good satisfaction ; and, on my return, my dear wife was seized with a malignant typhus fever, and was brought nigh unto death ; but the Lord had mercy on us, and raised her up again after a confinement of more than three months. For this favour I was truly thankful, as the loss to me would have been inexpressibly great, although I was well convinced that my loss would have been her unspeakable gain ; as her innocent soul, through all her bodily sufferings, seemed centered in a state of calm, quiet resignation to the divine will. I was also thankful for the preservation of my bodily health, so as to be able constantly to attend upon her through the whole : may all these favours be remembered by us with heart-felt gratitude. By the time of our yearly meeting in the fourth month, 1815, my dear wife was so far recovered that I attended it.

“ I also attended the yearly meeting of New York in fifth month, and returned directly home ; and in the

tenth month following, I attended the yearly meeting of Baltimore, much to the satisfaction of my own mind, and returned pretty directly home to my domestic affairs, where I enjoyed my health quite as well as usual, until about the first of the second month, 1816, when I was seized with the ague, which operated violently upon me, about once in every twenty-four hours, for several days, and my health was so affected by it, that I was mostly confined in and about the house for several weeks, in a very weak state. But are not these dispensations of mercy, from Him who afflicts not willingly, neither delights in grieving his children? Afflictions are said not to arise out of the dust, nor troubles out of the ground: and as He, who is the great Controller of events, can sanctify all our troubles and afflictions to us, and make them subservient to his own wise purposes, may I improve under every afflictive dispensation which is permitted to befall me; may they all be sanctified to my good, and may He make them all subservient to his own wise purposes, that I may acknowledge Him in all my ways, and know him to direct my paths; even so, Amen.

“1818.—Since the latter end of the year 1815, I have not been out on any considerable journey, but have apprehended that my business was much about home, in the attendance of our own meetings, as they came in course; yet not unfrequently, I went to some of the neighbouring quarterly and monthly meetings, and also attended our meeting for sufferings in Philadelphia. Being now in the sixty-third year of my age, my prospects seemed much closed, as respects long journeys, feeling an increase of the infirmities attendant on advanced years, though, blessed be my gracious Helper, I enjoy a good share of health and strength at present, considering my time of life; yet the prayer of David seems prevalent, ‘Cast me not off in the time of old age, forsake me not when my strength faileth.’

“1821.—Seventh month. I have now been for most of two years, afflicted with a complaint in my chest, which has rendered me unfit for much service; yet I have been enabled to visit sundry neighbouring

quarterly meetings, and to attend our yearly meeting, as also our own monthly and particular meetings, in which, at times, living desires are raised, that after the example of good old Simeon, I may be found 'waiting for the consolation of Israel.'

"1823.—Eighth month. My mind has long been burdened with hearing assertions made, that every child coming into the world is placed precisely in the same situation as Adam was, when in Paradise, or as he came out of the hands of his Maker, and speaking slightly of the atonement of Christ, bringing down that blessed suffering Saviour and Redeemer of men to the level of other good persons in common. Well would it be for such, in my apprehension, if they would seriously consider the import of a part of the apostle's comment on the law of Moses; viz. 'He that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace; for we know him that hath said, vengeance belongeth unto me; I will recompense, saith the Lord: and again, the Lord shall judge his people: it is a fearful thing to fall into the hands of the living God.' I am sometimes ready to tremble at beholding the signs of the times, as relates both to church and state, and I think I never saw with greater clearness the necessity of being diligently engaged to feel after a foundation in ourselves, if happily we may be favoured, at least at times, with a comfortable evidence that it is the sure one, on which alone there is safety and preservation; and the awfulness of feeling which sometimes covers my mind, seems to produce a solicitude at least, if not something like a prayer, for myself and for those of my friends whose situation may somewhat resemble that of those who wept as between the porch and the altar; 'Lord increase our faith.'

"1825.—Having now for several years been very much indisposed in my bodily health, I have not been

out on any long journey, though mostly able to attend our own yearly and other meetings, and a few neighbouring quarterly meetings, as also a yearly meeting or two, until last summer and fall, when I got very little out, but was favoured so far to recover my health as mostly to get to our own meetings, as they came in course, during the past winter.

“And now what shall I say more.—The Lord has been pleased in the inscrutable counsel of his will, to take from me my dear partner, who ended her useful life in this world on the morning of the second of third month last, almost without sickness or pain, in the seventy-third year of her age; being as well as usual the day before, and engaged in her domestic concerns. We had sojourned together for most of half a century, and I could say much of her virtues, not only as a faithful helpmeet in our outward concerns, but in always giving me up cheerfully to the service of Truth, and sustaining my absence with Christian magnanimity, and sympathy with me in my labours and travels in the cause of Truth and righteousness; and a consoling evidence attends her departure, that she has sweetly fallen asleep in Jesus; and therefore though I sorrow, yet not as those who have no hope; for surely I am one in faith with the apostles of our Lord, that ‘them that sleep in Jesus, will God bring with him.’ And now, O Lord, thou hast taken the mother with the children, and left me behind a little space longer in this state of probation, for causes known only to thyself; for thou art not bound to give account of thy matters to any; it is enough for us to know that thou doest all things right; and wilt do for us more than we can ask or think. But because thou art a God hearing prayer, be pleased, O Lord, to be near by thy secret power, and keep and preserve me during the short remainder of my time in this world; so that I may be enabled to fight the good fight, and keep the faith of thy beloved Son, Jesus Christ our Redeemer and Saviour, and so finish my course with joy; for thou, O Lord, art faithful, who has promised a crown of righteousness. Amen.”

SECTION III.

Purchases a farm at Newton—Yearly Meeting of New York in 1826—His exercises respecting a departure from simplicity in dress and address—Presentiment respecting his last visit to Philadelphia—His last illness—His confidence in salvation through Christ—His decease.

In 1811 he purchased a small farm adjoining the meeting-house lot at Newton, a part of which he cultivated with his own hands. His manner of life was plain and simple, consistent with the profession he was making, and requiring but a moderate income to support it; which left him much at liberty to attend to the concerns of the Society, as well as to his particular religious prospects. He was mainly anxious to “lay up treasure in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal,” even durable riches and righteousness: regarding this as the great business of his life, and satisfied that he was filling the station allotted him by his Heavenly Father, he enjoyed, within his humble mansion, true peace and contentment. His long and extensive acquaintance with the world, had convinced him that wealth seldom contributes to the real happiness of its possessors, while it exposes them to many and powerful temptations, and imposes a trust and responsibility, the faithful discharge of which requires greater watchfulness and self-denial, than mankind generally are willing to practise. Impressed with these views, he often expressed his gratitude to the Great Dispenser of all good, that while he was blessed with a sufficiency of things really necessary for the comfortable support of life, he had not been made steward over much of this world’s treasures.

Having submitted to the humbling operation of the cross of our Lord Jesus Christ, and experienced it to crucify that disposition which is gratified with the pride and vanities of the world, and covets rich furni-

ture and apparel, and sumptuous living, he learned to restrict his desires and wants within the limits prescribed by Divine Wisdom, and to show forth an example of true moderation and temperance; virtues which not only dignify and adorn the Christian character, but contribute largely to the real comfort and enjoyment of life. He had witnessed the pains and cost which are sometimes incurred in providing for the entertainment of company, particularly where they were wealthy; and he believed it right for him, when visited by his friends, to treat all alike, and to set a pattern of great simplicity and plainness. His testimony against running into debt, early established a practice which he mostly adhered to through life, not to gratify his inclination in the purchase even of such things as might be convenient and useful, if he had not the means to pay for them at the time. His house was the agreeable resort of a large circle of friends, both young and old, who were attracted by the cheerfulness of his manners, and the pleasure of sharing his interesting and instructive conversation; and but few came away without deriving some benefit from the visit.

His prudent deportment towards those who had but newly commenced a religious life, was peculiarly striking; gradually enlisting their affections on the side of truth; and like a good scribe "instructed unto the kingdom of heaven," opening to them such religious views as were adapted to their infantile state. Towards those who were recently introduced into the ministry, he demeaned himself as an experienced nursing father; being exceedingly careful not to encourage improper forwardness in any; and when he believed it right to impart advice, it was generally done with such wisdom and discretion, as to increase in their minds a respect and esteem for him. Although he sometimes manifested a prudent reserve toward some, and administered a word of caution or reproof where he believed it necessary, yet it was with great tenderness; the humble and diffident ones he encouraged, more by his affectionate and tender treatment than by many words; being desirous of judi-

ously promoting the right growth, of all such as had received a gift in the ministry of the Gospel of Christ.

After the decease of his wife, he seemed to pass the remainder of his days as a servant waiting for the coming of his Master, having his loins girded and his light burning;—he had a clear foresight that his earthly pilgrimage was nearly accomplished; and several times spoke of his decease as being at hand. In this, as in many other instances, he evinced that he was a true prophet: indeed he was remarkably endued with this gift, as many living witnesses can testify, being frequently engaged to speak in a solemn prophetic manner of future events, some of which have already been accomplished, and others are now fulfilling.

He attended the yearly meeting in New York, in 1826; and shortly after, in the seventh month, was at three of the monthly meetings in Philadelphia, and spent some time in visiting his friends there. His public testimonies in this visit were solemn and impressive, accompanied with much weight and Gospel authority. In his intercourse among his friends he seemed unusually pleasant and cheerful, appeared greatly to enjoy their society, and when about returning home, remarked that the retrospect of his public labours and social visits among his dear friends, during the time he had spent in the city, afforded him peculiar peace and satisfaction, and that if it proved his last visit, he should be well satisfied with it.

In private society, Richard Jordan was remarkable for the affability and innocent cheerfulness of his manner, and for his sprightliness in conversation; possessing the happy talent of making almost every topic that was discussed, a source of profitable instruction. He had naturally a strong and retentive memory; and his long acquaintance with men and things, had stored his mind with an extraordinary fund of anecdote, in the use of which he generally managed to afford to his company, matter which should at once interest and improve them; and not unfrequently, he would draw upon the treasures of this fund, for the means of conveying deep religious instruction. His peculiar colloquial talents, and his patriarchal simpli-

city, coupled with the natural liveliness of his disposition, rendered his society agreeable to persons of every age and rank, and procured him at all times, an easy introduction to the best company. And he has often remarked, that through life he always aimed at associating with persons who were his superiors in valuable attainments, which he believed had been one great means of preserving him from that "evil communication" which, in so many instances, mournfully "corrupts good manners."

His last appearance in the ministry was in Philadelphia, during the visit, to which he so frequently alluded with expressions of satisfaction; and it may well be said, that such a conclusion to his public labours in the Gospel, was worthy of an instrument so dignified, and a cause so unspeakably glorious as that which he espoused—the cause of a crucified Redeemer. Having in early life, been made a partaker of the pardon which is in and through Christ, and experienced the forgiveness of his sins, by virtue of that acceptable propitiatory sacrifice for the sins of the whole world, which the Son of God offered upon the cross; being convinced, by humbling and joyful experience, of the exceeding preciousness of that salvation, which comes by Him; he was often engaged to preach Jesus Christ and Him crucified, as the only means of redemption; as our holy Mediator, Atonement, and Advocate with the Father.

In our religious meetings his example in humble, silent waiting on the Lord was solemn and impressive, being earnestly engaged to dwell with the immortal Seed of Life, and not to move in the awful work of the ministry without renewed, Divine qualification. As a minister, he was fervent, baptising, and powerful; sound and scriptural in his doctrine, and, through holy help, was often enabled to speak to the states of individuals and of meetings with great clearness. He had "not received the Gospel of man, neither was he taught it, but by the revelation of Jesus Christ;" and while he endeavoured to discharge the important duties of the sacred office, so as to approve himself unto God, he neither sought popularity, nor courted the praise of

men, nor prostituted the heavenly gift, to the promotion of any subordinate or selfish purposes. At times in the commencement of his testimony, he seemed to proceed under some difficulty; yet being concerned to keep closely to his gift, and not attempt to rise into expression, but as the blessed truth was brought into dominion, these humbling labours were often crowned, in an eminent degree, with the extension of heavenly good. When engaged publicly to approach the Throne of Grace in vocal prayer, his language was chaste and appropriate, free from needless repetition; his manner awful and reverent; his spirit fervent and weighty; while the solemn feelings which attended, evinced that he was favoured with near access to the sacred footstool.

Having, during more than forty years, thus laboured with fidelity and zeal in the cause of his Divine Master, as one who knew that he must render an account unto God, and given full proof of the authority of his Gospel ministry; when laid upon the bed of sickness, with the awful prospect of soon entering into that endless state of existence, where every work will be brought into judgment, with every secret thought, he was favoured to feel unshaken confidence in the ground of his faith and hope; and to prove by the experience of this solemn period, that in preaching the doctrines of the eternal Divinity, the mediation, the atonement and intercession of our Lord and Saviour Jesus Christ, he had not been following cunningly devised fables, but the unchangeable truth of God.

During his last illness, which was a tedious one, he did not appear disposed to converse much on ordinary topics or temporal affairs, but, at times, made many instructive remarks to his dear and intimate friends upon religious subjects. He mourned, in pathetic language, over the desolating effects of the spirit of unbelief, which, under the plausible but false pretext of exalting the "light within," was leading many incautious minds into a denial of the saving truths of Christian Redemption, and a disregard of the plain and irrefragable testimonies contained in the Sacred Volume. He declared it as his full belief, that all those who

were really led by the Spirit of Christ, would feel themselves constrained reverently to believe in and to acknowledge all that is recorded in the Holy Scriptures, concerning the coming and sufferings, the death and offices of our Lord and Saviour Jesus Christ, as He appeared in the flesh at Jerusalem.

He several times mentioned his firm conviction, at that solemn period, that painful as is the present state of things amongst us, to the true disciples of the Lamb, it would be made the means of purifying the society from much of its dross; and that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion; and some of them would live to see the society in a far better state than it now is. He had seen, he said, that the Lord would take the cause into his own hand, and none should be able to hinder Him—that He would choose his own instruments; and those of this society who had been highly favoured, but who had turned their backs and forsaken Him, would be cast out, and others brought in, who would stand for the honour of His great Name, and for His cause in the earth. His views of the final spread and triumph of sound Christian principles over scepticism, appeared from the first to be clear and strong; and when alluding to the controversy which at present exists, he always evinced the same settled conviction, that the Lamb and his followers would have the victory.

He intimated, that during this sickness he had had great opportunity for reflection, both by day and by night; and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation. He then proceeded to relate, that during his illness, many Scripture passages both in the Old and New Testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine Love for the restoration of poor fallen man and the salvation of sinners.

After setting forth the fall of man through the temptation and subtlety of Satan, and his aspiring above the condition allotted him by his beneficent Creator, he proceeded to open some of those passages,

beginning with the promise of the Seed of the woman, that should bruise the serpent's head, Gen. iii. 15,—adducing many other Scripture testimonies, which show that this seed is Christ, even He who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, our Advocate with the Father, and the Mediator between God and man. He enlarged upon what faith in God, and in our Lord and Saviour Jesus Christ, had done in every generation; and then emphatically said: "this is also my faith, and I shall die in it as I have lived, hoping in God's mercy through our Lord and Saviour Jesus Christ."

He expressed much more during the course of this interesting conversation, not only manifesting his own calm and confiding state of mind, and his unshaken faith in the Rock of Ages on which he had built, but tended to evince in the clearest manner, his full conviction, that the Christian faith of the Society of Friends, would eventually triumph over the infidelity which some were endeavouring to introduce into it; and that after the necessary conflict and sufferings were endured, to purify it from such nominal professors as hold the truth in unrighteousness, and bring reproach upon the Name of Christ, by their unholy conduct and unchristian opinions, the society would be enabled to rise superior to its present difficulties, and, with renewed brightness, to hold up the light of a Christian conduct, conversation, and profession to the world. Great indeed was the anxiety he evinced, that the friends of Christ and his holy cause might stand firm, in a patient, persevering testimony against every innovation, whether in doctrine or discipline; and by the steadfastness of their faith, the purity of their lives, and the meekness and humility of their spirits, evince, that while they dared not strive to carry party views and schemes, they felt themselves constrained, by a sense of religious duty, earnestly to contend for the faith, once delivered to the Saints.

To a friend who called to see him, he observed: "It is a satisfaction to reflect, that my outward concerns are all settled," after a solemn pause, he added,

“ I know that I am a poor creature, and have nothing to depend on but the mercy of a gracious God through Jesus Christ, my Lord : O ! these poor things that are trying to do away all belief in the authenticity of the Scriptures and in a Saviour : What will become of them ? No other foundation can any man lay than that which is laid.” In the conversation with this friend, he observed that his day’s work was accomplished, and said much more than can now be remembered, evincing the humble yet confiding state of his spirit, and his faith in the mercy and mediation of that blessed Saviour, whom he had loved and served, during the course of a long and useful life. He observed to another of his friends, that he did not feel as though he had much more to say, but was labouring after true stillness and patience, to be gathered to the Source of all good ; and throughout the whole course of his illness, it was obvious that his mind was engaged in deep, inward, awful retirement, and waiting on the Lord.

The disease gradually made its progress, and though the symptoms attending it were not very alarming, yet he seemed impressed with the belief that he should not survive it. When his anxious friends would express their hopes of his recovery, though he seemed unwilling to give them pain by positively saying he should not recover, yet his replies generally evinced that he had no prospect of it. Once he said, his friends must exercise a patient hope ; he had not seen that he should get well. At times, his bodily sufferings were very great, but he was preserved in much patience and resignation to the Lord’s will, often ejaculating with earnestness : “ O blessed Saviour ! O Lord Jesus ! help me ! ” showing that his dependence was placed on the Physician of value.

On sixth-day night, the thirteenth of tenth month, he became much worse—his strength was fast failing, and the power of articulation almost gone—and about three o’clock on the following morning, the near approach of death was apparent. He was in great suffering for a few hours ; but about ten in the morning, the conflict seemed over, and exhausted nature ready

to sink away. He said nothing during this time, except ejaculating with uplifted hands: "O Lord!" which were his last words. He breathed shorter and shorter until about a quarter after eleven, when his purified spirit quietly and calmly departed to the mansions of eternal glory. The precious solemnity, the peaceful and heavenly serenity which spread over the little company who surrounded his dying bed, seemed an earnest of the endless felicity into which he had entered.

In contemplating the decease of this honourable elder and minister of Christ, we have not only to lament the loss which is felt by those who were admitted to the privilege of his friendship and society; but we have also to deplore a loss which deeply affects the Church at large. He was a firm and upright pillar, a friend to discipline and good order, and a preacher of righteousness, not only in word, but in life and conversation; being concerned, by a circumspect walking, to keep himself unspotted from the world. But while we mourn the removal of our dear friend, from a sphere of service in which he was so eminently useful, we sorrow not as those who have no hope; for he has fallen asleep in Jesus; and as "we believe that He died and rose again, even so them also which sleep in Jesus, God will bring with Him." Having "fought the good fight and kept the faith," he has finished his earthly course with joy, and become one of that happy number who stand before the throne of the Lord God and the Lamb, and concerning whom the language is: "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." His remains were interred in Friends' burial ground in Newton, on second-day, the sixteenth of tenth month, 1826; after which a large and solemn meeting was held.

THE END.

COMFORT & COUNSEL

UNDER

AFFLICTION.

Extracted from a Treatise originally written in German, and first printed in English in 1550.

“ From the Flame’s refining power,
More pure the gold of Ophir flows ;
From Affliction’s fiery hour,
More bright the Christian’s virtue glows.”

GISBORNE.

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THE HISTORY OF THE

PROGRESS OF THE
ART OF PRINTING IN
ENGLAND
FROM THE FIRST
INTRODUCTION OF THE
PRESS INTO THIS COUNTRY
UNTIL THE PRESENT
TIME

BY
JOHN BASKIN
OF THE CITY OF LONDON
PRINTED BY
JOHN BASKIN
AT THE SIGN OF THE
CROWN IN ST. MARTIN'S
LANE

1754

THE HISTORY OF THE
ART OF PRINTING IN
ENGLAND

FROM THE FIRST
INTRODUCTION OF THE
PRESS INTO THIS COUNTRY
UNTIL THE PRESENT
TIME

ADVERTISEMENT.

The Extracts contained in the following pages are selected from a Treatise originally written in German, translated into English by Miles Coverdale, and first printed in the latter language in the year 1550, during the reign of Edward the Sixth, under the title of "A Spiritual and most precieuse Perle," &c. The circumstances which gave rise to the printing of the translation are too remarkable to be passed over unnoticed. A manuscript copy of it had fallen into the hands of the King's uncle, the Duke of Somerset, during his first imprisonment in the Tower, and was the means of so much consolation to his mind, that, after being released, he thought it incumbent upon him to cause it to be made public for the benefit of others, and prefixed an interesting address to the reader. It is not intended here to enter into an inquiry respecting the character or conduct of the duke, who, as is well known, was, after no long interval, a second time imprisoned, and subsequently beheaded; but the motive for the publication reflects so much credit on his feelings at the time, that it would hardly be doing justice to omit the mention of it in his own words. Towards the close of the beforementioned address to the reader, this person so high in secular rank, and who, as protector of the kingdom, had been in possession of power scarcely less than regal, expresses himself thus:—

"It is read in histories, that the manner among the old Egyptians or Assyrians was, when any were sick to lay him abroad, that every man that passed by might tell, if he had been vexed with such-like sickness, what thing that was that did cure and heal him, and so they might use it to the patient. And by this means it is thought, that the science of physic was first found out: so that it may appear, that this readiness for to teach another that thing wherein a man feeleth ease of grief, is not only Christian, but also natural.

"In our great trouble, which of late did happen unto us, (as all the world doth know,) when it pleased God for a time to attempt us with his scourge, and to prove if we

loved him, in reading this book we did find great comfort, and an inward and godly working power, much relieving the grief of our mind. The which things now calling to remembrance, we do think it our duty not to be more unnatural, than the old Egyptians were; but rather, as the office of a Christian is, to be ready to help all men by all ways possible that we can, and specially those that be afflicted.

“And hereupon we have required him, of whom we had the copy of this book, to set it forth in print, that not only we, or one or two more, but all that be afflicted, may take profit and consolation, if they will; yea, and they that be not afflicted, may either see what they should have done in their trouble, or what hereafter they ought to do, if any like happeneth unto them: knowing certainly, that such is the uncertainty of the world and all human things, that no man standeth so sure, but the tempest of affliction and adversity may overtake him, and if the grace of God do not singularly help him, cast him down, and make him fall.”

In offering this selection to the reader of the present day, the Editors do not claim attention to it as an object of curiosity: they wish to recommend it on higher ground. They trust it will be found, that the following pages point out the genuine sources of Christian consolation, and also contain seasonable advice and caution to those to whom affliction is dispensed. The style, simple and familiar, according to the manner of the age, will in general, notwithstanding the occurrence of some obsolete expressions, be unattended with difficulty; and they may observe that varying as it does from modern phraseology, it may occasionally be the more impressive on the memory; for the same reason that a sentiment which we read in an ancient or foreign language, sometimes strikes us more forcibly, than when expressed in our own.

It is proper to add, that the edition of the year 1550 having become extremely scarce, a re-print of it was published in 1812*, and that it is from this, the present extracts are taken.

* By Longman and Co. London.

COMFORT AND COUNSEL.

Of the purposes for which trouble and afflictions are sent or permitted; with divers observations on the advantages and profitable use of them.

I CALL all that trouble and affliction, whatsoever is reputed to be contrary to the desire and appetite of man's nature; as the unquiet suggestions of the flesh, the temptations of the devil, sickness of body, a wicked and froward mate in matrimony, to have disobedient children, unkind and unthankful friends, loss of goods, to be deprived of any old liberty or privilege, loss or blemish of name and fame, the malice and displeasure of men, hunger, dearth, pestilence, war, imprisonment and death. And in this register do I put all kinds of crosses and afflictions, whether they be bodily or spiritual, our own or our friends', private and singular or universal and general, privy and secret or open and manifest, deserved or undeserved.

In all such things, I say every Christian man ought first of all to consider the very root, ground, and beginning, after this wise: that all things, whatsoever God sendeth, we ought to take and receive them patiently. For this is once true, that God is our Creator and Maker, and we his workmanship: he is our King, our Lord, and Father; and like as it is not seeming that the pot should murmur against the pot-maker, Isa. xlv. lxiv. Jer. xviii. even so is it much less convenient, that we should murmur against God's will and judgment.

And to speak properly concerning safeguard, it is all one (so that we tempt not God) whether we live in poverty or in riches, in the fire or in the water, among our enemies, or among our friends, seeing that God

seeth, knoweth, disposeth, and ruleth all things, as witnesseth the first book of the Kings. The Lord bringeth to death, and restoreth again unto life; bringeth into the grave, and raiseth up again; putteth down and exalteth also. And Job also testifieth in his misery: The Lord hath given it, and the Lord hath taken it again. And Christ saith, There falleth not a sparrow upon the earth without your Father's will, yea, the hairs of your head are all numbered. Luke xii.

And again, we ought to humble and submit our hearts and minds unto the obedience of God, and to suffer him to work with us according unto his most holy will and pleasure. No man ought to be unwilling or discontent to render again that talent or pledge that was committed to him only to reserve and keep. Matt. xxv. It is that God that giveth us life, health of body, strength, wife, children, friends, riches, honour, power, authority, peace, rest, and quietness, for a time, so long as pleaseth him. Now, if the same God will take again some of these things or all, he taketh nothing but his own, and even that which we did owe unto him; for the which cause to murmur against his will, and to strive against his judgment, cannot but be a heinous and grievous sin.

Howsoever or by what manner of means it be that God punisheth and correcteth us, he doeth it not because he hateth us, as though he would utterly refuse and cast us away: but of very pity and compassion, only to receive us as his children; to keep and preserve us, to exercise and practise us, to humble and to bring us down, and to stir and prick us forward; that prayer, faith, the fear of God, obedience, and other virtues, may increase in us, to his honour and our salvation.

Testimonies for this have we, first: "As truly as I live, I have no pleasure in the death of the sinner, but that he turn and live." Ezek. xxxiii. "Whom the Lord loveth, him doth he chasten, and yet notwithstanding he hath pleasure in him, as a father in his child." Prov. iii.

Again, the church of Christ, that is to say, the

Christian congregation, which is Christ's spouse, must suffer vexation and affliction here upon earth.

But, forasmuch as God loveth this spouse of his Son, namely, the congregation of the faithful, and mindeth to comfort her, and to be most beneficial unto her; therefore like as he hath raised up Christ her bridegroom, head, and king, from death, even so will he also deliver her from all affliction, and give her a joyful victory of all such things as do oppress her.

Christ, with and through his passion and affliction, hath blessed and sanctified all manner of afflictions, that they all should serve and redound unto all faithful Christians for their greatest wealth, by the ordinance and provision of God, their heavenly Father. Oh! if we could feel, behold, and consider the heart and mind of Christ, when he did willingly hang upon the cross, and suffered himself so cruelly and painfully to be tormented—that he might utterly take away the whole strength of all our sins, sorrow, and death—that none of them should hurt us. And again, that he tasted and drank of the cup before us, that we being sick and weak, might the rather drink and taste of it after him, forasmuch as no evil mis-happened unto him thereof, but he immediately rose up again from death. Oh! if the knowledge and remembrance of this might remain in our hearts upright, and shine continually before us, then should we never sink or faint; nor yet despair of the mercy and goodness of God, although we ourselves should taste [of the] punishment that our sins have deserved: then should we be able to stand stiffly against the gates of hell; and all manner of sorrow, heaviness, temptation, fear, and misfortune, would thereby be utterly consumed and swallowed up.[¶]

And even this is the highest and most special comfort that ever was heard or read of from the beginning of the world. He only is alone sufficient (if we consider him and take hold of him as we should do) to plant and graft such a mind in us, that we shall [even] triumph and rejoice in and of our misery and affliction,

as Paul triumphed excellently and highly, where he saith, " If God hath not spared his only Son, but hath given him up for us all, how should he not give us all things with him ?" Rom. viii.

Trouble and afflictions do prove, try, instruct, confirm and strengthen the faith ; provoke and stir up prayer, drive and force us to amendment of life, to the fear of God, to meekness, to patience, to constancy, to gentleness, to soberness and temperance, and to all manner of virtues ; and are the occasion of exceeding much good, as well transitory as eternal, in this world as in the world to come. By affliction and trouble will God prove and assay, how deep thy heart hath entered with God, how much thy faith is able to suffer and to bear, whether thou can'st forsake both thyself, and all other creatures in the world, for his sake.

Besides this, it is a profitable and a good thing for a man to know himself well.

Felicity and prosperity blind a man : but when he is under the cross, he beginneth to mark the frailness of his body, the uncertainty of his life, the feebleness of his understanding, the infirmity and weakness of his own strength and power.

He shall perceive how far he is entered in the way of virtue, how the matter standeth between God and him, whether he be a champion of God or of the devil ; for a man thinketh himself oftentimes to be well grounded and established, but in the time of temptation he feel-eth how lightly and easily he is tossed and turned of every blast of wind.

By affliction and misfortune God will put thee in remembrance, how many thousand perils are yet hanging over thy head, which would fall upon thee, if he did not keep and preserve thee from them. And the same God saith thus unto thee ; The wicked enemy, with innumerable evils and mischiefs, doth assault thee, and lay watch for to subdue thee, and to swallow thee up ; but I have appointed him his bounds, over which he cannot pass.

God giveth us great and marvellous occasion, through trouble and adversity, to awake, stir up, and to exercise our faith. And by such exercise is the faith increased and confirmed ; yea, and shineth more brightly, and is made more beautiful and glorious. For whatsoever a man hath proved and tried himself, then believeth he afterward the more steadfastly. Now he that is a Christian proveth and feeleth indeed, that in the midst of his sorrow and affliction, he is ruled, defended, comforted, and preserved of God ; for hope cannot be confounded. And therefore the Christian and the faithful man, through trouble and adversity, is made more bold and hearty, and concludeth with himself, more than ever he did before, that God hath a special regard and consideration of those that are in trouble and misery, and will graciously help and deliver them.

Like as one that hath sailed oft upon the sea, and proved and escaped great and dangerous tempests, and hath been sore tossed with the fearful waves, is afterward the more bold and hardy to go unto the sea, forasmuch as he hath ever escaped well ; even so a Christian whom the cross hath oft assaulted and exercised, forasmuch as he hath always found comfort, aid, and help of God, afterward he trusteth God, the longer the more, though the same affliction and adversity come again unto him that he had before.

And to this purpose hear and mark two especial and notable examples : one out of the Old and another out of the New Testament. David, when he prepared himself to fight against the valiant giant Goliath, said these words : " The Lord, that delivered me from a lion, and from a bear, shall deliver me also from this Philistine." 1 Sam. xvii. And again, Paul saith, " God hath delivered us from so great a death, and delivereth us daily, and we hope that he will deliver us from henceforth also." 2 Cor. i.

Every Christian knoweth this, that it is necessary and profitable for him to pray and to call upon God

most fervently and devotedly. Now, when a man liveth in all prosperity, then he prayeth very little, or very slenderly and coldly; he hath no great affection or mind upon it.

But sorrow, heaviness, and adversity kindle the mind and set it on fire; drive, chase, and hunt it unto God, and compel it to call upon God fervently and earnestly: for at such time we feel and perceive well that we can do nothing of ourselves, and what great need we have of God, that he will vouchsafe to govern, aid, and defend us.

Pride is a dangerous thing, whereof cometh no manner of good. Now felicity and prosperity all at pleasure engender pride and contempt of other people; but the cross and affliction engender meekness and lowliness, that a man is not too proud in his own conceit, but is content that others be esteemed as well as he, confessing himself to have need of their help and counsel.

Like as men use to clip and cut shorter the feathers of birds or other fowls, when they begin to fly too high or too far from them: even so doth God diminish our riches, possessions, estimation, honour, authority, and power, that we should not pass our bounds, and glory too much of such gifts. Like as the body, when it is wearied and consumed with labour and travail, desireth ease and rest, that it may lie still; even so the soul, being laden and oppressed with trouble and affliction, is brought to a narrow issue, and then it hasteth after rest and quietness, and nothing vexeth it less than pride.

Nebuchadnezzar did glory of his power, victorious acts, and costly buildings, and was wonderfully proud of them; but after his fall and adversity, he learned to ascribe all praise, honour, and glory unto God. Dan. iv. Paul confesseth that a buffet was given him of the messenger of Satan, that he should not glory out of measure in the abundance of revelation. 2 Cor. xii. Experience itself teacheth, that when rich, famous,

notable and proud men are robbed and spoiled of their goods, they are afterwards more humble, meek, and gentle : for then they perceive the uncertainty and unstableness of temporal and transitory things, and so learn, the longer they live, the less to trust themselves. Therefore trouble and affliction are oftentimes as necessary unto men as meat and drink. The cross, adversity, and affliction make a man soft, tame, patient, sober, loving, and friendly, both towards himself and others also.

An ox getteth himself harder hoofs upon rough, stubble, and crabbed ground, and is able to draw and to labour better, than if he were fed in rank pasture. Those children that are nursed by fostermen's fires, are for the most part more hard and strong than they which are daintily brought up in all excess, and wantonness, and superfluity, in their own fathers' houses. Even so the wits and minds of men, through pleasure and abundance, wax tender and weak, and effeminate and wild ; but being restrained through some painful necessity and affliction, they wax harder, stronger, and more manly and sober. For example : the dear holy Apostles, the more persecution and affliction they had, the more bold, strong, and constant were they, as the Acts of the Apostles do testify throughout. Paul saith, " I am content, and think myself well in infirmities, in rebukes, in persecutions, in anguishes, for Christ's sake : for when I am in such weakness, then am I strong." 2 Cor. xii.

The trouble and adversity of the godly do give an exceeding great testimony unto thee of immortality, of a general judgment, and also of an everlasting life. For it is impossible that the best creatures only should be ordained and created to all sorrow and travail, and the most wicked and ungodly to escape and remain unpunished. It were directly against the righteousness of God.—Wherefore of necessity there must needs be another life to come, where every man shall receive

according to the demerits of his life here upon earth. And again, the cross way is pointed to be the very right way unto eternal life. Ps. xlv. Rom. viii. 2 Cor. iv. Like as the corn is first thrashed, fanned, and rid from the chaff, and then laid up and reserved in the barn; even so Christian men upon earth are beaten, mis-handled, evil-treated, whereby they are purged of many wild and light manners, and so are brought into the everlasting barn of the kingdom of heaven.

The man that is sick must receive the purgation and medicine, how sour or bitter soever it be, that he may the sooner recover his health again, and not die: even so when we suffer the hand of God to rule and order us, being content and patient therewith, although it smarteth and grieveth us, yet it shall profit and help us to everlasting health and soundness.

Testimonies and witness of Scripture to prove this: "Blessed are they that mourn, for they shall be comforted." Matt. v. "Narrow is the gate, and strait is the way that leadeth to life." Matt. vii. "Blessed are they that weep here, for they shall laugh; but wo unto you that be rich," &c. Luke vi. "We must enter into the kingdom of God through much trouble and affliction." Acts xiv. "If we be children, then are we heirs, namely, the heirs of God and fellow-heirs of Christ; so that we suffer with him, that we may also be glorified together with him." Rom. viii.

Hitherto have we treated of the corporal and spiritual, temporal and eternal, profit and commodity which Christians receive by the cross, trouble, and adversity. Which is not to be taken after this sense, as though the cross or adversity of itself and of its own nature, could bring and work such high commodities.—But the Spirit of God resteth secretly, and lieth hid in the faithful, under the shadow and bark of the cross, and purgeth, reformeth, comforteth, and strengtheneth them, and worketh all these foresaid commodities in them.

Now, like as the Holy Scripture attributeth a certain reward unto our good works, which works, notwithstanding, it is not we that work, but the Lord, which useth us as instruments of his: even so is the cross an instrument of God, whereby he subdueth our flesh, keepeth us in the school of correction, and forceth us, as it were, by violence, from evil to goodness. Philipp. ii. 2 Cor. i. Now, wheresoever the Holy Ghost will take his resting-place, for the most part he sendeth before his purveyors and fore-runners, which are sorrow and affliction, trouble and adversity; that they may vex, cumber, humble, meeken, and utterly overthrow and bring down the heart of man, whereby the Holy Ghost may find the more place, and so work all goodness therein. And therefore whatsoever is hitherto spoken, especially of the spiritual commodities of the cross and adversity, it is and so remaineth all truth; SO THAT IT BE UNDERSTOOD OF THE FAITHFUL AND GODLY.—

By what natural means or ways trouble and adversity may be qualified and eased; but that the best and surest succour resteth only in the power, will, and goodness of God.

First, no man ought to cast himself into peril and danger without any need: for that were as much as to tempt God. For the second point, like as a waterman will never let out his sail so far but that he may soon pull it in again: even so every man, as long as all things stand well and upright with him, let him foresee and prepare in time for the contrary. Thirdly, a great weight and substance of the matter dependeth upon this point, that a man conceive a right judgment and opinion of things. If a man esteem worldly goods for a light thing, (as they ought in very deed to be esteemed,) then can he forbear the same with the less grief and pain. Contrariwise, if he make a God of them, and esteem them highly, then he trembleth,

quaketh, and taketh on unmeasurably, when he is spoiled and deprived of them.

In like manner in other things, a man oftentimes fancieth and imagineth in himself that he can abide and suffer no manner of misfortune; when, if it were well considered, that present evil which is so feared would soon seem but a trifle and no misfortune, but rather a blessing. And though it be not light and small indeed, yet let [it] be esteemed and taken for light, forasmuch as it cometh alone, and bringeth not two, three, or a hundred companions with it.

As, thou hast peradventure a sickly and diseased body, but yet thy mind and heart are sound and strong: Or thou art vexed and cumbered in thy mind, yet hast thou a whole or a sound body: Or, peradventure thou art robbed, spoiled, and deprived of thy temporal and worldly goods, and other transitory pleasures; yet hast many and divers Christian virtues and singular gifts of grace: wherein is a thousand times more felicity than in health, beauty, strength, riches, friendship, wife, children, honour, dignity, or power; for this is not written in vain: O Lord, the earth is full of thy goodness. Ps. civ.

Here should the mind that is vexed and cumbered, cease from the consideration of the present misery and affliction, and call to remembrance what other benefits of God do yet remain, or what other we have had, or at least what are yet to come and to happen to all faithful Christians. And therefore there is an old common proverb good to be remembered: In adversity remember prosperity; and again, in prosperity think upon adversity.

And be it in case that thy misery and misfortune continue a long while, yet is all manner of trouble that we suffer upon earth transitory, ever passing away, and not durable nor perpetual.

The length and process of time do mitigate, ease, assuage, and lighten all manner of smart, pain, or grief, if the mind be a while used unto it, and somewhat exercised and waxen hard in it. Yet such as be

wise ought not to tarry till smart and grief wear and fret away of themselves; but to prevent the time by such means as we have hitherto taught, and hereafter shall follow.

Fourthly: ordinary means are not to be condemned, despised, or refused. Like as a ship-master, being upon the water, and foreseeing a tempest to be at hand, calleth upon God's aid and help: and yet for all that he hath also a sure eye to the stern, to rule that as handsomely and cunningly as he can. Acts xxvii.

Even so in all manner of necessities and perils it is lawful, and men ought also to use all manner of honest and convenient means;—so that no man build or trust in any manner of thing saving in the very living God only, who can help, deliver, and remedy all things, without any middle or mean, if there were none at hand. Gen. iii. Matt. ix. 1 Sam. x.

Fifthly: when a man waiteth, tendeth upon, and serveth his honest craft, science, vocation, or office, whereunto God hath called him; and studieth to execute, perform, and follow it diligently, as he ought to do, it driveth away many evil and vain fancies from a troubled mind, that is cumbered with any grief or affliction.

And especially for a man in his trouble to visit his special friends, or to be visited of them, bringeth a double comfort and easement unto his sorrowful and unquiet mind. First, in declaring thy grief and disease unto thy friend, and opening thy whole heart, and pouring out thy whole mind before him, thou findest a singular easement in thy mind thereby. And again, a true and a faithful friend, through his pity and bemoaning of thee, helpeth thee, as it were, to bear the burthen; and although he can take away no part of the substance of thy sorrow, yet his good heart and will, and friendly words, are a great comfort unto thee.

Now will I open and declare, that God both can and will help and succour sufficiently for Christ's sake, in respect of whom he promised us all manner of help,

aid, and comfort, and performeth it. And I will also shew by what means, and in what measure, he worketh the same.

God seeth and looketh upon us, how we stick and wrestle in peril and danger, and he knoweth best of all how and when to remedy, help, and deliver us, that his glory and our wealth [or good] may be most furthered. And he is not one that only knoweth all things, but he is also almighty, and can work and bring to pass all things. And if our affliction and adversity increase from day to day, the longer the worse; yet is God always a thousand times mightier and stronger than they. But so mighty cannot God be, but he is as gracious and merciful also, and hath a greater desire to shew and declare his true heart and love towards us, than we can wish or desire. And although he seemeth, in our sight, to take utterly away all manner of light of his grace out of our eyes, yet he remaineth gracious and favourable towards us privily, and, as it were, in secret: and certainly he will not forsake us, give us over, nor suffer us to stick and continue in such heaviness and danger.—It is not possible that any man that taketh hold of Christ, and hath him, can be oppressed or overthrown either of sin, the devil, the world, or of all the creatures in heaven and earth; but shall continue and remain for ever under the wing and defence of God. Rom. viii. Ps. xxxiv. Prov. xxiv.

The Lord is nigh unto them that are of a contrite and broken heart, and will help them that have sorrowful and humble minds. Ps. cxlvii. He desireth me, and hath set his love upon me, therefore will I deliver him. I am by him and with him in his trouble; I will bring him out, and set him in honour, &c. Ps. xci. Yea, when the sorrow and heaviness are at the highest, and every one of us thinketh that God hath utterly forsaken us, then is God most ready to help us, and his aid is most nigh unto us. Yea, and to speak certainly as the truth is, God comforteth us continually in the midst of all our troubles and heaviness, and is

never from us. Ps. xlv. Matt. xxviii. John xiv. For the faithful man hath in his heart the Spirit of God, the fountain and spring of the heavenly water, of the which he is evermore moistened, revived, and refreshed, to his singular comfort. John iv.

And the more our sorrow and adversity augment and increase, the greater aid and assistance shall we find and perceive. God will not suffer you to be tempted above your strength, but together with your temptation he will make a way out, that ye shall be able to bear it. 1 Cor. x. 2 Pet. ii. By these words doth Paul teach very comfortably, that God will not tempt, test, nor assay us harder nor sorer than we may be able to bear.

As the afflictions of Christ are plentiful and abundant in us, even so is the consolation through Christ also plentiful and abundant. 2 Cor. i. For example, the holy Apostles were so strengthened, that they rejoiced that they might suffer any thing for Christ's sake. Acts iv. v. And at this present day God sendeth more comfort than all devils and all the world are able to send heaviness, sorrow, and discomfort. Although in winter the trees appear not only unfruitful, but also utterly dead, yet the sun with his coming when the winter hath taken leave, doth so mollify, resolve, and warm both the earth itself and the trees, that they bud out again, wax green, and bring forth fruit: even so, when the faithful are esteemed and seem as though they were deprived and destitute of all help, and utterly forsaken, yet doth the heavenly Spirit of God lighten, warm, and strengthen their hearts to all goodness.

And specially this is a comfortable thing, that all faithful and holy Christians upon earth have fellowship and participation together in all manner of things, both good and bad, as well the one as the other.—And furthermore, the whole congregation of Christ doth help me to bear my burthen. For they that are the members of one body, take care and sorrow one for another: if the sole of the foot be hurt, doth it not grieve the

whole body? 1 Cor. xii. Now St. Paul calleth all Christians one body, and also one bread. 1 Cor. x. And therefore all other faithful Christians have compassion, and are heavy and sorrowful for me; and whatsoever is light unto them, is also light unto me.

To be short, if there were not so many examples before our eyes; if we would but look a little backward, and consider how we have passed the time that is past, which surely hath been always full of great perils and dangers: we should be compelled to confess and grant, that the merciful goodness of God hath borne us in his bosom, and hath preserved us from divers dangers and perils, above all that ever we could think, imagine, or devise.

Now, if God hath thus holpen and delivered us many and divers ways, without any labour or study of ourselves, yea, without any manner of care or sorrow on our parts, when we neither knew nor thought that he was present with us, we must needs be very obstinate and dull, if we do not from henceforth, in any manner of trouble or necessity, cast our sorrow upon him, and suffer him to care for us; but we in such case, oh shame! begin to doubt and fear lest he hath already forsaken us, or will from henceforth give us over. Ps. xxxv. Matt. vi. Luke xii. 1 Pet. v.

If God of his love and free liberality giveth here, in this transitory life, health, strength, riches, friendship, power, authority, honour, and such-like, even unto the wicked and ungodly; why should not we conclude upon the same, that he will deal and distribute a thousand times higher and greater benefits unto the godly and right faithful Christians, although they neither see nor receive those gifts at the present instant?

Besides this, the Lord also comforteth us: if God take care for the fowls of the air and the flowers of the field, and provide nourishment and clothing for them; truly he will deal as faithfully with us men, who excel many ways the fowls of the air and grass of the field. Luke xii. Matt. vi. x.

That we must direct our faith, hope, and confidence, towards God.—Of Prayer and Repentance.

If God be most victorious and invincible, and his dear, beloved Son also, an everlasting strength, that can never fail against the devil and the world; and again, both Christ and God himself, through faith, are ours, and dwell in us: Eph. iii.; then there is no cause why the fearful Christian should fear either his own feeble flesh and body, or his weak and impotent age; or yet the whole power of the devil, though he be armed and weaponed with a thousand thousand crafts and subtleties. 1 Pet. v.

For, if in God be all manner of joy, blessedness, and felicity, and we through faith do prove and find him a gracious and merciful God unto us, then may we lawfully rejoice in God, even in the midst of the highest sorrow and adversity: witness Ps. xxv. lv. There shall none be confounded and put to shame, that hopeth in thee. Cast thy care and sorrow upon the Lord, and he shall defend and sustain thee. What can be thought or imagined more sweet or comfortable!

For example: the heathenish woman of Canaan, all hope and comfort in the remedy and counsel of man set apart, desireth help and succour of Christ: Matt. xv. even so, hold thou on likewise, saying and crying still, "O thou Son of David, have mercy upon me." And so shalt thou hear at length this comfortable gospel and absolution: "Thy faith is great, be it unto thee as thou desirest."

The Holy Scripture teaches us in all manner of necessities, as well bodily as spiritual, to call upon God, and to flee unto him. And here doth it profit very much, if one be mindful of another in his prayer.

But what should a man pray for? First, and most specially, for remission of his sins; for when we have once obtained of God pardon of our sins, then certainly

shall the sickness, adversity, or punishment either clearly cease, or else, through the gracious will and goodness of God, it shall redound to the furtherance of our salvation.

Secondarily : we must also pray either that God will help and deliver us, not after the device and fancy of our own brains, but after such wise as shall seem meet unto his godly wisdom ; or else that he will mitigate and ease our pain and punishment, that our weakness may not utterly faint and sink down to the bottom.

Like as a sick person, although he doubt nothing of the faithfulness, honesty, and tenderness of his physician or surgeon towards him, yet for all that desireth him to handle his wound, and to dress him, as easily and tenderly as is possible for him : even so in like manner may we call upon God, that if it be not against his honour and glory, he will vouchsafe to give some mitigation and easement of the pain.

And specially let us desire of him to grant us strength that we faint not, nor be overcome with the fear or greatness of our sorrow and grief, whereby we might forsake him, and fall into some wickedness ; but that we may rather, after the examples of the holy martyrs, suffer death and most intolerable torments, than either to forsake and deny our faith, or to do any manner of thing against the will of God. Rom. viii. And it is very expedient for us to pray, with the lost and desperate son, " I am no more worthy from henceforth to be called thy son ; make me as one of thy hired servants." Luke xv. I will with all my heart have sorrow and trouble upon earth, even as a labouring servant, that goeth for his hire, so that thou wilt but suffer me to dwell and remain in thy house for ever.

But now, how should we pray ? St. James, in his first chapter, teacheth us, that we should pray in faith without wavering, and nothing doubt but that God doth mercifully hear us. We must continually look upon the promises of God, and have this always before our eyes, that we do not only seek help and remedy at his hands, but also hope and look surely for it, committing

both body and soul with a good will unto him. Matt. xxi. Mark xi.

Call upon me in thy need, and I will help and deliver thee, and so shalt thou praise me. Let him call upon me, so will I hear him; I am by him in his trouble, I will deliver him, and bring him to honour. Ps. l. xci.

And again, "Verily, verily, I say unto you, whatsoever you shall pray for unto the Father in my name, he shall give it unto you." John xiv. For example: when Moses held up his hands unto God and prayed, his enemies, the Amalekites, were overcome. Exod. xvii. The two blind men who cried after the Lord, "O Son of David, have mercy upon us," were heard. Matt. ix. Of such-like examples are the Gospels full.

In trouble and adversity we ought to praise God, and to give him thanks that he hath not forgotten us, but through his fatherly visitation calleth and draweth us unto him, and graciously helpeth us to bear all manner of burthens: even so did Paul in his adversity praise God. 2 Cor. i. "Praised be God the Father of our Lord Jesus Christ, the Father of mercy, and God of all consolation, who comforteth us in all our troubles and afflictions."

Now there must go with all this, repentance, heaviness, and sorrow for the sins which we have committed in time past, amendment of life, the love of God, the fear of God, all virtue and godliness. Manasseh was sorry and penitent for his wicked life and cruel tyranny, and therefore did God deliver him out of the hands and captivity of the king of Babylon, and restored him again to his kingdom. 2 Kings xxi. 2 Chron. xxxiii. By Jonah was it preached and proclaimed unto the great city of Nineveh, that God should destroy and overthrow it within forty days. The Ninevites believed this proclamation and preaching, and began to repent and amend their lives with a great and singular humility and submission; and so God of his mercy spared them. Jonah iii.

Of Patience.

Among all other virtues, in adversity, patience is most necessary; not such a patience as to suffer all things to pass, whether they be good or bad, right or wrong: but when we are in trouble and adversity, and can avoid it by no lawful mean, whereas after the desire and lust of our flesh, we would murmur, forsake, and give over both God and all manner of righteousness; then to resist and strive against our afflictions and sorrowful thoughts, and, as a man would say, to spear up and to captivate and subdue our natural eyes, wit and reason, under and unto the obedience of God, yielding and submitting ourselves unto him, suffering whatsoever it be with a good and ready will, even though it were most bitter and cruel death, rather than we would swerve from the word of God: Luke ix. yea, and moreover, to praise God, and to give him thanks, that he will vouchsafe so fatherly to visit us. and that he hath not forgotten us.—This is called a right Christian patience: for it is God's precept and commandment, that we should not murmur when he chasteneth us; but that we should submit ourselves most humbly unto his holy will, and after a certain manner to wish, that is to say, willingly to suffer and bear, such punishment and correction whereby we remain and continue obedient unto his godly righteousness. Murmur not, as certain murmured, and were destroyed of the destroyer. 1 Cor. x. Numb. xxi.

And specially the unspeakable fidelity and love of God towards us, ought lawfully to move and persuade us to suffer God to work with us even according to his will and pleasure; for by this means we give God this honour, that he doth us no wrong nor injury, but disposeth all things most wisely, and will direct them to a good end.

On the contrary part, the impatient man murmureth against God, and is angry with him, as though his judgments and works were not just and right, foras-

much as the wicked and ungodly live in pomp, pleasure, and all dissoluteness, and the virtuous and godly, in poverty, sorrow, and misery. He may peradventure fancy and imagine with himself, that God overchargeth his faithful children, and will suffer them to remain in peril, necessity, and danger, and will not hear them. Ps. xxxvii.

Moreover, we have an evident and perfect image and spectacle of all patience in our Lord Jesus Christ, as he himself pointed us unto himself, saying, "Who-soever will follow me, let him forsake himself, and take up his cross, and follow me." Matt. xvi. When his unspeakable martyrdom and passion began, he prayed, "O Father, if it be possible, take this cup from me: but thy will, and not mine, be done."

Print this well and surely in thy mind, that he did pray upon the cross for his greatest enemies, and said, "Father, forgive them, for they know not what they do." Luke xxiii. Acts vii.

Now if He, whom all angels and creatures in heaven and earth do behold and look upon, Ps. xcvi. Heb. i. yea, whom they all must serve and fear, doth suffer innocently, undeserved, with all patience and meekness, more than ever any Christian was tempted with, it ought lawfully to make even a heart of stone or iron to yearn and melt, and to take these small afflictions well deserved, most patiently and willingly, and to suffer and bear them most meekly.

And this practice did the holy elect of God in the old time not only inculcate and teach with words, but also express and perform in deed.

But now here might some man object and say, It is no marvel that the holy saints did suffer joyfully and boldly, for they did suffer innocently, unworthily, and without desert; but as for me, I must needs complain, that I am a wretched sinner, and that which I suffer is for my deserts and sins, so that I suffer worthily; and therefore my cross and affliction can in no wise be compared or likened unto the cross of the holy saints, &c. This objection may be answered in few words: The holy saints, every one of them, concerning them-

selves and their own nature, were miserable sinners ; but again they were holy and righteous through Jesus Christ, who hath distributed and given unto them also, through true faith, his holiness and righteousness.

And again, patience is exercised, proved, and made stronger through true faith. For whosoever knoweth, and is fully persuaded, that he hath a gracious and a merciful God, with whom after this miserable life he shall live everlastingly, the same shall suffer all manner of trouble and adversity patiently, Christianly, and thankfully.

Also, Christian prayer is a great help and furtherance to patience ; for in prayer we desire the sanctification of the name of God. Now is the name of God most praised and sanctified, when we, being in the highest danger and necessity, do depend upon God (through faith and patience) as upon one that will dispose all things well, and to a good end.

Again, in prayer we desire that the kingdom of God may come unto us. Matt. vi. Luke xi. Now, if God will confound and destroy in us the kingdom of the devil and of the flesh, or else would utterly lead and draw us into his godly and heavenly kingdom, through the cross, were it not as much as to pray against ourselves, if we should be impatient under the same ?

We pray, likewise, that God's will be done. Now if it be God's will, that we should have sorrow, trouble, and adversity upon earth, how dare or can we resist his will ?

And therefore now will we declare by most sure and infallible reasons, by what means and ways a man may master and overcome his flesh in the time of the cross and affliction ; and so shew and declare true and perfect patience.

Which virtue (like as all other) hath its first beginning and increase of the grace, power, and Spirit of God, without which we can work nothing that is good, neither resist or overcome any evil.

It is written, The victory consisteth not in the multitude of men, but the power and strength cometh from heaven. 1 Mac. iii.

I am able to do all things through Him that maketh me mighty, which is Christ. Phil. iv. Wherefore, although my fleshly reason sinketh, wavereth, and faileth ever so much, yet doth God continually preserve and uphold my spirit, that it do not utterly faint, but continue prompt and willing till such time as it may be delivered and eased.

But now, how should we order and behave ourselves that God may grant us his strength, and true patience, and boldness? Forsooth, through faith, hope, prayer, love, true faithfulness, virtue, and godliness, we may obtain them of God.

In our Christian faith we confess and believe a holy universal Church, and that we have fellowship and participation with all saints and [the] elect of God; and also we confess and believe remission of sins, resurrection of the dead, and life everlasting. And Christ giveth unto every one that hath faith this absolution: Whosoever heareth my word, and believeth Him that hath sent me, the same hath everlasting life, and cometh not to judgment, but passeth through from death to life. John v. Wherefore through faith a man obtaineth power, strength, patience, constancy, and steadfastness, in all goodness. Rom. v. viii. Heb. x. xi.

If strong and mighty enemies should come upon thee, assault and besiege thee, and thou hadst on thy side one whom thou knowest certainly to be a lord, and to have power over all thine enemies, thou mightest lawfully be bold, and without fear. Now have we (through faith) Christ on our side, who is Lord over all lords, who hath full power over prosperity and adversity.

Therefore thou must not long think and look upon the weakness of thy flesh, but thou must earnestly and diligently consider the mighty and true love of Jesus Christ, which both can and will comfort and rejoice thee more than all misfortune is able to discomfort thee, or to make thee heavy.

It is said to us, Your enemy the devil goeth about like a roaring lion, and seeketh whom he may devour;

whom resist ye steadfastly with faith. 1 Pet. v. St. James saith that your approved faith worketh patience. The holy and faithful Apostles did evidently declare, that, according to the inward man, it was a joy and comfort unto them to be beaten and scourged for the Lord's sake. Again: all trouble and affliction are grievous by reason of our weak faith, which is yet but little exercised, and hath not well and fully tasted the riches and the treasures of the children of God.

Yet notwithstanding, no man ought to despair, though he have not a perfect, strong faith.

It happeneth oftentimes that the faith, being little and weak, in the time of necessity and affliction draweth back, and is like to a brand that hath but a little fire upon it, which the Lord Jesus will not quench, but increase, so that we do but pray with the dear Apostles, and say, O Lord, strengthen our faith. Isa. xlii. Matt. xii. Mark ix.

But when a man is utterly destitute of faith, as he that knoweth of no other, or better life than this, it is no marvel at all, though he despair at length.

Yea, the more he trusteth in himself, or in any worldly and transitory thing, the more unable is he to resist and continue in trouble and adversity, (Acts iv. v.) for there is no right comfort or succour in any manner of thing besides the Lord Jesus.

There are two kinds of hope; the one is of nature, and the other cometh of faith. The natural hope is a special gift and benefit of God, which, after a certain manner, doth help and comfort a man that is troubled and vexed, that he do not utterly despair; but in the midst of all adversity hopeth that in a while it will be better, and so waiteth and tarrieth till the adversity be over.

Now if this natural hope have such a strength and virtue, should not the other hope, which the Spirit of God doth newly inspire, through faith, work a much greater and more perfect patience and strength; that a man, in the midst of his cross, shall hope and wait for heavenly comfort and aid of God for Christ's sake?

And, although the natural hope doth often fail and deceive, and is always uncertain, yet this Christian hope doth never fail nor deceive.

Furthermore, we must call upon God fervently and without ceasing, through prayer, that he will give us a bold and a strong spirit to suffer all things, and to continue steadfast unto the end. Matt. xxiv. Thus doing, he will surely hear us most graciously, according to his promise, and faithfully give us his spiritual gifts.

Last of all, patience is profitable, and bringeth singular commodity, not only to him that hath the same virtue, but also to others: for when another perceiveth thee to be constant in the truth, he taketh occasion to exercise like patience and steadfastness. It is manifest by divers credible stories, when the Christians have died boldly for the Christian faith's sake, that certain of the persecutors have wondered so sore thereat, that they, by that and no other occasion, were converted to the faith of Christ.

Also, through our impatience in adversity, we give occasion to them that be weak in the faith to doubt whether our faith be the true faith or no, when we confess of God that he is our comfort, both in this world and in the world to come, and yet shew ourselves so desperate in adversity, as though God had utterly forsaken us.

Wherefore we ought to prepare ourselves for all adversity in time of prosperity, and not to hang upon transitory things, that when need shall require, we may be content to forego them, and continue steadfast in the true faith, wherein whosoever shall continue unto the end, shall be saved.

END.

EXTRACTS

FROM

WILLIAM PENN'S

No Cross, no Crown.



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1833.

INTRODUCTION.



The instructive remarks contained in the following Extracts being considered worthy the perusal of every Denomination of Christians, they are now sent forth in a cheap form, with sincere desires that the little work may prove as a word in season in a day of much speculative reasoning on religious subjects; and it is especially recommended to the attention of the Youth of that Society to which the Author belonged; to *these* it may be needless to say, that Wm. Penn's "**NO CROSS, NO CROWN,**" was written during his confinement in the Tower of London for conscience sake, in the times of religious persecution, but to others, this information may not be uninteresting; whilst *we* are privileged to live under a Government in which we enjoy liberty of conscience, and every professor is allowed publicly to worship his Creator and Redeemer in that way which is most consistent with his own religious belief.

The Editor has only to add, that a few verbal alterations are made not affecting the sense.

Bradford, 3d Mo. 1833.

“NO CROSS, NO CROWN.”

“**I**F the righteous scarcely be saved, where shall the sinner and the ungodly appear?” If *their* thoughts, words, and works must stand the test, and come under scrutiny before the impartial Judge of heaven and earth, how then should the ungodly be exempted? No, we are told by him who cannot lie, many shall then even cry, Lord, Lord, set forth their profession, and recount the works that they have done in his name, and yet be rejected with this direful sentence, Depart from me, ye workers of iniquity, I know you not. It is sin that Christ is come to save man from, and death and wrath, as the wages of it; but those who are not delivered by the power of Christ in their souls, from the power that sin has had over them, can never be saved from the death and wrath that are the assured wages of the sin they live in. So that how far people obtain victory over those evil dispositions they have been addicted to, so far they are truly saved, and are witnesses of the redemption that comes by Jesus Christ. His name shews his work: “and thou shall call his name Jesus: for he shall save his people from their sins.” And “Behold,” said John of Christ, “the Lamb of God which taketh away the sin of the world.” That is, behold him whom God hath given to enlighten people, and for salvation to as many as receive him, and his light and grace in their hearts, and take up their daily cross and follow him.

There is mercy with the Lord that he may be feared, and he takes no delight in the eternal death of poor sinners, but is willing all should come to the knowledge and obedience of the truth and be saved; he has set forth

his Son a Propitiation, and given him a Saviour to take away the sins of the whole world ; that those that believe and follow him, may feel the righteousness of God in the remission of their sins, and blotting out their transgressions for ever. Now, behold the remedy, an infallible cure, one of God's appointing, a precious elixir indeed, that never failed.

But thou wilt say, what is Christ, and where is he to be found, and how received and applied, in order to this mighty cure ? First, he is the great spiritual light that enlightens every one that comes into the world ; by which he manifests to them their deeds of darkness and wickedness, and reproves for committing them. Secondly, he is not far from thee, as the apostle Paul said of God to the Athenians. " Behold," says Christ himself, " I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What door can this be, but that of the heart of man ?

Thou, like the inn of old, hast been full of other guests ; thy affections have entertained other lovers ; there has been no room for thy Saviour in thy soul ; wherefore salvation is not yet come into thy house ; though it is come to thy door, and thou hast been often proffered it, and hast professed it long. But if he calls, if he knocks still ; that is, if his light yet shines, if it reproves thee still, there is hope thy day is not over, and that repentance is not yet hid from thine eyes ; but his love is after thee still, and his holy invitation continues to save thee.

Wherefore believe, receive, and apply him rightly ; this is of absolute necessity, that thy soul may live for ever with him. He told the Jews, " If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." And because they believed him not, they did not receive him, nor any benefit by him.

But they that believed him received him : “and as many as received him,” his own beloved disciple tells us, “to them gave he power to become the sons of God,” “which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” That is, who are not children of God after the fashions, prescriptions, and traditions of men that call themselves his church and people, unacquainted with the regeneration and power of the Holy Ghost, but of God ; according to his will, and the working and sanctification of his Spirit and word of life in them. And such were ever well versed in the right application of Christ, for he was made to them indeed, propitiation, reconciliation, salvation, righteousness, redemption, and justification.

So I say to thee, unless thou believest that he that stands at the door of thy heart and knocks, and sets thy sins in order before thee, and calls thee to repentance, be the Saviour of the world, thou wilt die in thy sins, and where he is gone thou wilt never come. For if thou believest not in him, it is impossible that he should do thee good, or effect thy salvation. Christ works not against faith, but by it. It is said of old, “He did not many mighty works” in some places, because the people believed not in him. So that if thou truly believest in him, thine ear will be attentive to his voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of his light, and the teachings of his grace will be very dear to thee.

It is the nature of true faith to beget an holy fear of offending God, a deep reverence of his precepts, and a most tender regard to the inward testimony of his Spirit ; as that by which his children, in all ages, have been safely led to glory. For as they that truly believe, receive Christ in all his tenders to the soul ; so as true

it is, that those who receive him thus, with him receive power to become the sons of God: that is, ability to do whatever he requires; strength to mortify their lusts, control their affections, resist evil motions, deny themselves, and overcome the world in its most enticing appearances. This is the life of the blessed CROSS OF CHRIST, which is the subject of the following discourse, and what thou, O man, must take up, if thou intendest to be the disciple of JESUS. Nor canst thou be said to receive Christ, or to believe in him, whilst thou rejectest his cross. For as receiving of Christ, is the means appointed of God to salvation, so bearing the daily cross after him, is the only true testimony of receiving him; and therefore it is enjoined by him, as the great token of discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

As the knowledge of the cause of any distemper, guides the physician to make a right and safe judgment in the application of his medicine; so it will much enlighten thee in the way of thy recovery, to know and weigh the first cause of this spiritual lapse and malady that has befallen thee. To do which, a general view of thy primitive estate, and consequently of their work that first laboured in the Christian vineyard, will be needful; and if therein something be repeated, the weight and dignity of the subject will bear it, without the need of an apology.

The work of apostleship, we are told by a prime labourer in it, was "to turn people from darkness to light, and from the power of Satan unto God." That is, instead of yielding to the temptations and motions of Satan, who is the prince of darkness or wickedness, by whose power their understandings were obscured, and their souls held in the service of sin; they should turn their minds to the appearance of Christ, the Light and Saviour of the world; who by his light

shines in their souls, [and thereby gives them a sight of their sins, and discovers every temptation and motion in them unto evil, and reproves them when they give way thereunto; that so they might become the children of light, and walk in the path of righteousness. And for this blessed work of reformation, did Christ endue his apostles with his Spirit and power, that so men might no longer sleep in a security of sin, and ignorance of God, but awake to righteousness, that the Lord Jesus might give them life: that they might forsake their sins, deny themselves the pleasure of wickedness, and by true repentance turn their hearts to God in well-doing, in which is peace. And truly, God so blessed the faithful labours of these poor mechanics, yet his great ambassadors to mankind, that in a few years, many thousands that had lived without God in the world, without a sense or fear of him, lawlessly, very strangers to the work of his Spirit in their hearts, being captivated by fleshly lusts, were inwardly struck and quickened by the word of life, and made sensible of the coming and power of the Lord Jesus Christ, as a Judge and Lawgiver in their souls; by whose holy light and Spirit, the hidden things of darkness were brought to light and condemned; and pure repentance from those dead works begotten in them, that they might serve the living God in newness of spirit. So that thenceforward they lived not to themselves, neither were they carried away of those former divers lusts, by which they had been seduced from the true fear of God, but the "law of the spirit of life," by which they overcame "the law of sin and death," was their delight, and therein did they meditate day and night. Their regard towards God was not taught by the precepts of men any longer; but from the knowledge they had received by his own work and impressions in their souls. They had quitted their old masters, the world, the flesh, and the devil; and delivered up themselves to the holy

guidance of the grace of Christ, that taught them to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present life. This is the **CROSS OF CHRIST** indeed, and here is the victory it gives to them that take it up. By this cross they died daily to the old life they had lived; and by holy watchfulness against the secret motions of evil in their hearts, they crushed sin in its conceptions, yea, in its temptations. So that they, as the apostle John advised them, kept themselves, that the evil one touched them not.

For the light, which Satan cannot endure, and with which Christ had enlightened them, discovered him in all his approaches and assaults upon the mind; and the power they received through their obedience to the manifestations of that blessed light, enabled them to resist and vanquish him in all his stratagems. And thus it was, that where once nothing was examined, nothing went unexamined; every thought must come to judgment, and the rise and tendency of it be also well approved, before they allowed it any room in their minds. There was no fear of entertaining enemies for friends, whilst this strict guard was kept upon the very wicket of the soul. Now the old heavens and earth, that is, the old earthly conversation, and old carnal, or Jewish and shadowy worship, passed away apace, and every day all things became new. He was no more a Jew, that was one outwardly, nor that circumcision, that was in the flesh; but he was the Jew that was one inwardly, and that circumcision, which was of the heart, in the spirit, and not in the letter, whose praise is not of man, but of God.

Indeed the glory of the cross shone so conspicuously through the self-denial of their lives who daily bore it, that it struck the heathen with astonishment; and in a short time so shook their altars, discredited their oracles, struck the multitude, invaded the court, and

overcame their armies, that it led priests, magistrates, and generals, in triumph after it, as the trophies of its power and victory.

And while this integrity dwelt with Christians, mighty was the presence, and invincible the power that attended them : It quenched fire, daunted lions, turned the edge of the sword, out-faced instruments of cruelty, convicted judges, and converted executioners. In fine, the way their enemies took to destroy, increased them ; and by the deep wisdom of God, *they* were made great promoters of the truth, who in all their designs endeavoured to extinguish it. Now, not a vain thought, not an idle word, not an unseemly action was permitted ; no, not an immodest look. No courtly dress, gay apparel, complimentary respects, or personal honours, much less immoralities, and scandalous vices, could find either example or connivance among them. Their care was not how to sport away their precious time, but how to redeem it, that they might have enough to work out their great salvation in, which they carefully did, with fear and trembling. To make sure of their heavenly calling and election, was much dearer to them than the poor and trifling joys of mortality. For they having, with Moses, seen him that is invisible, and found that his loving-kindness was better than life, the peace of his spirit than the favour of princes ; as they feared not Cæsar's wrath, so they chose rather to sustain the afflictions of Christ's true pilgrims, than enjoy the pleasures of sin, that were but for a season ; esteeming his reproaches of more value than the perishing treasures of the earth. And if the tribulations of Christianity were more eligible than the comforts of the world ; and the reproaches of one, than all the honour of the other, there was then surely no temptations in it, that could shake the integrity of Christians.

For as fear towards God, and holy abstinence from

unrighteousness was at first not taught by the precepts of men, but by that light and grace which revealed the most secret thoughts and purposes of the heart, and searched the most inward parts, setting our sins in order before us, and reproving for them, not suffering one unfruitful thought, word, or work of darkness to go unjudged; so when we begin to disregard that light and grace, to be careless of that holy watch that was once set up in the heart, and do not keep sentinel there as formerly, for God's glory and our own peace; the restless enemy of man's good quickly takes advantage of this slackness, and often surprises us with temptations, whose suitableness to our inclinations, makes his conquest over us not difficult. In short, we omit to take up Christ's holy yoke, to bear the daily cross, become careless of our affections, and keep no journal or check upon our actions; but decline to audit accounts in our own conscience with Christ our light, the great Bishop of the soul, and Judge of our works; whereby the holy fear decays, love waxes cold, and duty becomes burdensome.

“Whosoever,” says Christ, “will come after me, let him deny himself, and take up his cross, and follow me.” Nothing short of this will do; mark that, for as it is sufficient, so it is indispensable. No crown but by the cross; no life eternal but through death; and it is but just that those evil affections that crucified Christ afresh, should, by his holy cross, be crucified.

The daily cross being then, and still the way to glory; that the succeeding matter, which wholly relates to the doctrine of it, may come with most evidence and advantage upon the conscience, it is most seriously to be considered,

First, what the cross of Christ is;

Secondly, where the cross of Christ is to be taken up;

Thirdly, how and after what manner it is to be borne ;

Fourthly, what is the great work and business of the cross ; in which, the sins it crucifies, with the mischiefs that attend them, will be at large expressed.

Fifthly and lastly, I shall add testimonies from living and dying persons, of great reputation either for their quality, learning, or piety, as a general confirmation of the whole.

The cross of Christ is a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God, in permitting him to suffer death at the hands of evil men. So that the cross mystical, is that divine grace and power which crosseth the carnal wills of men, and gives a contradiction to their corrupt affections, and that constantly opposeth itself to the inordinate and fleshly appetites of their minds ; and so may be justly termed the instrument of man's wholly dying to the world, and being made conformable to the will of God. For nothing else can mortify sin, or make it easy for us to submit to the divine will, in things otherwise very contrary to our own.

The preaching of the cross, therefore, in primitive times, was fitly called by Paul, that famous and skilful apostle in spiritual things, the power of God ; though to them that perish, then as now, foolishness. That is, to those that were truly weary and heavy laden, and needed a deliverer, to whom sin was burdensome and odious, the preaching of the cross, by which sin was to be mortified, was, as to them, the power of God, or a preaching of the Divine power, by which they were made disciples of Christ, and children of God : and it wrought so powerfully upon them, that no proud or licentious mockers could put them out of love with it. But to those who walked in the broad way, and dedicated their time and care to the pleasure of their corrupt

appetites, to whom all yoke and bridle were and are intolerable, the preaching of the cross was, and is, foolishness.

But where does this cross appear, and where must it be taken up? I answer, within; that is, in the heart and soul; for where the sin is, the cross must be. Now all evil comes from within: this Christ taught. "From within," saith Christ, out of the heart of man, "proceed evil thoughts," &c. &c. The heart of man is the seat of sin, and where he is defiled, there he must be sanctified; and where sin lives, there it must die: it must be crucified. Custom in evil hath made it natural to men to do evil; and as the soul rules the body, so the corrupt nature sways the whole man; but still, it is all from within.

Experience teaches every son and daughter of Adam to assent to this; for the enemy's temptations are ever directed to the mind, which is within; if *they* take not, the soul sins not; if *they* are embraced, "lust conceived, brings forth sin; and sin finished," that is, acted, "brings forth death." Here is both the cause and the effect, the very genealogy of sin, its rise and end.

The redemption of the soul is aptly called "the destruction of the works of the devil, and bringing in of everlasting righteousness." When the Jews would have defamed Christ's miracle of casting out devils, by a blasphemous imputation of it to the power of Beelzebub, he says, that "no man can enter into a strong man's house, and spoil his goods, till he first bind the strong man." Which, as it shews the contrariety that was between Beelzebub and the power by which he dispossessed him, so it teaches us to know, that the souls of the wicked are Satan's house; and that his goods, his evil works, can never be destroyed, till first he that wrought them and keeps the house, be bound. All which makes it easy to know, where

the cross must be taken up, by which the strong man must be bound, his goods spoiled, and his temptations resisted; that is, within, in the heart of man.

But in the next place, how, and in what manner is the cross to be daily borne? The way, like the cross, is spiritual; it is a submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their own inclinations. For example, when evil presents, that which shews the evil does also tell them they should not yield to it; and if they close with its counsel, it gives them power to escape it; but they that look and gaze upon the temptation at last fall in with it, and are overcome by it; the consequence of which, is guilt and judgment. Therefore, as the cross of Christ is that spirit and power *in* men, though not *of* men, but of God, which crosseth and reproveth their fleshly lusts and affections; so the way of taking up the cross, is an entire resignation of soul to the discoveries and requirements of it; not to consult their worldly pleasure, or carnal ease, or interest; for such are captivated in a moment, but continually to watch against the very appearances of evil, and by the obedience of faith, that is, of true love *to*, and confidence *in* God, cheerfully to offer up to the death of the cross, that evil part, that Judas in themselves, which, not enduring the heat of the siege, and being impatient in the hour of temptation, would, by its near relation to the tempter, more easily betray their souls into his hands.

The great work and business of the cross of Christ in man, is self-denial; a word, as of much depth in itself, so of sore contradiction to the world; little understood, but less embraced by it; yet it must be borne. The Son of God is gone before us, and by the bitter cup he drank, and baptism he suffered, has left us an example, that we should follow his steps: which made him put that hard question to the wife of Zebedee and

her two sons, upon her soliciting that one might sit at his right, and the other at his left hand in his kingdom; "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" It seems their faith was strong, they answered, "We are able." Upon which he replied, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with," but their reward he left to his Father. What was his cup he drank, and baptism he suffered? I answer, they were the denial and offering up of himself by the Eternal Spirit to the will of God; undergoing the tribulations of his life, and agonies of his death upon the cross, for man's salvation.

What is our cup and cross that we should drink and suffer? They are the denial and offering up of ourselves by the same Spirit, to do or suffer the will of God, for his service and glory, which is the true life and obedience of the Cross of Jesus; narrow still, but before an unbeaten way. For when there was none to help, not one to open the seals, to give knowledge, to direct the course of poor man's recovery, he came in the greatness of his love and strength, and though clothed with the infirmities of a mortal man, being within fortified by the almightiness of an Immortal God, he travelled through all the straits and difficulties of humanity, and first of all others, trod the untrodden path to blessedness.

O come! let us follow him, the most unwearied, the most victorious Captain of our salvation; to whom all the great Alexanders and mighty Cæsars of the world, are less than the poorest soldier of their camps could be to them. True, they were all great princes of their kind, and conquerors too, but on very different principles; for Christ "made himself of no reputation" to save mankind, but these plentifully ruined people, to augment theirs. *They* vanquished others, not them-

selves; *Christ* conquered self, that ever vanquished *them*: of merit therefore the most excellent Prince and Conqueror. Besides, *they* advanced their empire by rapine and blood; but *He* by suffering and persuasion; *He* never by compulsion, *they* always by force prevailed. Misery and slavery followed all *their* victories; *His* brought greater freedom and felicity to those he overcame. In all *they* did, they sought to please themselves; in all *He* did, he aimed to please his Father, who is God of gods, King of kings, and Lord of lords.

It is this most perfect pattern of self-denial we must follow, if ever we will come to glory; to do which, let us consider self-denial in its true distinction and extent. There is a lawful and unlawful self, and both must be denied for the sake of him, who, in submission to the will of God, counted nothing dear, that he might save us.

The lawful self which we are to deny, is that conveniency, ease, enjoyment, and plenty, which in themselves are so far from being evil, that they are the bounty and blessings of God to us, as husband, wife, child, house, land, reputation, liberty, and life itself. These are God's favours, which we may enjoy with lawful pleasure, and justly improve as our honest interest. But when God requires them, at what time soever the lender calls for them, or is pleased to try our affections by our parting with them, I say, when they are brought in competition with him, they must not be preferred, they must be denied. Christ himself descended from the glory of his Father, and willingly "made himself of no reputation" among men, that he might make us of some with God; and from the quality of thinking it no robbery to be equal with God, he humbled himself to the poor form of a servant, yea, the ignominious death of the cross, that he might deliver us an example

of pure humility, and entire submission to the will of our heavenly Father.

It is the doctrine he teaches us in these words:—“He that loveth father or mother, son or daughter, more than me, is not worthy of me.” Again, “who-soever he be of you, that forsaketh not all that he hath, he cannot be my disciple.” And he plainly told the young rich man, that if he would have eternal life, he should sell all and follow him: a doctrine sad to him, as it is to those that, like him, in truth love their possessions more than Christ. This doctrine of self-denial is one condition to eternal happiness:—“He that will come after me, let him deny himself, and take up his cross, and follow me.” As if he had said, he must do as I do, or he cannot be as I am, the Son of God.

This made those honest fishermen quit their lawful trades, and follow him, when he called them to it^s; and others that waited for the consolation of Israel, to offer up their estates, reputations, liberties, and also lives, to the displeasure and fury of their kindred, and the government they lived under, for the spiritual advantage that accrued to them, by their faithful adherence to his holy doctrine. True, many would have excused their following him, in the parable of the feast. Some had bought land, some had married wives, and others had bought yokes of oxen, and could not come. That is, an immoderate love of the world hindered them; their lawful enjoyments, from servants, became their idols; they worshipped them more than God, and would not quit them to come to God. But this is recorded to their reproach; and we may herein see the power of self upon the worldly man, and the danger that comes to him by the abuse of lawful things. What, thy wife dearer to thee than thy Saviour, and thy land and oxen preferred before thy soul’s salvation! O beware! that thy comforts prove not snares first, and

then curses ; to over-rate them, is to provoke him that gave them to take them away again. Come, and follow him that giveth life eternal to the soul.

Woe to them that have their hearts in their earthly possessions ! for when they are gone their heaven is gone with them. It is too much the sin of the greatest part of the world, that they stick in the comforts of it. And it is lamentable to behold how their affections are entangled with their conveniences and accommodations in it. The true self-denying man is a pilgrim, but the selfish man is an inhabitant of the world ; the one uses it as men do ships to transport themselves, or tackle in a journey, that is to get home ; the other looks no further than to be fixed in fulness and ease here, and likes it so well that if he could he would not exchange. However, he will not trouble himself to think of the other world, till he is sure he must live no longer in this ; but then, alas ! it will prove too late ; not to Abraham, but to Dives he must go.

But on the other hand, it is not for nought that the disciples of Jesus deny themselves ; and to their encouragement and great consolation, when Peter asked him, what they should have that had forsaken all to follow him, he answered them, “ Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,” that were then in apostacy from the life and power of godliness. This was the lot of his disciples, the more immediate companions of his tribulations, and first messengers of his kingdom. But the next that follows is to ALL : “ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.” It was this recompence of reward, this eternal crown of righteousness, that in

every age has raised in the souls of the just an holy neglect, yea contempt of the world. To this is owing the constancy of the martyrs, as to their blood, the triumph of truth.

Nor is this a new doctrine ; it is as old as Abraham. In several most remarkable instances, his life was made up of self-denial. First, in quitting his own land, where we may well suppose him settled in the midst of plenty, at least sufficiency : and why ? because God called him. Indeed this should be reason enough ; but such is the world's degeneracy, that in fact it is not ; and the same act, upon the same inducement in any now, though praised in Abraham, would be derided. So apt are people not to understand what they commend ; nay, to despise those actions, when they meet with them in the people of their own times, which they pretend to admire in their ancestors.

But he obeyed : the consequence was, that God gave him a mighty land. This was the first reward of his obedience. The next was a son in his old age : yet God called for his darling, their only child, the joy of their age, the son of a miracle, and he upon whom the fulfilling of the promise made to Abraham did depend : a mighty trial, that which one would have thought might very well have overturned his faith, and stumbled his integrity, at least have put him upon this dispute in himself, this command is unreasonable and cruel, it is the tempter's, it cannot be God's ; for is it to be thought that God gave me a son to make a sacrifice of him, that the father should be the butcher of his only child ? Again, that he should require me to offer up the son of his own promise, by whom his covenant is to be performed ; this is incredible. Thus Abraham might naturally enough have argued, to withstand the voice of God, and indulge his great affection to his beloved Isaac. But good old Abraham, who knew the voice that had promised him a son, had not forgot to know

it, when it required him back again ; he disputes not, though it looked strange. He had learned to believe that God, who gave him a child by a miracle, could work another to preserve or restore him. His affections could not balance his duty, much less overcome his faith ; for he received him in a way that would let him doubt of nothing that God had promised.

To the voice of this almightiness he bows, builds an altar, binds his only son upon it, kindles the fire, and stretches forth his hand to take the knife, but the angel stopped the stroke. Hold, Abraham, thy integrity is proved. What followed ? A ram served, and Isaac was his again. This shows how little serves when all is resigned ; and how small a sacrifice contents the Almighty where the heart is approved. So that it is not the sacrifice that recommends the heart, but the heart that gives the sacrifice acceptance.

God often touches our best comforts, and calls for that which we most love, and are least willing to part with ; not that he always takes it utterly away, but to prove the soul's integrity, to caution us from excesses, and that we may remember God, the Author of those blessings we possess, and live loose to them. I speak my experience. The way to keep our enjoyments is to resign them ; and though that be hard, it is sweet to see them returned, as Isaac was to his father Abraham, with more love and blessing than before.

Job presses hard upon Abraham ; his self-denial also was very signal. For when the messengers of his afflictions came thick upon him, one doleful story after another, till he was left almost as naked as when he was born, the first thing he did, he fell to the ground and worshipped that power, and kissed that hand that stripped him ; so far from murmuring, that he concludes his losses of estate and children with these words, "Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken

away, blessed be the name of the Lord." O the deep faith, patience, and contentment of this excellent man ! One would have thought this repeated news of ruin had been enough to have upset his confidence in God, but it did not ; that stayed him—but indeed he tells us why. His Redeemer lived. "I know that my Redeemer liveth." And it appeared he did, for he had redeemed him from the world, his heart was not in his worldly comforts, his hope lived above the joys of time, and troubles of mortality, not tempted with one, nor shaken by the other, but firmly believed that when after his skin worms should have consumed his body, yet with his eyes he should see God. Thus was the heart of Job both submitted to, and comforted in the will of God.

Moses is the next great example in sacred story for remarkable self-denial, before the times of Christ's appearance in the flesh. He had been saved when an infant, by an extraordinary providence, and it seems, by what followed, for an extraordinary service. Pharaoh's daughter, whose compassion was the means of his preservation when the king decreed the slaughter of the Hebrew males, took him for her son, and gave him the education of her father's court. His own graceful presence, and extraordinary abilities, joined with her love for him, and interest in her father to promote him, must have rendered him, if not capable of succession, at least of being chief minister of affairs under that wealthy and powerful prince.

But Moses, ordained for other work, and guided by a better star, an higher principle, no sooner came to years of discretion, than the impiety of Egypt, and the oppressions of his brethren there, grew a burden too heavy for him to bear. And though so wise and good a man could not want those generous and grateful acknowledgments, that became the kindness of the king's daughter to him ; yet he had also seen that God that was invisible, and did not dare to live in the ease

and plenty of Pharaoh's house, whilst his poor brethren were required to make brick without straw.

Thus the fear of the Almighty taking deep hold of his heart, he nobly refused to be called the son of Pharaoh's daughter, and chose rather a life of affliction, with the most despised and oppressed Israelites, and to be the companion of their tribulations and jeopardies, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ, which he suffered for making that unworldly choice, greater riches than all the treasures of that kingdom.

Isaiah was no inconsiderable instance of this blessed self-denial; who of a courtier became a prophet, and left the worldly interests of the one, for the faith, patience, and sufferings of the other. For his choice did not only lose him the favour of men, but their wickedness, enraged at his integrity to God, in his fervent and bold reproofs of them, made a martyr of him in the end; for they barbarously sawed him asunder, in the reign of king Manasses. Thus died that excellent man, commonly called the Evangelical Prophet.

I shall add, of many, one example more, and that is from the fidelity of Daniel; an holy and wise young man, who, when his external advantages came in competition with his duty to Almighty God, relinquished them all; and instead of being solicitous how to secure himself, he was, with utmost hazard of himself, most careful how to preserve the honour of God by his fidelity to his will. And though at the first it exposed him to ruin, yet as an instance of great encouragement to all who, like him, will choose to keep a good conscience in an evil time, at last it advances him greatly in the world; and the God of Daniel was made famous and terrible through his perseverance, even in the eyes of Heathen kings.

What shall I say of all the rest who counted nothing

dear that they might do the will of God ; abandoning their worldly comforts, and exposing their ease and safety, as often as the heavenly vision called them, to the wrath and malice of degenerate princes, and an apostate Church ? More especially Jeremiah, Ezekiel, and Micah, who, after they had denied themselves, in obedience to the divine voice, sealed their testimony with their blood.

Thus was self-denial the practice and glory of the ancients, that were predecessors to the coming of Christ in the flesh ; and shall we hope to go to heaven without it now, when our Saviour himself is become the most excellent example of it ? and that not as some would fain have it, for us, that we need not ; but for us, that we might deny ourselves, and so be the true followers of his blessed example.

Whoever therefore thou art, that wouldst do the will of God, but faintest in thy desires, from the opposition of worldly considerations ; remember I tell thee, in the name of Christ, that he that prefers father or mother, sister or brother, wife or child, house or land, reputation, honour, office, liberty, or life, before the testimony of the light of Jesus, in his own conscience, shall be rejected of him in the solemn and general inquest upon the world ; when all shall be judged, and receive according to the deeds done, not the profession made in this life. It was the doctrine of Jesus. “ If thy right hand offend thee cut it off ; ” “ and if thy right eye offend thee pluck it out : ” that is if the most dear, the most useful and tender comforts thou enjoyest, stand in thy soul’s way, and interrupt thy obedience to the voice of God, and thy conformity to his holy will revealed in thy soul, thou art engaged, under the penalty of damnation, to part with them.

The way of God is a way of faith, as dark to sense, as mortal to self. It is the children of obedience, who count, with holy Paul, all things dross and dung that

they may win Christ ; who know and walk in this narrow way. Speculation will not do, nor can refined notions enter ; the obedient only eat the good of this land. They that “do his will,” says the blessed Jesus, “shall know of the doctrine :” them he will instruct. There is no room for instruction where lawful self is lord, and not servant. For self cannot receive it ; that which should be oppressed by self, fearful, and dare not. ‘O ! what will my father or mother say ? How will my husband use me ? For though I have a most powerful persuasion, and clear conviction upon my soul of this or that thing, yet considering what enemies it has, and how strange and singular I shall seem to them, I hope God will pity my weakness. If I sink, I am but flesh and blood ; it may be hereafter he may better enable me, and there is time enough.’

But deliberating is ever worst, for the soul loses in parley ; the manifestation brings power with it. Never did God convince people, but upon submission he empowered them. He requires nothing without giving ability to perform it : it is enough for thee to *do* thy duty, that God *shews* thee thy duty. They that want power, are such as do not receive Christ in his convictions upon the soul, and such will always want it ; but such as do, they receive power like those of old, to become the children of God, through the pure obedience of faith.

Wherefore, let me beseech you, by the love and mercy of God, by the life and death of Christ, by the power of his Spirit, and the hope of immortality, that you, whose hearts are established in your temporal comforts, and so lovers of self, more than of these heavenly things, would let the time past suffice : that you would not think it enough to be clear of such impieties, as too many are found in, whilst your inordinate love of lawful things has defiled your enjoyment of them ;

and drawn your hearts from the fear, love, obedience, and self-denial of a true disciple of Jesus. Harken then to the still voice in thy conscience: it tells thee thy sins, and of misery in them; it gives a lively discovery of the very vanity of the world; and opens to thy soul some prospect of eternity, and the comforts of the just that are at rest. If thou adherest to this, it will divorce thee from sin and self, and finally will give thee that tranquillity, which the storms of time can never shipwreck, nor disorder.

Even in this world the righteous have the better of it, for they use the world without rebuke, because they do not abuse it. They see and bless the hand that feeds, and clothes, and preserves them. And as, by beholding him in all his gifts, they do not adore *them*, but *Him*; so the sweetness of *His* blessings that gives them, is an advantage such have upon those that see him not. In their increase they are not lifted up, nor in their adversities are they cast down; and why? because they are moderated in the one, and comforted in the other, by his Divine Presence.

In short, heaven is the throne, and the earth but the footstool of that man that hath self under foot. And those that know that station will not easily be moved. Such learn to number their days, that they may not be surprised with their dissolution, and to “redeem their time because the days are evil;” remembering that they are stewards, and must deliver up their accounts to an impartial Judge. Therefore not to self, but to him they live, and in him they die, and are blessed with them that “die in the Lord.”

THE EFFECTS
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SOME ACCOUNT
OF
JOHN STRATFORD.

JOHN STRATFORD was convicted at the Summer Assizes at Norwich, for the year 1829, of having carried to the Workhouse in that City, a bag of flour poisoned with arsenic, by means of which he intended to have destroyed the life of a poor man, an inmate of the house, with whose wife he was criminally connected. But the poisoned flour fell into the hands of those for whom it was not intended. Being made into a dumpling, it was partaken of by several persons, all of whom suffered material injury; and one man died from the effects of the poison. Stratford lay in prison many months before his trial, and thus had ample opportunity afforded him, to reflect upon the heinousness of his sin, and to prepare his mind for the probable fatal sentence of the law.

The account now presented to the public, was drawn up by J. J. G. an individual well known to the publishers of the present Edition, and the statements which it contains have been fully confirmed by C. F. Mil-lard, the respectable chaplain of the Norwich Jail.

HAVING, through the kindness of the sheriffs of our city, been allowed to pass a private hour with JOHN STRATFORD on the morning of the Sabbath day which preceded his execution, I consider it a duty to state some of the facts of which he candidly informed me, and which he seemed to have no desire to conceal from any one. In the first place, he freely confessed himself to be guilty of that dreadful crime of which he had been convicted before the tribunal of his country. A more cruel or wicked act, than that for which Stratford was about to suffer death, can, in my opinion, scarcely be imagined. To bring into a house crowded with people, a poisoned bag of flour, which although intended for the destruction of only a single life, might probably destroy many, and which was actually the means of subjecting several persons to agonizing pain, and of suddenly transmitting one soul—un-prepared, it may be,—to an awful eternity—was indeed an act of astonishing atrocity. But let the reader remark, that it was not all at once that the wretched Stratford fell into so great a depth of crime. His experience afforded a remarkable proof, (as, in his last days, he was fully aware,) of the undeviating tendency of one sin to produce another. In the present instance the crime of murder

was *occasioned* by that of adultery. Stratford, the husband of an amiable woman, and the father of a young family, had formed a criminal connexion with another man's wife, and now he sought to cover his shame by the destruction of her husband. The fatal food however was eaten by persons for whom it was not intended; and the diabolical design of this wicked man, was by an overruling but mysterious providence, frustrated. Thus it appears that in this, as in a thousand other instances, lust and cruelty have gone hand in hand, and have combined in affording a plain proof of the hellish origin and destructive nature of *sin*.

But the most important part of the story of this unhappy man remains to be told. Stratford for many years after he grew up to manhood, was justly considered a respectable man. He was endued with excellent sense and good natural talents, and his mind was more cultivated than is generally the case with persons of the labouring class. A whitesmith by trade, he was able by his ingenuity, to support himself and his family with credit and comfort. He was indeed considered one of the ablest working mechanics in the city, and when the Mechanics' Institution had been formed, he became a member of it, and pursued his calling on scientific principles. Not only was Stratford diligent in obtaining an honest support for his family, but he was for many long years a good husband, and a kind considerate parent.

What then was the cause of the fatal change which took place in his conduct? That the primary cause can be found only in the corruption of fallen man, and in the temptations of the devil, that unwearied enemy of our souls, every enlightened Christian will be prepared to allow. But the question which the reader will be most anxious to see answered, I presume to be this—What was the immediate, instrumental, cause of his fall? By what strange stratagem did this enemy of our souls surprise this honest and industrious man—this good husband, and tender father—so that he became a prey to revolting vices, and in the end committed the most atrocious crime of which the law takes cognizance?

It was by conveying into his mind *the poison of infidelity*. On this subject poor Stratford was most explicit. Again and again he assured me that his falling into vicious and criminal practices, was the consequence of his having imbibed this mental poison; and the same assertion he repeated to several other persons. An infidel publication,

long since notorious for its fatal influence over the human mind, became the companion of his private hours. He read it, and adopted its principles. He rejected the Holy Scriptures; looked upon their contents as a cunningly devised fable; and, to use his own expressions, gave up his "faith in our Lord Jesus Christ." Thus was he left without compass or rudder, whereby to steer his course aright through the ocean of life. The revealed law of God was no longer of any avail for the direction of his conduct. No longer was he encouraged in the path of virtue, by the prospect of perfect happiness in a future world, or deterred from the indulgence of his vicious inclinations, by any abiding apprehension of the "bitter pains of eternal death." By the rejection of that Gospel which he had formerly received, he crucified unto himself afresh "the Son of God, and put him to an open shame."* He trod "under foot" the Redeemer of men, "counted the blood of the covenant an unholy thing," and did "despite unto the Spirit of Grace."† And, in renouncing his Saviour, he renounced his Father and his God. Although he might probably never venture to deny the existence of a Supreme Being, yet in him was verified the saying of the apostle, "*Whosoever denieth the Son, the same hath not the Father.*"‡ The fear of Almighty God vanished from his soul before the blast of infidelity; and he soon learned to live *as if there was no God in the world.*

Behold! the sober, industrious, ingenious Stratford, under the fatal guidance of false principles—under the pernicious tuition of a Paine and a Carlile—renounces public worship; breaks the Sabbath; connects himself with gamblers; becomes the companion of sinners, faithless to an exemplary wife, an adulterer, and in the end a *Murderer.*

I shall now turn to a somewhat more consoling part of my mournful history. During his long continuance in prison, previous to his trial, I have reason to believe that Stratford endeavoured to seek an offended God in prayer, and read his Bible with considerable diligence. He assured a pious friend of mine, that during this period of anxious expectation, he had formed the resolution, that, should his life be spared, he would endeavour to obtain the forgiveness of his wife, and watch over the moral and religious welfare of his children. Nevertheless, the delusive hope of an acquittal might probably obstruct that deep

* Heb. vi. 6.

† Heb. x. 29.

‡ 1 John ii. 23.

and settled feeling of the danger of his soul, which was alone likely to lead to a full and satisfactory repentance. When I was introduced to his company on the day before his execution, his circumstances were awfully changed. The sentence of the law had been passed upon him. His doom was irrecoverably fixed. As he was lifting a very large Bible in order to lay it on the table, he said to the friend already alluded to, "Here I am, a man capable of any effort," (for he was in the meridian of life, and of an athletic frame,) "and to-morrow before this time, I shall be cut up." Before the descent of the next day's sun, this healthy and powerful man was to be violently deprived of life, and given to the surgeons for dissection!

Death nearly and certainly approaching, is a stern yet able teacher. In the prospect of the speedy termination of his mortal career, Stratford, who was evidently of a hardy and courageous nature, seemed in no great degree to dread the destruction of his body; but on the subject of his soul, he was brought into tribulation, anxiety, and terror. The flimsy webs of infidelity all disappeared before the deep convictions of his troubled soul. When I entered the chamber which he was kindly permitted to occupy, I found him searching his large Bible with an intentness which seemed to forbid interruption, and which plainly manifested that he heartily accepted the book and its contents as of divine authority. He described his enormous sins as a heavy burthen, which he was unable to bear, and a view was now opened to him, of the source to which they were to be traced—*the deep corruption and iniquity of his own heart*. He declared also that he was aware of the connection which exists between the sinfulness of man, and the agency of an invisible Tempter. He had given way to the power of the devil, and now groaned under the bondage. On being asked by one of his visitors whether he had ever embraced infidel sentiments, he evinced a feeling of sorrow, disgust, and fearful apprehension. "Yes, Sir," replied he, "I have—to my disgrace, to my ruin, and perhaps, to my eternal destruction." Enormous as were his offences against the laws of God and man, it was a very remarkable fact, that nothing, under his present awful circumstances, appeared to occasion him so deep and pungent a feeling of regret and sorrow, as his having departed from the Christian's faith, and forsaken the "Fountain of living waters." Knowing that his infidelity had been the means of his fall, he now lamented over it, as the occasion of all his wretchedness.—

I was told that after the chapel service, on the preceding evening, he had exhorted his fellow-prisoners whithersoever they might go, to take the Bible for their companion. It was with peculiar earnestness, that he besought his kind friend the chaplain, to promise him that he would himself go to his cottage and destroy one of Carlile's blasphemous publications, which lay there, concealed in a drawer. "I feel extremely anxious," said he, "lest this dangerous work should fall into the hands of my children, and occasion the same mischievous effects on their minds, as it has produced on my own."*

Observing that he was anxiously turning over the leaves of his Bible, in order to discover some passage which might be peculiarly adapted to his case, I directed his attention to the *fifty-first* psalm, in which David expresses the deep penitence of his soul, for a remarkably similar crime—viz. his unlawful connexion with Bathsheba, and the destruction of her husband, Uriah. Stratford, I found, had previously read the psalm, and had been struck with the resemblance. Yet he acknowledged that his own crime was greater than that of David, because he had thus sinned, *in spite of the light of the Gospel of Christ*.

He repeated the words of this psalm, after me, with great energy. Again and again did he utter the latter part of the first verse, "according unto the multitude of thy *tender* mercies, blot out my transgressions;" and very deep was his tone of seriousness when he recited the 14th verse, "Deliver me from *blood-guiltiness*, thou God of my salvation." The weight and awfulness of this *blood-guiltiness* became the subject of our conversation; and the ancient declaration was adverted to, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."† He expressed his own conviction of the justice of this principle, and spontaneously acknowledged, that the dreadful punishment which awaited him, was merited and equitable.

"I know there is but *one* hope for me," said he, "and that is through the *blood of Christ*." I could not but be struck by this clear and pointed declaration; and it was with the feeling of some little hope and consolation that I

* The noxious book was burnt in the presence of four witnesses. Should any of my readers be in possession of any such blasphemous publications, I would beseech them, as they value their own happiness and that of their families, *to lose no time in following this example*.

† Gen. ix. 6.

turned to the fifty-third chapter of Isaiah. The once infidel Stratford was now fully sensible of the *clearness* with which the great doctrine of the atonement is described in the following verses; "Surely he has borne *our* griefs, and carried *our* sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for *our* transgressions, he was bruised for *our* iniquities: the chastisement of *our* peace was upon him; and with his stripes *we* are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."* Whilst the poor criminal's belief in the sacrifice made by our Lord Jesus Christ, for the sins of all men, was clear and unhesitating, he was very far from a confident application of it to his own case. Although a little hope had now arisen to illuminate his dark and gloomy prospect, he seemed, during the greater part of our interview, to be capable of scarcely any feeling but an appalling sense of his own sinfulness, and of the infinitely awful consequences with which it might, too probably, be followed. Before we parted we were engaged together in prayer. Stratford repeated the words which were uttered on the occasion, of his own accord and with great energy. Afterwards, after a short period of silence, and before we rose from our knees, he poured forth a spontaneous prayer of his own, and it was impossible not to be forcibly struck with the propriety of his expressions, as well as with the sincerity and humility of mind which appeared to dictate this offering.

I again passed a short time with him in the afternoon, when he grievously complained of his own insensibility and hardness of heart. A friend who was present united with me in the opinion, that he was in fact very far from being in a careless condition of mind;—and this opinion was confirmed, when we again heard him in prayer, acknowledging his great wickedness, supplicating for courage to meet the approaching extremity, and commending his soul to the unmerited mercy of God, in Christ Jesus our Lord. Truly might it be said, that in that solemn hour, *the knee of the blasphemer was bowed at the name of Jesus.*†

When my friend was again introduced to him at a later hour of the evening, he found him in a softer and more tender state. In the prayer which he then offered, he thanked God for his goodness in having permitted him so

* Isa. liii. 4—6.

† Phil. ii. 10.

long a time for repentance, and in a very touching manner contrasted the advantage which he had enjoyed in this respect, with the hard lot of his "brother" (as he called him) whose soul he had been himself the means of transmitting so suddenly from probation to judgment, from time to eternity.

I understand that he passed a restless night, and that, on the morning of his execution, his countenance appeared worn and woe-begone. Yet he appears to have met his death with an uncommon degree of fortitude. His last fervent petitions unquestionably proved his belief in *God*—the *Father*—and the *Son*. They were "God be merciful to me a sinner—Lord Jesus, receive my spirit—Christ, stretch out thine arms to save me—O God, thy will be done."

I shall now take the liberty of offering a few general remarks, which have been suggested to my own mind by the preceding narrative.

The first, as might be expected from the leading feature of this mournful history, relates to *the danger of infidelity*. Since it has pleased our Heavenly Father, in his great condescension to our weakness and ignorance, to bestow upon us a revelation of his will, and of those truths which are essential to salvation, it would well become those who turn their backs with scorn and derision on this heavenly light, seriously to consider whether they are not in danger of committing the sin of blasphemy against the Holy Ghost; the sin which will never be forgiven "either in this world or in the world to come."* This sin was committed by the unbelieving Jews, when they rejected the Saviour of men, and attributed his mighty and beneficent miracles to Beelzebub, the Prince of the devils.† And are not those persons in point of principle, guilty of the *same* sin, who dare to ascribe the religion of Christ to the mere invention of man, and who scoff at those Holy Scriptures, which have God for their Author, truth without mixture of error for their contents, and salvation for their end? Since it is expressly declared that there is no other name given under heaven whereby we must be saved but the name of Jesus,‡ what well grounded hope of the forgiveness of their sins and of eternal happiness can those men enjoy, who despise and trample under foot that holy name, and call *the truth*, which was revealed to mankind under the immediate inspiration of the Holy Ghost, *a folly and a lie*?

* Matt. xii. 31, 32.

† Mark iii. 30.

‡ Acts iv. 12.

Again—it ought to be remembered that Christianity is the means appointed by the Almighty himself, to make men truly virtuous in this life, and to fit them for the enjoyment of perfect purity in the life to come. “The grace of God, which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us *from all iniquity, and purify unto himself a peculiar people, zealous of good works.*”* No wonder then, that those who reject Christ and his religion, become an easy prey to the corruption of their own hearts, and to the wiles of the Devil. Deeply infected as we are by nature with the disease of *sin*, if we reject the Physician of souls, and scorn the grace which can alone effect our cure, it follows as a natural consequence, that our disease will continue and increase, and the end of it will be *death—unutterable and eternal.*

Solomon says, Trust in the Lord with all thine heart, and lean not to *thine own understanding.*† The root of infidelity is the pride of man’s heart, which induces him to disobey this precept, and to place a reliance on his own understanding, which neither truth nor reason warrants. The *understanding*, indeed, is a faculty given to us of God, and it is our duty to make the best of it. No man who takes a just view of what our heavenly Father requires of us—I mean a profitable use of all our talents, for a purpose of his own glory—will deny that it is every man’s duty, *in the fear of the Lord*, to improve his own mind, and to obtain as much useful knowledge, as his circumstances will admit. Nevertheless the best things are capable of being abused in the hands of corrupt and fallen man; and it often happens, that knowledge—especially a *little* knowledge (which many humble mechanics are now in the way of obtaining)—puffs up the mind, and leads people to imagine themselves to be a great deal wiser than they really are.

Then they begin to lean to their own understandings, not merely in matters of science, but in those of religion; and apply their vain reasoning to those mysterious doctrines which are revealed to us, not to gratify our curiosity, but to save our souls. Here they are presently out of

* Tit. ii. 11—14.

† Prov. iii. 5.

their depth; for God is an infinite and incomprehensible Being. His judgments are unsearchable, and his ways past finding out. On the other hand, we are poor, ignorant creatures, endued with very limited capacities, and entirely incapable, without the aid of the Holy Spirit, of fathoming and understanding "the deep things of God." Therefore we ought to be humble and seek true wisdom where alone it is to be found, *at the footstool of a throne of grace*. If we walk in the fear of God, live a life of prayer, and search the Scriptures with a humble mind, the great truths of religion, as far as relates to their *practical purposes*, will be made plain to us; and the light of heaven will lead us onwards, *in the path of duty and self-denial*, to eternal day. "The secret things belong unto the Lord our God, but those things which are revealed belong to us and to our children for ever, that *we may do* all the words of this law."* "The secret of the Lord is with them that fear him; and he will shew them his covenant."† "Let no man deceive himself. If any man among you seemeth to be wise in this world, *let him become a fool*, that he may be wise: for the wisdom of this world is foolishness with God."‡ "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man *love God*, the same is known of him."§ "The things of God knoweth no man, but the Spirit of God."|| "At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them *unto babes*: even so, Father, for so it seemed good in thy sight."¶

I confess that I am a warm and hearty friend to the education of the labouring classes, and to the dissemination amongst them of useful knowledge—*provided always*, that they are, in the first place, and above all other things, taught to fear God, to believe in Jesus Christ, and to love and reverence the Scriptures. With this foundation, the diffusion of knowledge will tend to the welfare of man, and to the glory of his Maker. *Without* this foundation, I fear it does little but make men more powerful, and therefore more dangerous.

Poor Stratford's *unbelief* and its mournful consequences have led me to a longer train of thought than I expected. I shall now make a brief remark or two on his *belief*; for

* Deut. xxix. 29.

† Ps. xxv. 14.

‡ 1 Cor. iii. 18, 19.

§ 1 Cor. viii. 2, 3.

|| 1 Cor. ii. 11.

¶ Matt. xi. 25, 26.

he died, as the reader must have observed, fully satisfied of *the truth* of Christianity. I have seldom seen in any one, clearer symptoms of a thorough conviction of understanding on this all-important subject. He was as one who *knew* Christianity to be true. Now, should the reader be led to enquire on what evidence this conviction was founded, I may answer, that according to my apprehension, a ray of light, mercifully imparted, enabled him to *see* himself, and *see* his Saviour. A swift witness for God in his soul, bore testimony to him, in that awful hour, of his many and terrible sins; made manifest to him the depth of his natural corruption; and aroused him to a state of alarm, lest he should perish for ever. In this low and broken state, he could perceive that between the miserable and degraded condition of fallen man, and the glorious provisions of the Gospel of Jesus Christ, there is an exact *adaptation*. He now experimentally understood that man, for ever lost in himself, and “dead in trespasses and sins,” stands in absolute need of an omnipotent Saviour, who should bear the burthen of his iniquities, and deliver him from the power and thralldom of the prince of darkness. Such a Saviour is proposed to us in the Gospel. Stratford perceived his *suitableness*. With his mind’s eye *he saw him, and believed..*

Many and various are the evidences, which a gracious God has given to us, of the truth of our holy religion. The stupendous miracles of our Lord and his apostles, (for the reality of which we are in possession of incontrovertible testimony,) and the exact fulfilment of a great variety of prophecies, combine to prove that Christianity is true, and comes from God himself. I may venture to assert, that the more these evidences are examined, the more satisfactory and convincing they will be found. But since the full investigation of them is scarcely within the power of those who earn their bread by the sweat of their brow, it is a comfort that they have a witness for the truth *in themselves*.* Those who read the Scriptures diligently, and pray to God for instruction—those who are brought to a sense of their own corruptions, and of their need of a Saviour—will be little tempted to disbelieve the truth of Christianity. After they have found *Him* for themselves, “of whom Moses in the law and the prophets did write,” the language of their hearts, individually, will be like that of the apostle Paul—“I am not ashamed of the Gospel of Christ: *for it is the power of God unto salvation.*”†

* 1 John v. 10.

† Rom. i. 16.

When the serious, though perhaps illiterate man observes the *moral effect* which true Christianity produces in himself and others, these convictions are confirmed. When he perceives that those who once were ungodly, selfish, and sensual, and therefore *unhappy*, become so changed, as to love God above all, to love their neighbour as themselves, to conduct themselves with meekness, temperance, and charity, and consequently to enjoy even here a *happiness of which the worldling knows nothing*,—he rests fully assured that the religion from which these admirable consequences spring, can be traced to no other source, than the wisdom and goodness of *Almighty God*.

In conclusion, the reader may be induced to enquire whether, in the opinion of the writer, the repentance and faith which marked the last hours of this wretched wanderer from the path of virtue, were such as afforded a solid ground for believing *that all would be well with him, in the end?* Now I freely confess that the hope which I felt on this most interesting point, was like that of the poor criminal himself, a *trembling one*. While I remembered with sorrow, the heinous nature of his offences, I could not conceal from myself, that death was now about to cut off for ever, his opportunity of *proving* to his fellow men, the *reality of his conversion*. God, who searches the heart, knows whether this unhappy man was born again of the Spirit, and fitted, by the redeeming love of Christ, for an entrance into his kingdom. We cannot decide the awful question: for although we may entertain a *humble trust* that such was the fact, we are left in this instance, without the only *evidence*, by which a true conversion can be satisfactorily demonstrated in our view—I mean the evidence of *continued good conduct, of persevering piety and virtue*.

While we rejoice and are thankful for the incomparable blessing of redemption through a crucified Redeemer, let us ever remember that Christianity is a *practical* religion. A belief in the atoning blood of Christ, although indispensable, will not avail for our salvation, unless it be of so vital a nature, as to produce a *real change of heart*. Then, and then only, will it bear the precious fruit of righteousness in this world, and of eternal and unspeakable happiness in the world to come.

THE
ANCIENT CHRISTIANS'
Principle,

OR

RULE OF LIFE.

REVIVED, OR SET FORTH:

WITH A

DESCRIPTION OF TRUE GODLINESS,
&c.

EXTRACTED FROM THE WRITINGS OF

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THE

ANCIENT EGYPTIAN

SYMBOLS,

BOOK OF LIFE,

AND OTHER MYSTERIES.

BY

DESCRIPTION OF THE GODS,

AND

EXTRACTS FROM THE PASTORAL

BOOK OF LIFE.

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Advertisement.

THE following Extracts from the writings of HUGH TURFORD, (an Author in the fore-part of the last century,) are chiefly taken from a tract of which the subject is a text in the Epistle to Titus, and some passages in the 5th, 6th, and 7th Chapters of Matthew; but with a few additions interspersed, from another small treatise of the Author's, entitled "*The Grounds of a Holy Life.*" These tracts, generally printed together, have had many editions. That which bears the date of 1802, and which has been principally used in preparing the following pages for the press, is the *Seventeenth*. An abstract of the first-mentioned piece, with a title similar to that prefixed to this selection, has also been several times printed.

The present publication is (to adopt, with a slight change, the words of a former preface) recommended to the serious perusal of the professors of Christianity

of every denomination ; who may be assisted by it in discovering whether they are coming up in the vital and essential part of true religion, or too much resting in a mere profession of Godliness : a point of the utmost importance for all to be ascertained of ; as without the former, no profession will avail to the cleansing of the soul from sin, and preparing it for an inheritance in that kingdom, into which all, doubtless must desire at last to obtain an admission.

THE

ANCIENT CHRISTIANS' PRINCIPLE,

&c.

PAUL, an apostle of Jesus Christ, writing to Titus, had this saying, "The grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

From which weighty saying, these following questions arise :

QUEST. I. What is the grace of God ?

ANSW. The grace of God that bringeth salvation, is no less than a Divine inspiration, the gift of God to the sons and daughters of men. It is, under the gospel administration, the fulfilling of that covenant which God, by the mouth of his prophet Jeremiah, promised to make with the house of Jacob ; which was, that he would write his law in their hearts, and put it in their inward parts.

For as God made man in the beginning, hum-

ble, lowly, meek, merciful, pure, peaceable, just, and faithful ; so he would have all men to be. But forasmuch as nothing less than the good Spirit of God, in the inward parts of man, can reduce any of us to such a qualification [or state], God hath given to every man a measure thereof, to enlighten his understanding, and to guide him in the path of life and salvation ; and this measure, being the free gift of God, is, by the apostle in the text, and in many other places of scripture, called Grace.

In our present age, light within, a law within, Spirit within, Christ within, is the scoffing of some, and little regarded by many ; but I must tell them, they scoff and slight the chiefest treasure that ever the soul of any man was possessed of : they slight the talent that God hath given to every man to improve, in order to our rising from our fall, and [coming] to live under the government of the eternal Spirit.

The converted heathens* walked by this rule : they took the eternal Spirit of Christ in themselves for their guide ; they confided therein, and became followers thereof ; and that brought them to be a holy nation, and a peculiar people. And we should be the same, did we turn to this eternal Spirit in our own hearts, and order our conversation according to the leadings and guidings thereof.

We cannot conclude that the kingdom of Christ, that then appeared in power, did (as the sun in the firmament sometimes doth) show itself in a morning, to be no more seen all day : for the

* [The author is speaking of the early converts from paganism to Christianity.]

kingdom of Christ is an everlasting kingdom, and the new covenant that was made with the house of Jacob, an everlasting covenant. Neither may we conclude that God hath withdrawn himself from the children of men : for he never forsakes us, unless we first forsake him.

Why [then] are not we, who are called Christians, grown to the stature of them that were born heathens, and brought up in blindness and ignorance ? Why are not we sanctified, and made a holy people, as well as they ? Why are not our bodies cleansed, and made an habitation for the eternal Spirit, as theirs were ? Why is not our conversation in heaven, or at least more heavenly than it is ?—If we would be as the primitive Christians were, we must begin where they did ; we must turn to the light of righteousness in our own hearts, and walk in that light until we become children of the light.

QUEST. II. Where doth the grace of God that bringeth salvation, appear ?

ANSW. The great God, in his infinite wisdom and everlasting love, hath placed his royal seed and plant of renown in the hearts of the sons and daughters of men : there the grace of God that bringeth salvation, may be found : there, until it come to be veiled by clouds of iniquity, it shows itself a witness against all unrighteousness and ungodliness.

As every evil motion and temptation that leads to sin, appears within ; so the grace of God that is given to men, to save from sin, appears also within.

There is not a man born into the world, if he has lived to commit sin, but hath felt and known in himself rebukes for sin ; and these rebukes are

the appearances of grace, and called in Scripture "light," and "true light;" for it manifests every work of darkness: it shows us both when and wherein we have done amiss; and this it hath done in all ages.

God hath not in any age left himself without a witness in the hearts of men, to declare his righteousness, truth, and faithfulness. But there is as much difference between the appearance of grace, and the power of grace to salvation; the light of righteousness, and that fulness which enables us to lead a life of righteousness; as between a seed that is sown, and the herb when it is come to full growth: but the one leads to the other; and it is he that attains to the fulness of grace, that comes to lead a sober, righteous, godly life in this present world.

Every man hath, as I may say, life and salvation before him, death and destruction behind him; he hath also a good Spirit to conduct him in the way of life and salvation, and an evil spirit waits to lead him in paths of death and destruction. The preaching of the gospel was, and ought still to be, for the opening of the eyes of those that are blind, to see the working of these two spirits in themselves, and the leadings thereof, that they might turn from the evil, and become followers of that which is good: that He, whose right it is, might come to have the rule in them and over them.

And certain I am, many may be found that [would confess they] have some sight, some sense, and some feeling of the eternal Spirit of Jesus: that they have the knowledge of something in themselves that calls for just weights and an equal balance, for doing unto all men as they would be done by, for truth in their words, and

faithfulness in their promises. Did they keep to this, they would follow a right guide, and the seed of grace would grow; truth and faithfulness would grow; knowledge, temperance, patience, brotherly-kindness, and charity, would grow; and we should find in ourselves, that an entrance into the kingdom of Christ would be abundantly ministered.

The proud, the covetous, the envious, and other ungodly persons, may, for a time, and a long time, have the appearances [or visitations] of grace; they may have rebukes for sin; but if by such rebukes they do not learn righteousness, they grow not in grace, neither doth grace grow in them. All such hide their talent, and, in time, for want of improvement, [may] come to have it quite taken from them.

QUEST. III. If the grace of God appears unto all, and if there is a sufficiency therein to make them godly, how comes it to pass that there are so many ungodly.

ANSW. As the grace of God that bringeth salvation, appears unto all men, so motions of sin that lead to destruction, appear unto all men; and the work of the devil is to make forbidden things appear desirable, the world and the vanities thereof to be full of pleasantness. And as our affections come to be taken therewith, as we make the world our delight, and pursue after it, we depart from God; and though grace may make many appearances, though the good Spirit of God may long strive with us, though we have in ourselves many checks and rebukes, and are thereby made sensible that our ways and our doings displease God, yet are we prone to persevere

therein ; and through a continued perseverance, sin grows and comes to have dominion over us.

QUEST. IV. What manner of salvation doth the grace of God bring ?

ANSW. As the appearances of grace are rebukes for sin, so the salvation that grace brings, is a saving *from sin*.

If grace teacheth men to live soberly, righteously, and godly in this present world, grace saves good men *from sin* in this present world.

We read of an angel that appeared to Joseph, saying, " Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost ; and she shall bring forth a Son, and thou shalt call his name JESUS, for he shall *save* his people *from their sins*."

Nothing defaceth the image of God in man but sin ; nor can any thing recover that image again, but our being saved from sin.

Saving from sin on this side the grave, may, to such as are strangers to God's salvation, seem an incredible thing ; but were they so well acquainted with the power of grace, as too many are with the strength of sin, they would say, ' Christ's yoke is easy.'

I grant, that the shining of an inward light, which is the first manifestation of Christ to the sons and daughters of men, seems at first small and powerless ; and so do our first motions to sin : but follow such sinful motions as far as they will lead, and we shall find them powerful enough. May not many be found at this day, even amongst us who are called Christians, so captivated under the power of sin, that a bond-slave who is held in chains of iron, can more easily

break his bonds, arise, depart, and return unto his native country, than they can cease from iniquity, rise from their fall, and lead a sober, righteous, godly life? And if the seed of sin comes, by our following the motions thereof, to have such power over us, why may not the seed of grace, if we return thereunto, and become followers thereof, have as much?

Undoubtedly John, who had travelled "from death unto life," and was an eye-witness of things as they were in the beginning, felt in himself such a power when he said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin." 1 John, iii. 9. And many living witnesses may be found at this day, who can say, from a sensible experience, That where this righteous seed is risen and comes to have dominion, it is so powerful and restraining, that they cannot be unjust in their dealings, nor unfaithful in their promises; they cannot tell an untruth, though ever so much to their outward advantage; they cannot be intemperate, wasting the good creatures that God hath given for their nourishment, by excessive eating and drinking; they cannot oppress the poor, the widow, and fatherless, nor take by violence that which they have no right unto. The small seed in them is become the tallest of herbs, and hath as much power over them, as sin hath over those who dwell therein.

These are, as the Colossians were, delivered from the power of darkness; these have, as the Philippians had, their conversation in heaven; these glorify God in their lives, and so answer the end of their creation.

By grace the ear of a man is shut from hearkening to fables and evil reports; his eye is turned

aside from gazing upon vanity ; his tongue is not suffered to curse, swear, lie, or to be employed in any idle communication ; his hand is limited from taking bribes to pervert justice, and from taking by violence, or otherwise, any thing that is not his own ; his feet are restrained from going with the drunkard to excess, or with a lewd woman to the chamber of wantonness, or with rude persons to rioting, revelling, or any other rude exercise. By this dominion, that grace comes to have over us, the Lord saves his people from their sins. As we live in subjection to this power, we are servants to another Prince : sin and Satan have lost their dominion over us. This is God's salvation ; by this we come to "live soberly, righteously, and godly, in this present world."

QUEST. V. Whom did the apostle mean, when he said, "Teaching us : " was it the world in general, or only some particulars ?

ANSW. Grace appears unto *all* men : every one that is born into the world hath a light in his soul, that shows him the motions of sin, and rebukes him when and as oft as he yields thereunto.

QUEST. VI. We must confess that we have known inward rebukes for sin ; we have been checked, reprov'd, and convicted in ourselves after we have done amiss ; but we have not found any thing in and of ourselves, when strong motions and temptations have arisen in our minds, to restrain us from doing amiss ; and, to deny ungodliness and worldly lusts in our own strength, seems too hard for any mortal. What can we do in such a case ?

ANSW. Could man, in his own strength, deliver his soul from under the power of sin and Satan,

return unto God, and lead a sober, righteous, godly life in this present world, there would have been no need of a Redeemer, no occasion for a Saviour, no use of a quickening Spirit, to give life to our souls, no necessity of God's writing his law in our hearts, for a rule to guide our steps by; no want of a light in our souls to show us where the devil spreads his net, casts his bait, lays his gin, and displays his false colours: but man can no more deliver his soul from the power of sin and Satan without the help of the Lord, than Israel, when they were in Egypt, could go free from the servitude of Pharaoh without his help; therefore grace appears unto all men for their aid. And though the appearance of grace may seem but small aid to set our souls free from the servitude of sin and Satan, and to conduct us in the way of life and salvation; it is not smaller than Israel's aid was, to bring them from under the servitude of Pharaoh, and conduct them to the promised land.

Israel's aid was but two aged men, (the younger of them being about eighty years old,) having no weapons but a rod in one of their hands; yet by this small means, God being with them, they brought from under the power and servitude of Pharaoh six hundred thousand men, besides women and children: and grace, being a Divine inspiration, is aid enough to bring six hundred thousand millions from under the servitude of sin and power of Satan, did men but confide therein, and give themselves up to be guided thereby.

Inward rebukes, if we have regard thereunto, beget a fear; and as "The fear of the Lord is the beginning of wisdom," so it is the beginning of a reformation of our lives.

If I am checked in myself for making a lie,

and have regard to that which checked me, I shall be afraid of making another; or, if I find in myself rebukes for not keeping my promise, or for doing any thing amiss, and have regard to such rebukes, I shall be afraid to do the like, lest the next rebukes be sharper; and as this holy fear abides in us, we come to deny ungodliness, and in denying ungodliness we learn righteousness: but such as find in themselves rebukes for sin, and have no regard thereunto, are no scholars in the school of grace.

If one plague will not make Pharaoh willing to let Israel go, he shall have another, and another, until he be willing; and if one rebuke will not make us willing to part with a beloved sin, we shall have another, yea, trouble and terror.

Paul knew terror before he came to find peace with God, and peace in his own conscience; he was acquainted with judgment, before he came to obtain victory. Nothing hath power to break the bonds of captivity, and set us free from the law of sin and death, but the law of the Spirit of life in our own hearts.

And if any lordly sin hath got dominion over us, I shall not say, as one formerly said, "Fight not with small or great, save only with the king of Israel;" but rather, when violent motions arise, *Stand still*, and the Lord will fight for us; for as our hearts come to be possessed with grace, if the enemy should come in as a flood, the Spirit of the Lord, being in our inward parts, will lift up a standard against him.

QUEST. VII. What may truly and properly be called a sober, righteous, godly life?

ANSW. A sober life, many may, in some mea-

sure, be acquainted with; but a righteous, godly life is [too] rarely considered.

That devotion which consists in hearing sermons, reading good books, performing family duties, &c. hath been accounted godliness, and the practitioners thereof righteous people.

These things are not to be discommended, where they are done in sincerity; but these are not the true character of righteousness and godliness.

This [or] more might be found amongst the Scribes and Pharisees, yet Jesus told his disciples, that 'Except their righteousness exceeded the righteousness of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven.'

And who are there amongst us, that are called Christians, but one day in seven will be in the exercise of something that is called godliness though they have not learned to deny ungodliness? And such as have not learned to deny ungodliness, are far from such a righteous, godly life, as the grace of our Lord Jesus Christ teacheth all its followers.

One way to know what is righteous and godly, is to consider what is unrighteous and ungodly, for the one is opposite to the other, as light to darkness: and these things that follow, most will acknowledge to be unrighteous and ungodly; namely, drunkenness, whoredom, theft, envy, hatred, bloodshed, swearing, cursing, lying, extortion, fraud, double-dealing, tale-bearing, and whispering (which is the seed of strife): all these things are unrighteous, and pride, above many evils, most ungodly.

These are not fruits proceeding from the good Spirit of God, but from the evil spirit of this

world; not issues of life, but streams that flow from a corrupt spring; these come not from the teaching of grace in our hearts, but from evil motions that arise in our minds; these make us sinners before the Lord; and as long as we live in the practice of any of them, we shall not be righteous in his sight. These are infirmities of the soul, that millions of money have been given to physicians to cure, but behold, health hath not been by them restored—these are weeds that thousands have been hired to pluck up, but who to this day have not made clean gardens, nor ever will by all the art they have. Christ is the Physician of souls: none can take away the sins of the world, but he alone.

Whosoever thinks to attain to a righteous, godly life, but by the teachings of grace in his own heart, deceiveth his own soul.

Men may lop, or hinder the growth of many branches of iniquity that appear outwardly, but cannot take away the cause which is within; and until the cause is removed, there can be no thorough cure.

“Walk in the Spirit,” said Paul, “and ye shall not fulfil the lust of the flesh.” (Gal. v. 16.) *That* is the only remedy, *that* is the soul-healing salve: and what is the walking in the Spirit, but following the leadings of grace in our own hearts? Grace, as it comes to have the rule over us, brings down all exalted thoughts, abaseth pride, shuts out covetousness, gives no place unto wrath, reduceth us to a cool, quiet frame of spirit, in which frame we can bear and suffer. Grace will not suffer us to do any unjust thing, nor allow us to speak an ill word, much less to be drunk, steal, or commit whoredom, or any such abominable vices; for it is the promised Spirit of truth that lead.

into all truth, leads out of all error, and so brings salvation indeed.

No man can lead a righteous life, till a right spirit comes to have the whole possession of his heart; for from the good treasures of the heart proceeds all good living; for that is the guide, and this guide being [of] a Divine nature, makes us to be heavenly-minded.

As God in his unlimited love to mankind, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" so he that hath good-will to all, which proceeds out of the heart, when the good Spirit of God comes to make its abode there, will not wrong any, oppress any, show violence to any, or speak evil of any, but be ready to serve all men in love and faithfulness.

And since this reformation is only and alone by the grace of our Lord Jesus Christ, give me leave to say with the prophet, (Isa. lv. 1.) "Ho, every one that thirsteth, come ye to the waters," and drink; every one that hath a desire in his soul after righteousness, turn in to the grace of God in his own heart. The water that the prophet invited all thirsty souls unto, is no other than that which Christ giveth; and whosoever drinketh thereof thirsteth no more, but hath, (as many at this day can witness,) a well in himself, not only issuing, but flowing up to eternal life.

The grace of God is a free gift, without money, and without price; nothing is required on man's part, but to hearken thereunto, and take counsel therefrom: "Hear," said the prophet, "and your soul shall live."

Adam, hearkening to evil motions, died unto righteousness, and so do all ungodly men; but he that hearkens to the voice of grace, lives unto

righteousness, and from the flowings of that spring that he hath in himself, leads a sober, righteous, godly life in this present world.

Hearing and reading, at the best, tend to instruct us in what we ought to do : but godliness is doing what grace teacheth.

QUEST. VIII. Were not the Scriptures written for our learning, and are not they a sufficient rule of righteousness?

ANSW. The Scriptures are a rule; but who can walk by that rule, unless he is inspired with the good Spirit of God? The Christian's rule of righteousness is Christ's direction. Let us, who say the Scripture is our rule, examine our abilities to walk by our rule. Are we lights to the world? Do our good works glorify God, or shame our Christian profession?

If ever we think to walk by scripture rules, if ever we intend to keep our Lord's command, and if we would lead a righteous, godly life in this present world, we must turn in to the grace of God in our own hearts, for that gives us power to keep to our rule.

OBJ. But some may say, Our dependence for life and salvation is not on works of righteousness, but on faith : we believe, and therefore hope to be saved.

ANSW. I know that is most men's dependence; and faith we all think we have : but is it a faith that purifies the heart, and makes our bodies fit temples for the Holy Ghost?

Paul put the Corinthians on an examination of themselves, on a trial and proof of their faith, and it would not be amiss, if all that account themselves believers, did prove their faith by the same touchstone : "Know ye not," said Paul, "your own

selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) This is life eternal, not only to hear of a God and a Saviour, but to know him; to feel the power of God, and to be witnesses of Christ's salvation.

Faith and works of righteousness go together: he that hath the one hath both, and grace is the spring from whence both proceed.

*A Description of true Godliness : or,
A Trial of our Christianity.*

THE life and nature of Christ, all true Christians, who have the Spirit of Christ, may find in themselves ; and others may have some sense thereof by reading and well considering the contents of the fifth, sixth, and seventh chapters of Matthew, where it is said, that Jesus “ seeing the multitudes, went up into a mountain, and when he was sat, his disciples came unto him, and he opened his mouth and taught them.” What he taught his disciples then, he teacheth all true Christians now : though he ascended, the Holy Spirit that dwelt in him descended, and did then, doth now, and to the end of the world will, tabernacle with all the Lord’s redeemed, to be their Teacher ; and as many as walk after this Spirit, are taught of Christ, and walk in his footsteps ; for as no vine beareth one kind of grape, and the branches another, so all the members of Christ answer the life of Christ in their conversation : they are humble, lowly, meek, merciful, patient, peaceable, just, upright, honest, and faithful. A Christian is not known by his words or his devotion ; but by his works, his nature, his life, and his conversation.

I shall not insist on all the particulars contained in the fore-mentioned chapters, but chiefly on the five following exhortations or commands of our Lord.

The true trial of [our] Christianity is to be found in the life and nature of Christ. If the Spirit of Christ hath the rule in us, these following fruits will be brought forth by us :

First. In all our communication, our yea will be yea, and our nay, nay : the word that goeth out of our lips will be sure.

He that is a Christian indeed hath no necessity in himself, nor need to be urged by others, to bind his soul with an oath to perform his word ; for the law of the Spirit of life in his own heart constrains him so to do.

Christians in their communications weigh their words, before they utter them, with their capacities to perform them ; knowing that a promise cannot be broken without violating the righteous law of God in their own hearts. Whenever such violence is done, terror ensues ; and this makes good men, who live under the government of Christ, dread much more to break their words, than others do to forfeit their bonds. This holy dread makes our yea to be yea, and our nay to be nay ; this makes us cautious in our promises, and careful in our performances. The exhortation may be read in scripture, but the binding tie must be known in our own hearts. All that have the scripture have this rule : but, unless we have a principle of life in ourselves, we cannot walk by this rule ; and we must not only have such a principle, but we must also improve it by a continued practice, before it comes to be our life, our centre, and our nature. Till then we may say, ‘ These things we *should* do ;’ but cannot say, ‘ These things we *do* ;’ and so witness against ourselves, that, though we have the scriptures,

we walk not according to the scriptures ; though we have the words of Christ, we are not in the life and nature of Christ ; our yea is not yea, and our nay, nay, in our communication ; our words and our promises are not steadfast and sure.

A second exhortation or command of our Lord was this, “ Resist not evil ;” and this was not only his doctrine, but his life and nature, as we may plentifully read in scripture. Though he met with revilings, reproaches, buffetings, and cruel usage, we do not find that he was once moved thereby, much less that ever he resisted ; but gave his face to the smiter, and his cheeks to them that plucked off the hair ; and when he was led as a lamb to the slaughter, ‘ he was as a sheep dumb before the shearer ; he opened not his mouth.’

Now the fruits of the Spirit, in the Head and members, are one in nature ; for, as Christ was humble, lowly, meek, patient, peaceable, under all his sufferings, so are Christians, if Christians indeed : they render not evil for evil, they desire not an eye for an eye, nor a tooth for a tooth ; revenge of any kind is far from them ; but as patience and forbearance was the life and nature of Christ, so it is the life and nature of all Christians, as they grow in grace.

And by this also professors of Christianity may prove themselves, whether they are Christians indeed ; for it is the deed that manifesteth all things : bad men may have good words ; forms may be imitated, but the patience, the meekness, the forbearance that dwelt in Christ, and may be found [in degree] in all true Christians, cannot be imitated

A third exhortation or command of Christ was this, " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

This also was not only the doctrine, but the life and nature of Christ; and, as it is the life and nature of Christ, so it is the life and nature of Christians, who are thoroughly leavened with the Spirit of Christ.

No man, having the Spirit of Jesus and living under the government thereof, can hate the person of any man; for by creation we are all the workmanship of God's hands; and all true Christians know that enmity, hatred, cursing, spite, and persecution, proceed not from men, as they are the Lord's creation, but as they have lost this image, and thereby become emptied of good, and filled with all evil: for, as an evil spirit comes to have the rule over us, evil fruits will be brought forth by us.

Could we but see ourselves, did we but observe our own natures, with the fruits we bring forth in our lives, we might easily judge of ourselves whether we were converts or not; whether the Spirit of Christ, or the spirit of this world, had the rule in us and over us; for the course of our lives, especially in times of trial, declares who are led by the meek spirit of Jesus, and who are not; who are leavened with the leaven of righteousness, and who are not; who lead a sober, upright, godly life, and who do not: it is not our words, but our conversation [or lives] that manifest what spirit hath the rule in us and over us.

For until, by conversion, our natures come to

be changed, we cannot love enemies, having as much enmity against them as they have against us; we cannot bless them, we cannot pray for them, we shall be forward to do them hurt, but far from doing them good.

Come, professors of Christianity, lay aside your forms that you have long contended about; measure yourselves by this line, try yourselves by this touchstone; are you reduced to such a frame of spirit as to “love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you?”—This is a true character of Christianity.

A fourth branch of the life, nature, and doctrine of Christ was manifested in these words, ‘Take no thought* for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on; but seek ye first the kingdom of God, and his righteousness.’”

As many as have found the kingdom of God and his righteousness, and are come to live under the rule and government of a right spirit, have the mind of Christ: though they live in the world, their thoughts run not out after the world. A true Christian is diligent in his calling, moderate in his expenses, content in his state; takes but little thought what he shall eat, or what he shall drink, or wherewithal he shall be clothed; he delights in justice, equity, truth, and faithfulness, and his thoughts are exercised therein, and resting on God’s providence, his honest endeavours are attended with a blessing.

* [Rather, *Be not anxious*. This is a more correct translation.]

Ungodly men seek the world first, I may say, first and last; the riches of the world, the honour of the world, the pleasures of the world, and the praise of the world; ‘What they shall eat, or what they shall drink,’ to please their appetites; ‘What they shall put on,’ to be accounted great in the world, and to have the pre-eminence above and before their fellow-creatures: their thoughts run far more, how they shall be conformable to the fashions of the world, than how they shall be conformable to the life, nature, and doctrine of Christ.

This is the natural state of the sons and daughters of men, whilst they continue in a state of degeneracy, aliens to the commonwealth of Israel, and strangers to that covenant of promise that the Lord made with the house of Jacob. And to a better state none can come, but by seeking and finding the kingdom of God and his righteousness, or the rule and government of Christ, by his eternal Spirit in their own hearts. There the seed is sown; there the leaven is laid; there the pearl of great price is found, but not without digging deep: for whilst vice is uppermost, virtue is lowermost; whilst sin reigns, the power [or dominion] of grace is not felt; the bringing down of the one is the exaltation of the other. There must be a death unto sin, before there can be a new birth unto righteousness; and there must be a new birth unto righteousness, and a growth in righteousness, before we can centre in that content, as to ‘take no thought what we shall eat, what we shall drink, or wherewithal we shall be clothed.’ And so it is every man’s principal concern, first to seek the kingdom of God and his righteousness; first, to know the rule and govern-

ment of a right spirit in himself; for this makes him capable of leading a Christian life, and of performing Christian duties both to God and man.

The fifth and last branch of the life, nature, and doctrine of Christ, that I shall here insist upon, is this: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

This doing is accounted by many zealous professors of Christianity, in our present age, a moral righteousness, and so but a small part, or rather no part, of true godliness; but, rightly considered, all actual righteousness, if it proceeds from a right spirit, is in itself the true righteousness of faith.

Were the understandings of all who are called Christians enlightened to see themselves as they are, to prove themselves by this Christian rule, weigh themselves in this equal balance, the following sorts of men and women, with many others, would no more pass for true Christians:

As first, all who in suits of law, by perverting justice, or other subtle contrivances, possess themselves of houses, lands, or goods, that they have no right unto.

Secondly, all such as by violent robbing, or private stealing, take that which is not their own.

Thirdly, all such as detain the wages of the hireling, or grind the poor, by beating down the value of their labour till they cannot live thereby.

Fourthly, all such as in trade or dealing use light weights, short measure, or any other kind of deceit.

Fifthly, all such as either give or take bribes.

Sixthly, all such as take wages to serve, and are not faithful to their trust.

Seventhly, all such as make contracts, and perform not the same; or engage themselves by promises, and have no regard to their word.

Eighthly, all such as by evil reports, whisperings, or backbitings, sow the seeds of strife, create prejudice, or quench charity.

None of these abide in the doctrine of Christ, none of these do as they would be done unto; though they bear a Christian name, they are strangers to a Christian life.

[To conclude,] By what way may the proud become humble, the wild become sober, the covetous become content, the fraudulent become just, the intemperate become moderate, the incontinent become chaste, the unfaithful become faithful? I know many will say, By hearing good ministers, reading good books, and conferring with good men. But these things have been tried, and that for several years, by many, yet no such change hath been thereby wrought.

By hearing good ministers, reading good books, and conferring with good men, we may be convicted, but not thoroughly converted: for as virtue hath a spring, so vice hath a root that [mere] words will not reach. The strength of sin is the growth of that seed which the wicked one hath sown in the inward parts of the sons and daughters of men; and forasmuch as the cause is within, it is impossible it should be wholly removed by things without: as the cause is within, so the cure must be within, by mortifying the body of sin, or bringing down the strength thereof; which is thus effected:

There is no unrighteous thing done, but there is an inward motion before there is any outward action; and, by that light which enlighteneth every man that cometh into the world, if our eyes are inward, we may see those motions; and the way to mortify the body of sin, is to deny and turn from every such motion in the rising thereof; for in their rising they are weak and powerless, and may be easily turned back. If we do not suppress vice in the risings thereof, it will continue our lord; but by every such denial, we bring down that which would arise and reign in us and over us, whether it be pride, covetousness, envy, falsehood, or any other vice whatever: for the more denials are given to vice, the fewer assaults it will make; the stronger the opposition, the weaker the attempt. As yielding gives vice ground to grow from a seed to a body, denials bring it down from a body to a seed; so that though something thereof may abide in us, it doth not reign over us.

The axe is never laid to the root of the tree till a reformation begins within; the life of righteousness stands [or has its rise] in the mortification of sin, which is an inward work. The spirit of this world must be brought down, before the Spirit of the Lord can be exalted in us.

And as they that live after the flesh, have less life, less light, less grace, less fear; so such as walk after the Spirit, doing such things as are upright, honest, and of good report, from a principle in their own hearts, find an increase: they come to have more life, more light, more grace, more fear of offending God, or their neighbour; and this increase is a living unto righteousness. As the one goes further from, so the other draws nearer to, the kingdom of heaven.

Now a talent is not improved by lying hid in a napkin; if we would have more grace, we must exercise the measure we have attained unto; we must live in the continual practice of right things; we must keep in lowliness, meekness, temperance, patience, and other virtues; we must be just in our dealings, as well in the smallest concern, as in those which are more weighty; for a small matter turns the balance, and if that small matter be wanting, things are not just, we do not as we would be done by.

And this just dealing, as righteousness comes to reign, will be no hard thing, for as we accustom ourselves thereunto, it will be uppermost; it will be as a diligent handmaid, ready to offer her service; and every act of righteousness performed in a right spirit, hath its reward, which is not only an answer of peace, but joy in the Holy Ghost.

The way of life is the way of pleasantness, all her paths are peace. At the beginning of our journey, it will seem a strait and narrow way; but after we have travelled on a while, we shall run therein with great delight. For the kingdom of heaven, or Christ's government by his eternal Spirit in the hearts of his people, doth not consist of righteousness alone: the righteousness that proceeds from a right spirit, is accompanied with peace and joy. As ill-doing is attended with trouble and sorrow, well-doing is attended with peace and joy. All the pleasures of wickedness, that the whole world affords, are not to be compared to the joys of a righteous life. Every evil motion we deny, in obedience unto Christ, affordeth a superior joy to that which a warrior hath in battle, when his enemy fleeth before him.

I cannot recommend myself, or any other, to any better way for the reforming of our lives, than to turn in our eye to the gift of God in ourselves, that by his candle [or light] we may see the risings of vice, and so deny it: that the contrary, which is grace and truth, may rise and reign in us; for that is our help, that is our strength, and that is our defence.

Many have been awakened from the sleep of sin, and have had in themselves a true hunger and thirst after righteousness, who being awakened by an outward ministry, from *that* expected to have their hunger and thirst satisfied; but "It is the Spirit that quickeneth." What can satisfy a soul that thirsteth after righteousness, but that which is in very truth the spring of righteousness? It is in ourselves the well is to be found, that whosoever drinketh of shall never thirst; *there* is the spring that floweth up unto everlasting life.

As the kingdom of heaven stands not in words, but in power; so it is not words, but the power of God that can mortify the deeds of the body, change our nature, and make us new creatures.

Should we enter into reasoning with any motions of sin, it is much if we are not overcome thereby, for it is the nature of sin, not to turn back at a small denial, especially if it be a sin that hath prevailed over us before; but in turning therefrom we give it the repulse: if it be not hearkened unto, it goes back.

And what can show us the rising of evil motions? preachers cannot; books cannot; nothing that is without can effectually show us what is within: it must be an inward light; it must be the eternal Spirit, that was in the beginning given unto man for an Instructor.

As the seed of sin grows and waxeth strong in us by our yielding to evil motions, so the seed of grace grows and waxeth strong in us by the denying of evil motions. As the old man is put off, the new man is put on; as vice is denied, virtue is embraced; and this new man makes us new creatures: that which is created after God renews in us the image of God; and bearing that image in holiness and righteousness, our conversation will declare us to be Christians indeed.

But if this old man with his deeds of darkness be not put off, the new man that is created after God's image in righteousness and true holiness, will not be put on; and though we have been awakened unto righteousness, we shall fall asleep again, some in one form and some in another, feeding on words without any sense of power or life; and this second sleep appears to be a dead sleep; for that though we may hear much spoken against pride, covetousness, envy, &c. we are not so much as touched therewith, but live in the open show thereof.

Did the sons and daughters of men who are called Christians, make it their concern to be Christians indeed, by mortifying in themselves the spirit of this world, which is the origin of all vice, they would be not only a happy, but a lovely people; for by mortifying the body of sin, oppression would cease, all wrongs and injuries would be at an end; love would spring both to God and man; grace would grow; humility, meekness, moderation, and all other virtues, would show themselves. They would be another manner of people in their conversation; their words and their works would be just, upright, and honest; they would confide in one another without any scruple or doubt.—What is more lovely than to be at all times, and

on all occasions, just, upright, honest, and faithful, doing to all men, in all things whatsoever, even as we would that they should do unto us ! Living under the rule and government of a right spirit qualifies us for performing every Christian duty : ‘ We shall love the Lord our God with all our hearts, and our neighbours as ourselves ;’ which is the sum of all godliness, and the true character of Christianity.

FINIS.

A
S U M M A R Y
OF THE
HISTORY, DOCTRINE, AND DISCIPLINE,
OF THE
SOCIETY OF FRIENDS.

Written at the desire of the Meeting for Sufferings in London;
and first published in the year 1790.

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INTRODUCTION.

*Although more than a century hath elapsed since we became a distinct religious society; yet, from several causes, our principles at this day are frequently either not understood or misrepresented. Many books, explanatory of our tenets and practises, have indeed been published by authors of our own profession. Some of these are more diffuse than every reader hath leisure or inclination to peruse: others, more compendious, do not comprehend all the particulars which we ourselves wish to be known, or with which inquirers may desire to be acquainted. It is therefore judged expedient to present to such as are disposed to be rightly informed respecting us, a summary account of our origin and history, of our doctrines, and of our discipline; which may give the reader a true, though general, representation; and then, as leisure or inclination may allow or induce him, he may render his knowledge of us, and of our principles, more particular, by having recourse to some of the publications already hinted at. To such a purpose, among others, the works of George Fox, William Sewell, William Penn, and Robert Barclay, are well adapted: and to those who may be thus induced to inquire into our principles, we would also recommend the example of the Bereans, who examined the Holy Scriptures to find "whether those things were so."**

It may however be remarked, that the Gospel, which we believe to be the highest, as well as the last dispensation of God to man, can never be so well understood, as when it is considered as having the boundless love of the Great Creator for its Cause, and the salvation of the whole human race for its end and aim.

It seems to be time for the sincere in heart to wave the ceremonials of religion, (concerning which there hath been enough of contention and animosity,) for the sake of its essence. In proportion as men are gathered to the one thing needful, the government of Christ's Spirit in the heart, they lose the inclination for contention, and are in the true way to unity. Then can they breathe forth the primitive and permanent Gospel language, "Glory to God in the highest, and on earth peace, good-will towards men."†

* Acts xvii. 11.

† Luke ii. 14.

A SUMMARY, &c.

CHAPTER I.

HISTORY.

Sketch of the rise of the Society.—George Fox.—Persecution and Sufferings.—Relief by the Toleration Act and other Laws.—Ireland.—United States of America.

THE beginning of the seventeenth century is known to have been, in England, a time of great dissension respecting religion. Many pious persons had been dissatisfied with the settlement of the church of England in the reign of queen Elizabeth. Various societies of Dissenters had accordingly arisen; some of whom evinced their sincerity by grievous sufferings, under the intolerance of those who governed church affairs.* But these societies, notwithstanding their honest zeal, seem to have stopped short in their progress towards a complete reformation;† and, degenerating into formality, to have left their most enlightened members still to lament the want of something more instructive, and consolatory to the soul, than the most rigorous observance of their ordinances had ever produced. Thus, dissatisfied and disconsolate, they were ready to follow any teacher, who seemed able to direct them to that light and peace of which they felt the need. Many such in succession engaged their attention; until, finding the insufficiency of them all,

* Sewel, p. 5, 6; edit. 1722.

† Penn, vol. 5. p. 211, 212; edit. 1782.

they withdrew from the communion of every visible church; and dwelt retired, and attentive to the inward state of their own minds: often deeply distressed for the want of that true knowledge of God, which they saw to be necessary for salvation, and for which, according to their ability, they fervently prayed. These sincere breathings of spirit being answered by the extension of some degree of heavenly consolation, they became convinced, that as the heart of man is the scene of the tempter's attacks, it must also be that of the redeemer's victory. With renewed fervency, therefore, they sought his appearance in their minds; and thus, being renewedly furnished with his saving light and help, they not only became instructed in the things pertaining to their own salvation; but they discovered many practices in the world, which have a show of religion, to be nevertheless the effect of the unsubjected will of man, and inconsistent with the genuine simplicity of the Truth.

These people were at first hidden from each other, and each probably conceived his own heart to be the single repository of a discovery so important; but it did not consist with divine goodness, that the candle thus lighted should always remain under the bed, or the bushel. Our honourable elder George Fox, who had signally experienced the afflicting dispensations which we have described, and had also been quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God, without bearing public testimony against the common modes of worship, and directing the people where to find the like consolation and instruction.* As he travelled in this service, he met with divers of those seeking persons who had been exercised in a similar manner; these readily received his testimony; several of them also became preachers of the same doctrine; multitudes were convinced of the reality of this inward manifestation;† and many meetings were settled.

* Fox's Journal, p. 14, 15, 21; edit. 1765.

† 1 Cor. xii. 7.

Those who attempt to detach the people from the teachings of men, must expect for their enemies those men who make a gain of teaching. Such was the lot of our first Friends: and laws, made either in the times of popery or since the Reformation, against non-conformists, served as the means of gratifying the jealousy of the priests, and the intolerance of the magistrates. Indeed, at the time Friends first attracted public notice, legal pretences were not always thought necessary to justify the abuse which they suffered. It was during the time of the commonwealth, when opposition to a national ministry, which was supposed to be peculiarly reformed, was deemed an offence of no small import. Much personal abuse was accordingly bestowed;* imprisonment was common, and corporal punishment frequent. Imprisonment was often rendered more severe and disgusting by the cruelty of particular magistrates, and from the numbers which were confined together; and stripes, under pretence of vagrancy, were inflicted without regard to sex, and on persons of unimpeached character, and of good circumstances in the world.†

George Fox was one of the first of our Friends who were imprisoned. He was confined at Nottingham in the year 1649, for having publicly opposed a preacher, on a point of doctrine;‡ and in the following year, being brought before two justices in Derbyshire;§ one of them, scoffing at George Fox, for having bidden him, and those about him, to tremble at the word of the Lord, gave to our predecessors the name of *Quakers*;|| an appellation which soon became and hath remained our most usual denomination; but they themselves adopted, and have transmitted to us, the endearing appellation of *Friends*.

Although Oliver Cromwell did not employ his authority to put a stop to persecution, it doth not appear

* Fox, 26. Besse's Sufferings of the People called Quakers, ch. 6, and 29. and *passim*.

† Besse, pref. and *passim*.

|| Sewel, 25.

‡ Fox, 24.

§ Ibid. 29.

that he was inclined to promote it. He gave several of our Friends access to him; and once in particular, when George Fox had been brought to him as a prisoner,* he released him after a considerable time spent in conference; on which occasion he confessed that our Friends were "a people risen up that he could not win, either with gifts, honours, offices, or places."†

Persecution however continued; but when Charles II., on the prospect of his restoration, issued from Breda, amongst other things, his declaration for liberty of conscience, it might well have been expected that Friends would be permitted to exercise their religion without molestation. Yet during this reign they not only were harassed with the oaths of allegiance, which, in common with all oaths they scrupled to take, and by which they often incurred tedious imprisonments, and not unfrequently premunire; but new laws‡ were made by which even their meetings for worship subjected them to punishment.

The king, as a branch of the legislature, joined in the enacting of these laws; nevertheless he did not seem in all cases to countenance severity; for in an instance wherein he acted independently of the parliament, he was the means of affording relief in the most sanguinary persecution which our Friends ever experienced. This was in New-England, where it was made penal for a Friend even to reside.

The first Friends § who arrived at Boston were women. These were imprisoned and otherwise cruelly treated. The date of this transaction is 1656. The following year the scourge was employed, and a woman|| is also recorded to have been the first that suffered stripes. She was the wife of a tradesman in London, and had made a voyage to Boston, to warn the people against persecution. Great numbers underwent this punishment; but stripes proving insuf-

* Sewel, 98.

† Ibid. 99.

‡ 16 Car. II. cap. 4. 22 Car. II. cap. 1. also, 13 and 14 Car. II. cap. 1.

§ Sewel, 160.

|| Ibid. 172.

ficient to deter our Friends from the exercise of their religious duty, in going to such places, and performing such services, as they believed to be required by the Divine will; it was next attempted to discourage them by a law* for cutting off their ears. This was executed in vain; and accordingly the intolerance of the persons in power produced another, which subjected Friends to banishment on pain of death.† Their constancy, however, was not thus to be shaken, and four Friends, amongst whom also was a woman, were hanged at Boston.‡

In this extremity, Samuel Shattock,§ a Friend who had been banished under the last mentioned law, came to England; and application being made to the king by Edward Burrough, who was admitted to a personal audience, Charles granted his mandamus (dated 9th September, 1661) to stop the severities in New-England; and appointed Samuel Shattock his deputy, to carry it to Boston.

Nor were the good offices of Charles II. confined to our Friends of New-England. Notwithstanding the continuance of persecution in England, the king generally appeared inclinable to grant relief; and frequently received the personal application of George Whitehead|| and others, on behalf of their suffering brethren. In 1672,¶ he released, under the great seal, such Friends, to the number of about four hundred, as were imprisoned on account of refusing to take the oath of allegiance, and some other imputed offences; and the Society had a degree of respite from persecution; but not being protected by law, persecutors and informers soon re-commenced their oppression, and at the king's decease, about fifteen hundred were in prison, or prisoners.**

Although the practice of inflicting corporal punishment on Friends, seems in England to have fallen into

* Sewel, 194. 198.

† Ibid. 199.

‡ Ibid. 226 to 235, 276.

§ Ibid. 280, 281.

|| G. Whitehead's Life, *passim*.

¶ Ibid. p. 353.

** Sewel, 588. (1684.)

disuse at the Restoration; yet the reign of Charles II. must be considered as the time of the greatest suffering to our Society. The imprisonments were long, often terminating only with the life of the prisoner. In this reign also, the crowds shut up together increased, in many places, the common sufferings of confinement; which, in some, were also augmented by the violent tempers of magistrates, or by the barbarity of gaolers. The fines imposed by the new laws, were exacted with a rigour that generally oppressed the sufferer, and sometimes left him nearly destitute of household goods; and several families experienced a separation of the near connexions of life, by the execution of a law * which subjected our Friends to banishment.

It is well known that James II. to favour (as is supposed) the religion to which he was attached, suspended the operation of the penal laws against dissenters. Our Friends had their share in the benefit arising from this measure; but it was not until the reign of William and Mary, that they obtained some degree of legal protection. Besides their disuse of the national forms of worship, their refusing to swear, and to pay tithes, had been among the principal causes of their sufferings. In the reign of king William, an act was made,† which, with a few exceptions, allowed to their affirmation the legal force of an oath; and provided a less oppressive mode of recovering tithes, under a stated amount. These provisions were made perpetual in the reign of George I.,‡ and thus Friends, who received the advantage of the act of toleration, in common with other dissenters, have been in a great measure relieved from persecution.

At the same time that the Society in England experienced the vicissitudes which have been thus briefly mentioned, similar circumstances befel our Friends in Ireland. In that nation also, they propagated their

* 16 Car. II. cap. 4.

† 7 and 8 Wm. III. cap. 34.

‡ 1 Geo. I. cap. 6. *and see* 8 Geo. I. cap. 6.

principles, settled meetings, suffered persecution, and and were at length relieved by law. (*a*)

The means of persecution, though now generally condemned by our countrymen, are not wholly removed; and we are still liable to suffer in the Exchequer, and in the Ecclesiastical Court: but this must be understood only with respect to Great Britain and Ireland; for in America the people at present are not bound to support a national ministry: nor, when this was in some parts the case, were methods of enforcing payment employed, so tedious and so severe as those which have been sometimes resorted to in England. (*b*)

It has already been mentioned, that our Friends above a century ago, had made their appearance in New-England; from whence all the violence of their persecutors had not been able to expel them. They were also early to be found in other colonies, in divers of which they underwent persecution; but on the acquisition of Pennsylvania by William Penn, many of them were induced to remove into that new province; where a large settlement of our Friends was soon formed. They are numerous also in several other states of the Union, particularly the Northern and Western; and a considerable number are settled in Upper Canada. Although in this part of the globe, subsequently to the events which have been noticed in New-England, our Society has enjoyed a great share of tranquility, yet during the commotions which terminated in the separation of the United States from the dominion of Great Britain, Friends were involved in great trouble, by refusing to join in the military

(*a*) Those who are desirous of particular information respecting Friends in Ireland, may consult Edmundson's Journal, and Rutt's History of the Rise and Progress of the People called Quakers in that nation.

(*b*) It is worthy of remark, that in the province of Massachusetts, in which the most sanguinary laws had been enacted and put into execution against Friends, the first law was made exempting them from contributing to the support of the public ministry: an act of assembly having passed for that purpose in 1731, Jonathan Belcher being governor.

services which were required of them; and many were reduced, from circumstances of ease, if not of affluence, to the verge of want, by the excessive seizures which were made of their property to recover the fines imposed for their refusing to serve personally, or by substitute, in war. Difficulties of this kind, it may be observed, though not to the same extent, still exist with respect to militia service, and several instances of imprisonment on that account, have of late years occurred; as they also have, though for very limited periods of detention, in this country.

CHAPTER II.

DOCTRINE.

Christian faith in general.—Universal and saving light.—Worship, &c.—Ministry.—Women's preaching.—Baptism and the Supper.—Perfection.—Oaths and War, &c.—Civil Government.—Deportment, &c.—Remarks.

WE believe in God the Father Almighty, the Creator and Preserver of the Universe, in Jesus Christ his Son, the Messiah and Mediator of the new Covenant, and in the Holy Spirit, the Comforter, or Spirit of Truth.

The Divinity of Christ, and his oneness with the Father, we acknowledge and assert according to the Scriptures;* we also believe in him as the Sacrifice and Propitiation for the sins of the whole world, whereby mankind are placed in a capacity for salvation; and that as each individual submits unreservedly

* See, amongst other texts, John i. 1, &c.; *ibid.* xx. 28. Rom. ix. 5. Colos. ii. 9. Philip. ii. 5—11. John x. 30; *ibid.* xvii. 5. and viii. 58. Colos. i. 16, 17. Heb. i. 3, &c. John iii. 13. Matt. xviii. 20. Rev. v. 12, 13.

to the purifying operations of the Holy Spirit, he comes fully to partake of the benefits of Redemption, and to experience “the blood of Jesus Christ to cleanse him from all sin.”*

In expressing ourselves on the subject of the gracious display of the love of God to mankind in the coming of our Saviour, we include a belief in his miraculous conception, birth, life, miracles, death, resurrection, and ascension. We may add, that in reference to these, to the foregoing, and to other points of Christian doctrine, we prefer the use of such terms as we find in Scripture: and contented with that knowledge which Divine Wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil.

To Christ alone we give the title of the Word of God,† and not to the Scriptures; although we highly esteem these sacred writings, in subordination to the Spirit from which‡ they were given forth; and we hold, with the apostle Paul, that they “are able to make wise unto salvation, through faith which is in Christ Jesus.”§

We revere those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works.|| And further it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, every ¶ man coming into the world,** is endued with a measure of the Light, Grace, or good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his fallen nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of

* 1 John i. 7. † John i. 1. ‡ 2 Pet. i. 21. § 2 Tim. iii. 15.
 || Matt. xvi. 27. ¶ See farther, p. 19. ** John i. 9.

temptation : but this divine Grace, which comes by Him who hath overcome the world,* is, to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this, the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation : whereby (as before, in other words, expressed) the soul is translated out of the kingdom of darkness, and from under the power of Satan, into the marvellous light and kingdom of the Son of God.

Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation ; we think this influence especially necessary to the performance of the highest act of which the human mind is capable ; even the worship of the Father of lights and of spirits, in spirit and in truth ; therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this “unction from the Holy One.”† Yet, although true worship is not confined to time and place, we think it incumbent‡ on Christians to meet often together (*c*) in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength : we therefore in common with almost all who profess the Christian name, are in the practice of assembling for this purpose on the First day of the week ; and it is also our practice to hold a meeting for worship on some other day, about the middle of the week.—The due observance of one day in seven as a day of rest, and as a day more especially set apart for the purpose of public worship, and for other duties of a religious nature, we believe to be incumbent on a Christian community, agreeably to the authority of Holy Scripture ; and of incalculable importance in its results.

* John xvi. 33.

† 1 John ii. 20. 27.

‡ Heb. x. 25.

(*c*) Thus “each not only partakes of the particular refreshment and strength which comes from the good in himself, but is a sharer of the whole body, as being a living member of the body, having a joint fellowship and communion with all.”

Barclay's Apology, Prop. xi. §. 8

Although we have thus our stated times for assembling together for the performance of public worship, nevertheless we dare not depend, for our acceptance with God, on a formal repetition of the words and experiences of others: but we believe it to be our duty to lay aside (*d*) the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us: believing even a single sigh,* arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God, than any performances, however specious, which originate in the will of man.

From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source: for that which is needful for a man's own direction, and for his acceptance with God, must be eminently so to enable him to be helpful to others. Accordingly we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants.—Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command, "Freely ye have received, freely give;"† and hence our conscientious refusal to support such ministry, by tithes or other means.

As we dare not encourage any ministry, but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this ministry to persons of any condition in life, or to the male sex alone; but as male and female are one

(*d*) If any should object the difficulty of laying aside the activity of the imagination, let such consider the following statement:—That it is our duty to maintain a watch over our thoughts, by endeavouring to preserve our attention from being carried away by such as manifestly originate in our own natural will or habits, and to wait patiently for the arising of the life of Christ: which by bringing every thought into subjection, produces a true inward silence, and therein affords a true sense of our condition.

* Rom. viii. 26.

† Matt. x. 8.

in Christ, we hold it proper that such of the female sex as we believe to be endued with a right qualification for the ministry, should exercise their gifts for the general edification of the church: and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel,* and noticed by the apostle Peter.†

There are two ceremonies in use among most professors of the Christian name, Water-Baptism, and what is termed the Lord's Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter, of maintaining communion with him. But as we have been convinced, that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thralldom of sin; by this power alone we believe salvation to be effected. We hold that as there is one Lord and one faith,‡ so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior and decreasing dispensation.§

With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, or by any other external performance, but only by a real participation of his divine nature|| through faith; that this is the supper alluded to in the Revelation, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;"¶ and that where the substance is attained, it is unnecessary to attend to the shadow; which doth not confer grace, and concerning which, opinions so different, and animosities so violent, have arisen.

Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on

* Joel ii. 28, 29.

§ John iii. 30.

† Acts ii. 16—18.

|| 2 Pet. i. 4.

‡ Eph. iv. 5.

¶ Rev. iii. 20.

a few only, whilst others are left without it; nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will, to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank.*

There are not many of our tenets more generally known than our testimony against Oaths and against War. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, "Swear not at all."† From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself,‡ and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are, in their origin and effects, utterly repugnant to the Gospel; which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren, (of whatever colour or complexion), for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation; which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

Some of our tenets have in former times, as hath been shown, subjected our Friends to much suffering from Government; though to the salutary purposes of Government, our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold, that as Christ's

* Matt. v. 48. Eph. iv. 13. Col. iv. 12.

† Matt. v. 34.

‡ Matt. v. 39. 44, &c. xxvi. 52, 53. Luke xxii. 51. John xviii. 11.

kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion ; but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

It is well known that the Society, from its first appearance, has disused those names of the months and days, which having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition ; and also the custom of speaking to a single person in the plural number, as having likewise arisen from motives of adulation. Compliments, superfluity of apparel, of furniture, and of provision for the table, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity of a Christian life ; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes ; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction, by which we are guided to an everlasting inheritance.

To conclude, although we have exhibited the several tenets, which distinguish our religious Society, as objects of our belief ; yet we are sensible that a true and living faith is not produced in the mind of man by his own effort ; but is the free gift of God * in Christ Jesus, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience.† Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the Society, we deem it necessary that those who are admitted into membership with us, should be previously convinced of those doctrines which we esteem essential ; yet we require no formal subscription to any articles, either as a

* Eph. ii. 8.

† John vii. 17.

condition of membership, or a qualification for the service of the church. We prefer judging of men by their fruits, and depending on the aid of Him, who, by his prophet, hath promised to be “for a spirit of judgment to him that sitteth in judgment.”* Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheepfold, whereof our blessed Lord declared himself to be both the door and the shepherd;† that is, of such as know his voice, and follow him in the paths of obedience.

CHAPTER III.

DISCIPLINE.

Purposes and fundamental rule of Discipline.—Meetings for conducting it.—Monthly Meetings. Poor. Convinced Persons. Certificates of Removal. Overseers.—Mode of dealing with Offenders.—Arbitration.—Marriages. Births and Burials.—Quarterly Meetings. Queries. Appeals.—The Yearly Meeting.—Women’s Meetings.—Meetings of Ministers and Elders. Certificates to Ministers.—Meeting for Sufferings.—Conclusion.

THE purposes which our discipline hath chiefly in view, are, the relief of the poor,—the maintenance of good order,—the support of the testimonies which we believe it is our duty to bear to the world,—and the help and recovery of such as are overtaken in faults:—in a few words, the promotion of piety and charity.

In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed: ‡ “If thy brother shall

* Isa. xxviii. 6.

† John x. 7. 11.

‡ Matt. xviii. 15—17.

trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established: and if he shall neglect to hear them, tell it unto the church."

To effect the salutary purposes of discipline, meetings were appointed, at an early period of the Society, which, from the times of their being held, were called Quarterly-meetings. It was afterwards found expedient * to divide the districts of those meetings, and to meet more frequently; from whence arose Monthly-meetings, subordinate to those held quarterly. At length, in 1669,† a Yearly-meeting was established, to superintend, assist, and provide rules for, the whole: previously to which, general meetings had been occasionally held.

A Monthly-meeting is usually composed of several particular congregations (*e*), situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the Society, and desiring to be admitted into membership (*f*); to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly-meetings also grant to such of their members as remove into other Monthly-meetings, certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each Monthly-meeting is required

* Fox, 390.

† Sewel, 485.

(*e*) Where this is the case, it is usual for the members of each congregation to form what is called a Preparative-meeting, because its business is to prepare whatever may occur among themselves, to be laid before the Monthly-meeting.

(*f*) On an application of this kind, a small committee is appointed to visit the party, and report to the Monthly-meeting; which is directed by our rules not to admit any into membership, without allowing a seasonable time to consider of their conduct.

to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the Gospel rule before-mentioned, be given, previously to its being laid before the Monthly-meeting.

When a case is introduced to the Monthly-meeting, it is usual for a small committee to be appointed to visit the offender, in order to endeavour to convince him of his error, and induce him to forsake and condemn it (*g*). Time is allowed to judge of the effect of this labour of love, and if needful the visit is repeated. If the endeavours prove successful, the person is by minute, declared to have made satisfaction for the offence; if not, he is disowned as a member of the Society (*h*).

In disputes between individuals, it has long been the decided judgment of the Society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the Yearly-meeting that such be disowned.

To Monthly-meetings also belongs the allowing of marriages; for our Society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry, appear together and propose their intention to the Monthly-meeting: and if not attended by their parents or guardians, produce a written certificate of

(*g*) This is generally done by a written acknowledgment, signed by the offender.

(*h*) This is done by what is termed a Testimony of denial; which is a paper reciting the offence, and sometimes the steps which have led to it; next, the means unavailingly used to reclaim the offender; after that, a clause disowning him; to which is usually added an expression of desire for his repentance, and for his being restored to membership.

their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they are clear of other engagements respecting marriage; and if at a subsequent meeting no objections are reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriages the Monthly-meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the gravemaker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently occurs, that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

Several Monthly-meetings compose a Quarterly-meeting. At the Quarterly-meeting are produced written answers from the Monthly-meetings, to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received, are digested into one, which is sent, also in the form of answers to queries, by representatives, to the Yearly-meeting. Appeals from the judgment of Monthly-meetings, are brought to the Quarterly-meetings; whose business also it is to assist in any difficult case, or where remissness appears in the care of the Monthly-meetings over the individuals who compose them.

The Yearly-meeting has the general superintendence of the Society in the country in which it is established (*i*); and therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those Quarterly-meetings which appear to be in need of immediate advice. Appeals from the judgment of Quarterly-meetings are here finally determined: and a brotherly correspondence, by epistles, is maintained with other * Yearly-meetings.

In this place it is proper to add, that as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline;† and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety. Accordingly they have Monthly, Quarterly, and Yearly-meetings of their own sex, held at the same time with those of the men; but separately, and without the power of making rules: and it may be remarked, that during the persecutions, which formerly occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion, are qualified for that service, the Monthly-meetings are advised to select such, under the denomination of elders. These, and ministers

(*i*) There are nine Yearly-meetings, viz. 1, London, to which come representatives from Ireland; 2, New-England; 3, New-York; 4, Pennsylvania and New-Jersey; 5, Maryland; 6, Virginia; 7, The Carolinas and Georgia; 8, Ohio; 9, Indiana.

* See the last note.

† Fox, 461. 492.

approved by their Monthly-meetings (*k*), have meetings peculiar to themselves, called Meetings of Ministers and Elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each Monthly, Quarterly, and Yearly-meeting. They are conducted by rules prescribed by the Yearly-meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the Meetings for discipline, and are equally accountable to the latter for their conduct.

It is to a meeting of this kind in London, called the Second-day's Morning-meeting, that the revisal of manuscripts concerning our principles, previously to publication, is intrusted by the Yearly-meeting held in London; and also the granting, in the intervals of the Yearly-meeting, of certificates of approbation to such ministers who are concerned to travel in the work of the ministry in foreign parts; in addition to those granted by their Monthly and Quarterly-meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the Monthly-meeting of which the minister is a member, is sufficient; if to Ireland, the concurrence of the Quarterly-meeting is also required. Regulations of similar tendency obtain in other Yearly-meetings.

The Yearly-meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience sake, which hath continued with great use to the Society to this day. It is composed of Friends

(*k*) Those who believe themselves required to speak in meetings for worship, are not immediately acknowledged as ministers by their Monthly Meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification. It will also sometimes happen, that such as are not approved, will obtrude themselves as ministers, to the grief of their brethren; but much forbearance is used towards these, before the disapprobation of the meeting is publicly testified.

under the name of correspondents, chosen by the several Quarterly-meetings, and who reside in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded, are submitted to the approbation of the Yearly-meeting. Such men as are approved ministers are also members of this meeting, which is called the Meeting for Sufferings; a name arising from its original purpose, and which is not yet become entirely obsolete.

The Yearly-meeting has intrusted the Meeting for Sufferings with the care of printing and distributing books, and with the management of its stock (*l*); and, considered as a standing committee of the Yearly-meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the Society, and requiring immediate attention: particularly of those circumstances which may occasion an application to Government.

There is not in any of the meetings which have been mentioned, any president, as we believe that Divine Wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. Where these are very voluminous, and require a house for their deposit, (as is the case in London, where the general records of the Society in Great Britain are kept,) a clerk is hired to have the care of them; but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious Society.

(*l*) This is an occasional voluntary contribution, expended in printing books,—salary of a clerk for keeping records,—the passage of ministers who visit their brethren beyond sea,—and some small incidental charges: but not, as has been falsely supposed, the reimbursement of those who suffer distraint for tithes and other demands with which they scruple to comply.

Thus have we given a view of the foundation and establishment of our discipline; by which it will be seen, that it is not (as hath been frequently insinuated) merely the work of modern times; but was the early care and concern of our pious predecessors.— We cannot better close this short sketch of it, than by observing, that if the exercise of discipline should in some instances appear to press hard upon those, who neglecting the monitions of divine counsel in their hearts, are also unwilling to be accountable to their brethren; yet if that great leading, and indispensable rule, enjoined by our Lord, be observed by those who undertake to be active in it, “ Whatsoever ye would that men should do to you, do ye even so to them,* it will prevent the censure of the church from falling on any thing but that which really obstructs the progress of Truth. Discipline will then promote, in an eminent degree, that love of our neighbour, which is the mark of discipleship, and without which, a profession of love to God, and to his cause, is a vain pretence. “ He,” said the beloved disciple, “ that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.”†

* Matt. vii. 12.

† 1 John iv. 20, 21.

END.

SOME ACCOUNT

OF THE

LIFE

OF

SAMUEL NEALE,

A MINISTER OF THE GOSPEL.

BRADFORD, YORKSHIRE:

PRINTED BY HENRY WARDMAN,

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1833.

LIFE OF SAMUEL NEALE.

I WAS born in the city of Dublin, the 9th day of the 9th month, 1729. My parents were Thomas and Martha Neale. About the sixth year of my age, my mother died; and soon after, my father removed to America, and left me, with a brother and two sisters, under the care and guardianship of my uncle and grandmother; who were very tender of us, gave us such schooling as that neighbourhood afforded, and took care of our morals and conduct. In a few years my grandmother died, and left us under the care of our uncle, who removed to Christians'-Town, in the county of Kildare; an Estate my grandfather purchased, and left to me, if I should survive my father, which accordingly came to pass, he dying when I was about seventeen years of age. In my early years, though deserted, or deprived of my parents, the Lord my God was near and took me up, and at times moved upon my spirit and melted my heart, before I well knew what it was that affected me. When very young, but capable of reading the Scriptures and other writings, tending to instruct me in that which was good and profitable, I felt my spirit tendered, and enjoyed a sweetness of

mind that made me very sedate and grave, and often the tears would run down my cheeks; in these seasons I felt myself very comfortable, and had a belief that I was seen by the all-wise Creator, who knew all things; but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my play-fellows. Thus I went on for some time, when I was attacked by the small-pox, it reduced me very low, and few thought I should recover: in this disorder, I thought I was not fit to die, and therefore entered into covenant that if the Lord would bring me through, I would be more careful of my words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed; but it pleased infinite goodness to raise me up. I was then about my twelfth year, and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stifled the good resolutions I had formed, so that, not keeping to the sense that was awakened in my mind, I too much forgot the visitations I had been favoured with from the gracious Hand of merciful Help; and not being enough restrained, I took liberties in hunting, coursing, and shooting, whereby I was introduced into unprofitable company, which often lays a foundation for repentance; and as I grew in years, my passion for these amusements increased, so that I was hurried on, as with a torrent, into irregularities that lead to the chambers of death. Thus I continued till my father's death, about which

time I had a dawn of sense given, that my life was very unprofitably spent. I knew but little of business, and was desirous of being placed in some line of life, by which I might be enabled, in addition to my income, to live reputably amongst men, and follow some business, so as to be kept out of idleness ; in consequence whereof, when about eighteen years of age, I was placed with a merchant in Dublin, a very sensible humane man, to serve him till I should be twenty-one. In this situation I was as much or more exposed than before ; for having money of my own, I contracted acquaintance with many young people in that city, very injurious to my growth in that which was good ; and being remarkably active and strong, and excelling most in a variety of bodily exercises, it made me vain ; and emulation prompted me to endanger my health, by abusing the strength with which Providence had endowed me for better purposes. In this time of servitude I got intimate with several young men in the college, I believe some of the most moral that were there, and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after this amusement, and I was on my return home, Oh ! the anxiety and remorse that covered my mind, and overwhelmed my spirit. I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing ; but when those seasons of diversion approached, I felt my inclination arise with redoubled strength, and my passion for gratifying it, like a mountain insurmountable ; so I went

like a man bereft of understanding. When all was over, I was ready to accuse myself as one of the weakest of mortals, and to deplore my unsteadiness and want of resolution. Thus I continued for a considerable part of the three years I spent in Dublin, sinning, and deploring my weakness, and commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of truth, and was very much brought down and humbled in my mind; my associates would cry out "this is a religious fit, come let us take a coach and go to the Park, Black-Rock, or some such place, and drive it away." And thus the good Spirit was counteracted by those who were not subject to its government, but agents to him who rules in the children of disobedience, and keeps in bondage and darkness.

I remember in an afternoon meeting, a valuable friend was concerned to speak in a prophetic line, that the Lord would visit the youth, and pour forth of his Spirit upon them, and raise up Samuels for himself: I thought she looked steadily towards me, and her words made a deep impression on me; but endeavours were used that same evening to eradicate these impressions, which, through weakness and frailty, were too successful, so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving kindness, and at times created a hope that I might overcome the enemies of

my own house. And in time, blessed be his holy name, I felt strength to resist their wiles and insinuations; but alas! I had many combats; and I well remember a remarkable dream which had a very great effect upon me. I thought the enemy of all good came and attacked me violently, that we wrestled a considerable time, and I was in great conflict; he brought me to my knees, but still could not throw me down, and after much struggling he vanished. I awoke, and my shirt was as if dipped in water from the agony of this conflict; though I was young, it made a great impression on me, and since that time I have seen my dream fulfilled. But for the interposition of the Lord's mercies, I should have been long since overthrown, and become a cast-away; great are his mercies, he still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man; striving by his good spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage, to come into the glorious liberty of being his son; as is expressed in sacred writ, "Out of Egypt have I called my son." And though this alludes to our blessed Lord's coming out of Egypt, when his life was sought by Herod, it also applies to mankind in general in sin, and in their natural state, which may be justly styled Egyptian darkness and bondage; to whom the call is, by the Spirit of our Lord Jesus, to come out of this sinful state, witness the new birth, and be baptized by his pure spiritual baptism, the Holy Ghost and fire, which purges the floor of the heart, brings

into newness of life, and makes it a temple where acceptable prayer is offered up, by the power and excellent working of the pure truth, that prepares every acceptable sacrifice, in devotional and religious exercises, in our pilgrimage through this world. Thus I went on, between hope and fear, the remainder of my apprenticeship ; my frailties often precipitating me to the verge of ruin.

During this time, I had a visitation from the Most High, by a fever and ague, which brought me very low ; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite goodness restored me once more to health, to try my fidelity ; but, to my shame and confusion, I ran into greater evils than ever ; thus ungrateful and heard-hearted, I could fully subscribe to that declaration, "The heart of man is deceitful above all things, and desperately wicked." I seemed running the full length of my chain ; my conviction and remorse were at times strong, but company and the levity of my temper quenched these convictions, and I went on towards destruction, in rebellion and disobedience against the divine Monitor, which, in boundless mercy, still followed me. I continued in this state until I was my own master, when, intending to pay a visit to Munster, to form acquaintances and follow some business, I prepared for my journey, equipped like a young man of the world, had a livery servant, and set forward in good spirits on my

expedition. As I passed along, I called at Paddock, where Mary Peisley lived, to inquire after her health and that of the family ; my uncle, Samuel Neale, accompanied me ; we made some little stay there, and I found myself delighted with their instructive conversation ; it sunk into my mind beyond what was common, and when we left the place, I remarked how pleasing such company and conversation were, compared with what was generally to be met with.

I pursued my journey to Limerick, where I staid some days with a relation. Here I fell into very dissipated company, old acquaintances that I had in Dublin ; from thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon followed ; for I was conscious that my weakness and frailties were great, my time running swiftly away, irresolute with respect to standing against temptation and the allurements of sin.

In this disposition I reached Cork, and there mingled with my old acquaintances, and got new ones. I remember being at a play one evening, up late that night, and lying pretty long next morning, (which was first day,) an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, telling me who they were : I said I would, for at my worst state I generally attended meetings ; so to meeting I went, and it was a memorable one to me ; for in it my state was so opened to that highly-favoured instrument, in the Lord's hand, Catherine

Payton, (who with my beloved friend, Mary Peisley, was visiting the churches) that all I had done seemed to have been unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit. This was a visitation from the Most High, beyond all others that I had yet witnessed; I was so wrought upon by the power and Spirit of the Holy Jesus, that like Saul, I was ready to cry out:—“Lord, what wouldst thou have me to do?” I was almost ashamed to be seen, being so bedewed with tears, and slunk away, after meeting, to get into a private place. I joined company with a religious young man, and forsook my gay companions and associates, who beheld me with astonishment. The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself with my former companions, lest my innumerable frailties should prove too powerful for all my good resolutions. So I abode still and quiet, and kept near these messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of divine virtue followed, breaking in upon me, and tendering my spirit in a wonderful manner, in public meetings as well as in private opportunities, which drew the attention and observation of many. When I returned to Cork, I kept as private as I well could, and resolved to quit my worldly pursuits, and follow the gentle leadings of that heavenly light that shewed me the vanity of worldly glory, and that the pleasures of sin are but as for a moment.

My eyes were measurably opened to behold my insignificancy, rebellion, and backsliding. I saw the perverseness of my nature, and that in me, as man, dwelt no good thing. I thought I saw that if I missed the present opportunity of coming as out of Babylon, I was lost for ever; I was come to the length of my chain, my measure was full, and if I did not embrace the present offer, ruin and destruction would be my portion. These sights of my condition, stimulated me to exert myself in watchfulness and care, to pursue with ardency the sense that opened in my own mind, and to feel after the spring and virtue that I witnessed there, which far exceeded every gratification that I knew before in this life.

My hunger and thirst after righteousness were great; I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn. Although, at times, I felt that the mount of Esau was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell. I went with these friends to many meetings, and still heavenly good attended me, which encouraged me to persevere, and resolve to be steadfast. I was very comfortable in this good company, and in that of valuable friends where I came; but the time drew near, when I must be separated from them, and though it was a very heavy trial upon me to leave those friends, who, as instruments, were exceedingly helpful and

beneficial to me in my weak state, yet I concluded to return, and accordingly took leave of my beloved fellow travellers, and turned my face towards home, which was then in Dublin.

This was about the middle of the summer of 1751, and in the twenty-second year of my age. I journeyed homeward in great heaviness; fear seized on me lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city, and having had many proofs of my own unsteadiness and forgetfulness, when heretofore favoured with the tendering influence of the convictions of truth on my mind. At times I had thoughts of leaving the kingdom, and residing in England, (near some valuable experienced friends) where I might be safer than amongst my acquaintances in my own country, who had so often allured and drawn me into the pursuit of lying vanities. Thus I reasoned with flesh and blood; but I was instructed to see that He who visited me, was able to preserve me, if I would but be subject and obedient to his wholesome instruction; and that where I had dishonoured him by my inconsistencies, there, by my fidelity to the law he writes in the heart, I might honour and confess him before men. These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of Him, whom I was resolved to follow, as I felt strength.

In this state of mind I returned to Dublin, and kept

pretty quiet, attended meetings, and mingled with a few select friends. In this my weak state I frequently went through bye-ways and lanes, to avoid my old acquaintances, feeling the cross heavy when I met them, and spoke the plain language, as many young people educated in our society also do; and this is much to be regretted, for it was the language spoken by our blessed Lord and his disciples, by the patriarchs and prophets, and our principles strictly enjoin us to speak it to all men; but alas! many are unfaithful herein.

This brings to my remembrance a passage in my experience, which may be of some use when I shall be no more. When with my old master, T. S., as an apprentice, he had occasion to pay rent to the Bishop of Clogher, for one of his correspondents; I was sent with the money, and addressed the Bishop, not as though I was one called a Quaker: he took but little notice of me; I thought he treated me rather with contempt; it stung me to think I played the coward, and was ashamed to address him as a Quaker; I therefore entered into an engagement that if ever I went again, I would address him in the plain language. The season came that I was to go, and I was warned in my mind to remember my engagement: I went in some degree of fear; he was just stepping into his coach to go to the country; when I addressed him as a Quaker, he very politely received me, and treated me as if I had been his equal: when I had done my business, I returned with a pleasure far transcending any thing I

had felt before, for such an act of obedience. I thought I could leap as an hart, I felt such inward joy, satisfaction, and consolation; so that I would have the beloved youth mind their guide, for as we are faithful in a little, we shall be made rulers over more.

I staid in Dublin amongst my friends, attending meetings constantly, and the Lord was pleased to be with me, contriting my spirit, and humbling me under his mighty Hand. The mount of Esau was still on fire, which at times was very affecting, and hard to be borne; and were it not for the Divine Hand that sustained, I could not have abode the fierceness of the furnace; but the kingdom of sin and Satan must be destroyed, before the kingdom of the Holy Jesus becomes established in the hearts of men. The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established: so, in a religious sense, conversion is a gradual work; the sinful nature declines by the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation; but it is the way to virtue and glory, and the heavenly preparer of paths to walk in acceptably to God; who, gradually carrying on his own work in the midst of suffering, visits by his life-giving presence, to animate, cheer, and enable the drooping soul to hold on its way; and so, by this invisible and glorious work, the day of redemption draws nigh, and the poor pil-

grim goes on from strength to strength, and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh, and can say, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' It is he that works, both to will and to do of his good pleasure, by his Holy Spirit, as the temple is clean, and is kept in that state; which is only to be done, as we take heed to the power and spirit of our Lord Jesus Christ, the Captain of our salvation; watching and praying that we enter not into temptation.

After I had spent some time in Dublin, my dear friend, Garratt Van Hassen, going to Mountmelick, to see friends in their families, I felt an inclination to accompany him. When there, he was joined by James Gough, and they invited me to sit with them: I was sensible of Divine good in most of the families, being often tendered and contrited before the Lord Almighty, and, I hope, strengthened in living experience. On our return, we called at Christians'-Town, and staid a few nights there, where I met with a remarkable occurrence. I had been used in former times to walk out with my gun and dog; it was a retired way of amusing myself, in which I thought there was no harm; and reasoning after this manner, I now went out as formerly: I remember I shot a brace of woodcocks, and on my way home it struck my mind as an impropriety, thus to waste my time in this kind of amusement, and I returned rather heavy-hearted; dear Garratt and I lodged together; and next

morning he asked me if I was awake, I told him I was ; 'I have something to say to thee,' said he, 'it has been as if an angel had spoken to me, to bid thee put away thy gun, and I believe it is proper that thou shouldst put away that amusement : ' to this purport he spoke ; and the same night I dreamed that it was said to me intelligibly, that if I would be a son of righteousness, I must put away my gun, and such amusements : it made a deep impression on my mind, and I concluded to give up every thing of the kind,—to take up my daily cross, and follow the Lamb, who takes away the sins of the world.

We returned to Dublin soon after, and I staid there, attending meetings, and keeping as much as I well could in solitude, until Joseph Tomey, feeling a concern to visit a few meetings in the country, I was made willing to accompany him. In this journey, I was under a deep exercise of mind, and great strugglings between flesh and spirit, which none fully knew but He that searcheth all things, and comprehendeth all states and conditions. We went to Ballitore, and into the county of Carlow ; Joseph was clothed with great authority in his ministry, and was made a nursing father to me in this little journey, being in great tenderness and contrition of spirit, so that I may say, I watered my pillow with my tears. I felt something like a fire in my breast that glowed with uncommon heat ; it gradually increased, and was shut up there till we came to Mountrath meeting, where, as I sat, I felt a great concern to say a few words, which

deeply affected my whole frame, and made me tremble exceedingly. After much reasoning, I yielded obedience, which gave me great ease; my peace flowed abundantly, and I seemed quite in another state. My companion had an excellent opportunity to preach the gospel to the people, and the meeting ended in a very solemn manner. This was the 16th of the 12th month, 1751. My beloved friend, Mary Peisley, was present at this awful dedication of the temple of my heart, and I believe had great sympathy with me, being a deeply experienced, and eminent instrument in the Lord's hand for promoting truth and righteousness amongst men. After this I kept very still and quiet, was much inward with the Spirit in my own heart, and delighted in reading and meditation. We then went to Edenderry, and were at a marriage; there were several people at it besides friends; I went in much fear to this meeting, but I was helped to bear my testimony, and my companion had an excellent, open time amongst them. From thence we went to Dublin, where I had much reasoning with flesh and blood, such as, what would the people think or say of such an one as I, who had been a gay young man, a libertine, and a persecutor of the Holy Jesus in his spiritual appearance, to appear now as a preacher of righteousness.

When first day came, my fears increased, and in this state I went to meeting; there was a very large gathering, amongst whom were several of my associates and old companions. I was concerned to bear my testimony, which I did in great fear and trembling:

the subject was Paul's conversion ; " Saul, Saul, why persecutest thou me ? " It was spoken in great brokenness ; I did not say much, but it had an extraordinary reach over the meeting, and many present wept, for a considerable time. Thus was I sustained and strengthened in my setting out in the work of the ministry ; and had an evidence that the people were powerfully affected that day. Afterwards I waded through many exercises and deep baptisms for my further purification ; and, on account of the people, whose states I must feel, if I ministered aright.

In a few days after, dear William Brown arrived from America ; a faithful minister and an experienced elder, who wanted a companion ; I was spoken to on the subject, and, after receiving the advice of my friends, and feeling my way open, I agreed to go with him, which I hope proved a blessing to me. During his stay in Dublin, preparing for his journey, he laboured faithfully in the vineyard : there seemed an open door ; the change in me awakened the minds of several of the youth, who were greatly struck with it, and indeed it was a day of visitation to many.

We left Dublin in the 1st month, 1752, and after visiting the meetings through the Nation, returned, and attended the national meeting ; after which we embarked for England ; and on the 15th of 5th month, got to London. We had several precious opportunities during our stay there ; though my spirit was deeply baptized under a sense of my own unworthiness, and on account of the liberties taken by many who make a high and holy profession. In this yearly meeting, the heart ten-

dering power and virtue of truth broke in upon me ; and I thought if I spent such a season every year of my life it would be truly profitable ; the meetings for discipline, as well as those for worship, being very consolatory.”

Samuel Neale proceeds to give an account of his journey in company with William Brown, to some parts of England, Holland, and Germany, with other religious engagements, and of his removal to Rathangan. He appears to have long had a prospect of uniting in marriage with his beloved friend, Mary Peisley, but was anxious to feel the stamp of Divine approbation upon so weighty an undertaking ; and near the accomplishment of their union, he writes, “it was a time of humiliation and prostration of soul to us both, and my desires were strong and fervent that the Lord of our life might please to be with us, and unite us renewedly in His holy unchangeable covenant of light and peace.” The marriage was solemnized on the 17th of 3rd month, 1757. He remarks “The meeting was a solid, comfortable, and instructive one. James Gough was concerned to mention these words from the prophet Isaiah,—‘Thy Maker is thy husband ;’ on which he enlarged in a beautiful and remarkable manner. In the evening, we had a time of retirement, in which something singular occurred : I was engaged to speak of the Apostle’s address to the Thessalonians, where he called them ‘the church in God ;’ it opened to my view, that we were to be of that church by union and communion with him, keeping under the sanctification of His power and virtue ; that relations in affinity or consanguinity signified little compared to that

of an immortal kindred, which is between those who are 'the church in God;' that trials and afflictions were the lot and portion of the right-minded, designed to bring us to a nearer union with our God, &c. My dear wife had to speak of the Sabbath of rest; that when the Almighty had done his six days' work in the creation, he appointed a Sabbath, and sanctified it; and that, in the time of the law, the people were forbidden to do any manner of work on the Sabbath day; and said, there were some present who would have a Sabbath in which they should have no work to do. Little did I then expect that we had each to minister to our own states and conditions."

On the 18th they were visited by several of their friends, and were made sensible of that Christian fellowship which enlarges the heart in Divine love, tending to instruction and comfort. On the 20th, it pleased Infinite Wisdom to remove his dear wife after a few hours' illness, by the repetition of an attack to which she had been subject.* On a review of his bereaved condition, S. N. proceeds, "my loss is great in being deprived of a sweet companion, a true friend, and a steady counselor; but my Lord who knows my motives and views in taking such a friend, will, I trust, look down in pity and mercy on my destitute condition, and administer heavenly, sustaining help, to anchor my mind in such a storm as this." During one night he describes his mind as much exercised and tossed, whilst reflecting on the singularity of his trial, and earnest was his desire to be favoured with some confirmation respecting the awfully sudden loss he had sustained. "This," he

* See Memoir, p. 22.

says, “was vouchsafed; in so much that I was made thankful and easy, having an evidence from the Almighty, through the revelation of His Spirit, respecting the removal of his servant, that her days were filled up. It seemed to me as though she appeared before me, and uttered these words intelligibly:—‘As for me, I am safe; thou art still in the body, watch well thy ways.’ An unction seemed to accompany the words, which rested on my mind for some days.”

From subsequent accounts it appears that in 1760, S. N. was again married to Sarah Beale, and soon afterwards settled in Cork. About this period he performed some religious engagements which are briefly noticed: after which he believed it required of him to visit the meetings of friends in North America, and having the concurrence of his friends, he embarked in the 8th month, 1770. During the voyage, he made many memorandums of which the following is one—“I felt the incomes of Divine love sweetly sustaining my mind; my heart was humbled in a sense of the mercies and goodness of God, daily renewed, and I felt ability to beg for preservation and stability in the arduous work I am preparing to enter upon; the Lord grant that there may be an entire dedication of heart, so as to be able to stand in my place, and whatever may be cast up for me to do, that I may do it to the honour of the great Name. Composure and trust in His Arm of Power were my attendants, for which I bless His Name.” His visit appears to have been extensive and satisfactory to his friends, in which he was diligently engaged to the period of the 8th month, 1772. His

diary contains many instructive remarks relative thereto; and on his return the retrospect was accompanied with sweet peace; and, subsequently, in his own country, he was frequently engaged in the service of his Lord.

In 1786 he was visited by a severe illness, and endured much bodily suffering, under which he remarked that his mind was replenished in an extraordinary manner; and that he experienced much inward support, patience, and resignation, amidst the violent pain attending his disorder: he rallied a little so as to attend to some further religious duties, but from this time his health gradually declined. On one occasion, when gratefully commemorating Divine Goodness, he remarked "I may in reverence acknowledge that since my feet have been turned to follow the Lord my God, He has blessed me in basket and in store;—has hitherto helped me in a spiritual sense, and made me to hope in His salvation, which is as a crown of rejoicing to me in my present confinement."

A mortification in his foot put a period to his valuable life. Whilst favoured with recollection, his expressions indicated a mind peaceful, calm, and resigned. He departed this life on the 27th of 2nd month, 1792, aged 62, a minister forty years; and is, we doubt not, entered into the joy of his Lord. His ministry was evidently under the influence of the Holy Spirit, and having, (as he was wont to express) largely experienced Divine mercy and compassion, he was clothed with charity towards others; he was generally and much beloved, benevolent, hospitable, and kind; an affectionate husband, and sincere friend.

A BRIEF

MEMOIR OF MARY NEALE.

MARY NEALE, late Peisley, daughter of Peter and Rachel Peisley, was born in the year 1717, near Mountrath, in Queen's county, and educated in the society of the people called Quakers; but a disposition to keep company unrestrained by the cross of Christ, led her from the simplicity of truth in manners and behaviour; whereof she thus expresses herself.

"I count it an infinite mercy and high favour, that the Omnipotent God suffered not the thread of my life to be cut, during the many years that I lived in disobedience to his holy will; and though often by the operation of his grace inwardly touched, and convicted of my errors, and the veil so far rent from off my understanding, as to let me see that I stood on the brink of ruin, yet did I as often suffer the enemy and adversary of my soul again to darken my understanding, and benumb my spiritual feeling; and the tumultuous noises, pleasures, and allurements of this world stifled the intelligence of the still small voice, which would have directed me, saying, 'This is the way, walk in it.' Our meeting also was favoured with a living and powerful ministry, which I often slighted; thus have I with my hard and impenitent heart, stoned his prophets, and by my unbelief and uncircumcised spirit, persecuted them that were sent to declare and proclaim the glad tidings of the gospel—to invite and call to those who were in captivity, held by the chains of sin, to come into the glorious liberty of the truth. I have to remember, as an inexpressible favour and mercy to my soul, that in the height of all my vanity, I was not suffered to run into the gross enormities of the world.

A short time before my conversion, I had a fall from my horse, by which I was apparently in danger of having my neck disjointed, and a sudden end put to my life; as soon as I rose on my feet and recovered my senses, the Lord by his grace and good Spirit shewed me clearly that I was not in a fit condition to meet Him, the just and holy Judge of heaven and earth, and caused me solidly to consider the dismal consequence of being hurried off the stage of mortality, in an unprepared state; the impression of which never left my mind until God, by his grace had made me more fit for his kingdom, the glory of which be given to his everlasting name."

About this time, two friends in the service of truth appointed a meeting, within the compass of that in which she resided. Their awful, reverent sitting before the Lord, waiting upon him for his presence and aid, struck her in an unusual manner, raising in her mind a fervent inquiry after the revelation of the Father, through his Son. She had often heard tell of the comforts of the Holy Spirit, the instruction of the light that comes by Jesus Christ, and the way of spiritual worship; but still remained a stranger to the true manner of seeking and breathing after it in her own experience; till by the operation of the universal principle of grace in her heart, she was aroused to inquire for herself; and as she pressed to wisdom's gate her seeking mind was satisfied.

During this time of inward inquiry, she was helped forward to diligence by the ministry of some of the Lord's messengers, who spoke comfortably to her state, and encouraged her in perseverance and well-doing; speaking prophetically, that the Lord would raise up, in that meeting, some that should bear His name among the Gentiles, and be the messengers of peace and glad tidings to the people, if obedience and faithfulness to the heavenly manifestations were kept to. By an humble resignation to the Divine will, to form the vessel in what manner the Heavenly Potter pleased, the work went forward prosperously, and she appears to have

been an instance of great fervency and devotedness ; watchful to hear the voice, and obedient to fulfil the command of the “ Chief Shepherd,” though it was in giving up that which might be as a right hand or a right eye.

Her entrance into the work of the ministry was about the beginning of the year 1744 ; near which time she had unexpected domestic trials, which brought her very low in mind, from a sense of the singularity of her situation ; but her trust being in the Lord, she was eminently supported. She was extensively engaged in the exercise of her gift as a minister, and travelled several times in company with that dignified instrument, Catherine Payton. In 1753, they left home to visit the churches in America, and continued on that continent until the summer of 1756. In the following year M. P. was married to Samuel Neale, and two days after their union, she was seized with an alarming attack, which resisted all the applications administered for her relief. She lay in a quiet, awful frame of mind, and sometimes raised her voice in a melodious and heavenly manner, through the efficacy and virtue of that Divine Power, which had so often animated her to sound forth praises to the King of saints ; and although she did not then express herself in words, yet there was a language in the sound, which fully manifested that she triumphed over death, hell, and the grave ; for she longed to be dissolved, intreating her Lord to give her a release, if consistent with His holy will.

About half an hour before her removal, her pain being taken away, she said, “ I praise thy name, Oh ! my God, for this favour.” After which she quietly departed like one falling into a sweet sleep, on the 20th of 3d month, 1757.

A

SHORT ACCOUNT

OF THE

LIFE AND WRITINGS

OF

ROBERT BARCLAY.



London:

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Advertisement.

THIS Memoir is extracted from a small Volume, bearing the same title; printed by W. Phillips, London, 1802. Among the Authorities referred to in that Work are the following:—Memoirs of the Life of Col: David Barclay, of Ury, and of his eldest Son, Rob^t Barclay, of Ury—Genealogical Account of the Barclays of Ury.—The Matter of the remainder of the Work appears to have been taken from the Biographia Britannica; from the printed Works of Penn and Barclay, and from Gough's History, and Besse's Sufferings, of the Quakers.

A

SHORT ACCOUNT,

&c.

ROBERT BARCLAY was born at Gordons-toun, in the shire of Murray, the 23d of December (then the tenth month) 1648. His lineal ancestors are traced back, by unquestionable documents, to Theobald de Berkeley, who lived in the reign of David I. king of Scotland. This king came to the throne in 1124, and was consequently contemporary with Henry I. of England, son of the Norman conqueror.

Alexander de Berkeley, the fourth in succession from Theobald, having obtained by marriage, in 1351, the lands of Mathers, the family afterwards became designated by the appellation of De Berkeley of Mathers; until his great grandson, called also Alexander, changed the name to the present mode of spelling, Barclay.

The eighth in descent from Alexander Barclay, was David Barclay; who, being in straitened circumstances through expensive living, sold his paternal estate of Mathers, after it had remained 300 years in the family, and also a more ancient inheritance which had been held 500 years. The designation of Barclay of Mathers was consequently lost; and in 1648, on the purchase of Ury by David, son of the last Barclay of Mathers, and father to Robert, the family assumed that of Barclay of Ury.

This description of pedigree may seem imper-

tinient in religious biography. It must be allowed that, unconnected with virtue in the descendant, pedigree, when laid in the balance, "is altogether lighter than vanity."* It serves, among such as have not learned in the school of Christ, to prompt, and to foster, human pride. But when we see persons, distinguished by birth and rank, deeming them of little value, in comparison of "the excellency of the knowledge of Christ Jesus the Lord;" we perceive the sincerity and strength of their faith, and the prevalence of that power which can redeem from the love of earthly enjoyments.

Before entering on the life of ROBERT BARCLAY, it may be proper to advert for a short time to that of his father, David Barclay of Ury, commonly called Colonel Barclay; who was born at Kirktownhill, the seat of the Barclays of Mathers, in 1610. In his youth he was a volunteer in the army under Gustavus Adolphus king of Sweden, in which he rose to the rank of major. On the breaking out of the civil wars, he returned home, and became colonel of a regiment of horse on the side of the king; but on the success of Cromwell in Scotland he lost his military employment, which he never after resumed. In 1647 he married Katharine Gordon, daughter of Sir Robert Gordon, of Gordonstoun.

Notwithstanding his attachment to the royal cause, he was committed, after the restoration, a prisoner to Edinburgh castle; but was liberated, without any thing being laid to his charge, or any reason given for his commitment. It is

* Psalm lxxii. 9.

believed that a fellow-prisoner was here made the means of his convincement of the truth of those principles, which his son afterwards so ably defended. Thus associated with the people called Quakers David Barclay underwent the indignities and imprisonments, which were often the lot of our early friends; and he died in the year 1686. On one occasion, having met with particular abuse from the populace of Aberdeen, he remarked, that he felt more satisfaction, as well as honour, in being so insulted for his religious principles, than he used to feel, when the magistrates, to gain his favour, were accustomed to meet him at a distance from the city, and conduct him to public entertainments in the town-house; accompanying him afterwards as many miles on his way from them.

The following account of the close of his life, is taken from the testimony of his son.*

In his illness, which continued about a fortnight, 'he signified a quiet contented mind, freely 'resigned to the will of God. About two days 'before his death, feeling his weakness with the 'pain [from the gravel] in an agony he said, '*I am going now*; and then instantly checking 'himself, added, *But I shall go to the Lord, and 'be gathered to many of my brethren who are 'gone before me; and to my dear son.*†

'The 11th of the 8th month, between two and 'three in the morning, he growing weaker, I 'drew nigh to him. He said, *Is this my son?* I 'said, yea, and spake a few words signifying my 'travail that He that loved him might be near

* Barclay's works, fol. 907.

† This was his youngest son, David, who died at sea, about a year before. He was an amiable youth, of exemplary life and conversation, and was an acceptable preacher among Friends.

him to the end. He answered, *The Lord is nigh*, repeating it once again, saying, *You are my witnesses, in the presence of God, that the Lord is nigh*. And a little after, he said, *The perfect discovery of the day spring from on high—how great a blessing it hath been to me, and to my family!* My wife desiring to know if he would have something to wet his mouth, he said it needed not. She said it would refresh him. He laid his hand upon his breast, saying, *He had that inwardly that refreshed him*. And after a little while he added, divers times, these words, *The truth is over all*.

An apothecary coming near, he took him by the hand, saying, *Thou wilt bear me witness, that in all this exercise I have not been curious to tamper, nor to pamper the flesh*. He answered, *Sir, I can bear witness that you have always minded the better, and more substantial part; and rejoice to see the blessed end the Lord is bringing you to*. He replied, *Bear a faithful and true witness; yet it is the life of righteousness, (repeating these words twice over,) that we bear testimony to, and not to an empty profession*. Then he called several times, *Come, Lord Jesus, come, come*. And again, *My hope is in the Lord*. Observing a countryman coming into the room, he thought it had been one of his tenants, who was a carpenter; I telling him it was not he, but another, he said, *See thou tell him to make no manner of superfluity on my coffin*.

About three in the afternoon several friends came to see him. After some words were spoken, and Patrick Livingstone had prayed, which ended in praises, he held up his hands and said, *Amen! Amen for ever!* And after

‘they stood up looking at him, he said, *How precious is the love of God among his children, and their love one to another! Thereby shall all men know that ye are Christ’s disciples, if you love one another. How precious a thing it is to see brethren dwell together in love! My love is with you. I leave it among you.*

‘About eight at night, perceiving some to weep, he said, *Dear friends, all mind the inward man. Heed not the outward. There is one that doth regard. The Lord of Hosts is his name.* After he heard the clock strike three in the morning, he said, *Now the time comes: And a little after he was heard to say, Praises, praises, praises to the Lord! Let now thy servant depart in peace. Into thy hands, O Father, I commit my soul, spirit, and body. Thy will, O Lord, be done in earth, as it is in heaven.* And so, a little after five in the morning, the 12th day of the 8th month, 1686, he fell asleep.’

Robert Barclay, the subject of this narrative, received the rudiments of learning in his native country, and after having gone through the best schools there, he was sent to the Scots’ College at Paris, of which his uncle Robert (son of the last Barclay of Mathers) was the rector. Here he made so great a proficiency in his studies, as to gain the notice and praise of the masters of the college; and he also became so great a favourite with his uncle, as to receive the offer of being made his heir, if he would remain in France. But his father, fearing that he might become tainted with the superstitions of popery, and in compliance with his mother’s dying request, went to Paris in order to bring him home, when he was not much more than sixteen years of age. The uncle still endeavoured to prevent

his return; and proposed to purchase for him, and present to him immediately, an estate greater than his paternal one. Robert replied, 'He is my father and must be obeyed.' Thus he sacrificed interest to filial duty: and the uncle, disobliged, left his property to the college, and to other religious houses in France. The return of Robert Barclay to Scotland was in the year 1664.

The following passage contains some account of his religious experience in childhood and youth. It is extracted, nearly in his own words, from the introduction to his Treatise on Universal Love: 'My first education, from my infancy, fell amongst the strictest sort of Calvinists; those of our country being generally acknowledged to be the severest of that sect; in the heat of zeal surpassing not only Geneva, from whence they derive their pedigree, but all other the Reformed churches abroad, so called. I had scarce got out of my childhood, when I was, by permission of Divine Providence, cast among the company of Papists; and my tender years and immature capacity not being able to withstand and resist the insinuations that were used to proselyte me to that way, I became quickly defiled with the pollutions thereof; and continued therein for a time, until it pleased God through his rich love and mercy, to deliver me out of those snares, and to give me a clear understanding of the evil of that way.—The time that intervened betwixt my forsaking the church of Rome, and joining those with whom I now stand engaged, I kept myself free from joining with any sort of people, though I took liberty to hear several; and my converse was most with those that inveigh much against *judging*, and such kind

‘ of severity: which latitude may perhaps be
 ‘ esteemed the other extreme, opposite to the
 ‘ preciseness of these other sects; whereby I also
 ‘ received an opportunity to know what usually
 ‘ is *pretended* on that side likewise. As for those
 ‘ I am now joined to, I justly esteem them to be
 ‘ the true followers and servants of Jesus Christ.’

It does not appear that R. Barclay was convinced of the truth of Friends’ principles, merely by the means of preaching. In his Apology, Prop. XI. §. 7. speaking of himself, he says,
 ‘ Who, not by strength of argument, or by a
 ‘ particular disquisition of each doctrine, and
 ‘ convincement of my understanding thereby,
 ‘ came to receive and bear witness of the Truth;
 ‘ but by being secretly reached by this Life.
 ‘ For when I came into the silent assemblies of
 ‘ God’s people, I felt a secret power amongst
 ‘ them which touched my heart; and as I gave
 ‘ way unto it, I found the evil weakening in me,
 ‘ and the good raised up; and so I became thus
 ‘ knit and united unto them; hungering more
 ‘ and more after the increase of this power and
 ‘ life; whereby I might find myself perfectly
 ‘ redeemed.’

In the month called February, 1669-70, Robert Barclay married Christian Mollison, daughter of Gilbert Mollison, a merchant in Aberdeen; and on his marriage settled at Ury, with his father, where he lived about sixteen years; in which time most of the tracts were written, that have gained him so much reputation as a religious writer. His time however was not all passed in endeavouring to serve the cause of religion with his pen. He both acted and suffered for it.

Andrew Jaffray intimates, that Robert Barclay sometimes availed himself of the opportunity, which the national congregations afforded, of promulgating the doctrines of the society. His first visit to London was probably in 1674. The next year, conjointly with George Keith, he was engaged in a public dispute with some of the students in the university of Aberdeen. Though this dispute did not terminate to the satisfaction of the disputants on either side, yet it was attended, as is said, with this effect, that it proved the means of convincing four other students, who were part of the auditory, of the truth of the principles maintained by Robert Barclay. In 1676 he travelled again to London on a religious visit to his friends; and made a similar visit in Holland and Germany. In this journey he commenced an acquaintance with Elizabeth, princess-palatine of the Rhine; with whom, as appears from a letter she wrote to him on his return, he had a conference on religious subjects. After he had completed this visit, he returned to London, where he received intelligence of the imprisonment of his father, with some other friends, at Aberdeen.

In the year 1676, Barclay's Apology was first published. He was then in the 28th year of his age. To say much of his writings, in this place, would be a deviation from the plan proposed: but it may not be improper to observe, that it is to the credit of Charles II. that he took no offence at the Christian freedom, which Robert Barclay had used in his famous *inscription* of that work to him.

Yet soon after his return home, he was himself imprisoned: but he was so far indulged as to be put into a better, or more properly, a less

disgusting, prison than the rest.*

His commitment was on the 7th of the 9th month (November), 1676; and in the following month the news of his confinement reached his friend the princess-palatine, probably with some circumstances of exaggeration, so that she wrote to her brother, the prince Rupert, to intercede on behalf of Robert Barclay and his friends, and do what he could "to prevent their destruction."

Whilst ROBERT BARCLAY lay in the Tolbooth at Aberdeen, his father was against committed to prison, and lodged in the lower gaol. He was committed on the 6th of the 1st month (March) 1677, about four months after his son's imprisonment; and on the 17th, they were both removed, with three others, to a place out of the town, called the Chapel. In this chapel the five prisoners were confined in a small room, which allowed them little more space than was necessary to hold their beds. It had a large door which was not opened except when the keeper brought them food; and when it was shut, the prisoners had not sufficient light to serve them at their meals. It was usual when the door was opened, for a servant to come and sweep out the room; and because, to make way for him the prisoners occasionally stepped a few paces out of the door, induced also by a desire of breathing for a few minutes a purer air, the magistrate of Aberdeen reprimanded their keeper for allowing so much indulgence. The same

* The Tolbooth at Aberdeen seems to have been divided into the *upper* and *lower* prisons. The upper was the worst.

† It is not clear how David Barclay was released from his former imprisonment. Several of his fellow-prisoners were set at liberty on distraints having been made to answer the sums, in which they had been fined.

magistrate also chid the person who kept the key of their cell, for proposing to let them have a smaller place under their room, for the purpose of stowing fuel; and rejected with indignation a proposal to make another window to their darksome place of confinement.

On the 3d of the 2d month (April,) an order of the commissioners of the Scottish council was made for removing David from the *Chapel*, for confining him at his country house, and prohibiting him to hold meetings, or to go to them. He was therefore released, but he informed the bearers of the conditions, that he accepted his liberty, but that, as to restrictions, he should act as he saw proper. ROBERT was ordered to be removed to the Tolbooth of Bamff; to which place were also ordered several other prisoners. The Sheriff gave him his liberty, on condition of his being forthcoming, when he should appoint a time to convey him to Bamff.

The king's recommendation to the council at Edinburgh had been referred, by that body, to certain commissioners appointed for putting into execution some acts of the Scottish parliament, against what was termed 'keeping of conventicles, and withdrawers from divine worship;' under which acts the friends at Aberdeen had been persecuted; and by some of these commissioners the decree had been made, by which David was liberated, and ROBERT ordered to be removed to Bamff. Previously, however, to this decree, the prisoners in general had preferred a petition to the council itself, requesting relief, and stating their sufferings; which seem to have been even more grievous than those which ROBERT BARCLAY and his four companions had endured in the Chapel. The coun-

cil listened to the request; appointed a day in the 3d month (May) for receiving from the commissioners information respecting the condition and circumstances of the prisoners; and ordered that, in the mean time, they should be provided with better accommodations. This order of council caused much dispute between the magistrates of Aberdeen and the under-sheriff: the former insisting that the sheriff should take to Bamff such prisoners as had been ordered thither by the decree of the commissioners; and the latter refusing to convey them, and pressing the magistrates to accommodate them better, in consequence of the council's order, which bore a date subsequent to the commissioners' decree. The contention grew violent, and each party entered formal protests at law against the neglect of the other. ROBERT BARCLAY also, and the other prisoners who had been ordered to be taken to Bamff, being, as has been said, at large, on their parole, and seeing that neither of the contending parties would take charge of them, went before a notary and protested, 'that themselves were freemen, and should pass away 'about their lawful occasions.' Thus did ROBERT BARCLAY regain his liberty, the 9th of the 2d month (April) 1677, after an imprisonment of about five months.

Not many days before, he had written a letter to Archbishop Sharp, remonstrating in very plain terms against these persecuting measures, of which the Archbishop (he observes) was "said to be the chief and principal author."

The year in which ROBERT BARCLAY was released from prison, he accompanied William Penn in a part of the religious visit to Holland

and Germany, of which there is an account published by Penn. They embarked the 26th of the 5th month (July) 1677, in company with George Fox and some other friends. ROBERT BARCLAY was with them at Rotterdam and Amsterdam. At the latter place was held a general meeting of the friends of the United provinces, in which many matters were settled and agreed on, relating to the discipline of the Society of Friends, and adapted to their condition in those countries. After a short stay at Amsterdam, they proceeded to Herwerden, the residence of Elizabeth the princess palatine. The principal object of their journey thither was to visit this princess, and Anna Maria de Hornes, countess of Hornes, who was her intimate acquaintance, who resided much in her house, and was, as well as herself, a woman seeking after the best things, and a favourer of such (says Penn) as separate themselves from the world, for the sake of righteousness.

They were received by the princess and her friend, the day after their arrival, about seven in the morning. Their visit appears to have been a religious meeting, which lasted till eleven, and in which all the friends were engaged in testimony.* The princess invited them to dine with her, which they declined; but as they desired another meeting, she appointed two o'clock in the afternoon. Such were the early hours then observed. At this meeting several were present besides the princess and countess. It continued till near seven in the evening. William Penn thus speaks of it: 'The eternal word

* By this phrase is to be understood that each of the visitors thought himself required to preach in the meeting. Such decla-

‘ showed itself a hammer this day: yea, sharper than a two-edged sword, dividing asunder between the soul and the spirit, between the joints and the marrow.—Well, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, when I shall forget the loving-kindness of the Lord, and the sure mercies of our God, to us his travelling servants that day.’

The following day, they paid two visits at this little court; and the day after, which was the first day of the week, they held there a meeting appointed at two o’clock by the direction of the princess; at which were present others besides those of her household. Among other things, Penn says of this meeting, ‘The quickening power and life of Jesus wrought, and reached them; and virtue from Him in whom dwelleth the Godhead bodily, went forth.’ After this meeting, which held till late in the evening, the visitors took their leave; but not before they had been witnesses of the tender disposition of mind of the princess; who, attempting to set forth her sense of the power and presence of God prevalent among them, could not proceed, but turned herself to the window, and said; ‘My heart is full, I cannot speak to you.’ The next day ROBERT BARCLAY left the company, and returned to Amsterdam, and so home by way of London.

In the 9th month (Nov.) 1679, he was again taken, with several other friends, from the meeting at Aberdeen, and committed to prison.

rations are called testimonies because they bear witness, or testify to that which the speaker feels in himself. See on this subject Barclay’s Apology, Proposition 10. § 7. § 14. § 15. § 33.

This confinement was not only of short duration, as they were released in about three hours, but it proved the last on this account ; for from that period the religious meetings of Friends at Aberdeen, were held without any molestation from the magistrates. The well known interest which ROBERT BARCLAY possessed at court, might in part restrain them from further persecution ; and the constancy of the sufferers could scarcely fail of producing an effect favourable to the end for which they suffered ; the liberty of assembling to worship God, in the way they believed to be most acceptable to him.

In 1682, ROBERT BARCLAY was again in London. He was then appointed governor of East Jersey in North America, by the proprietors of that province, of whom his friend the Earl of Perth, was one. He was also himself made a proprietor ; and had allotted to him 5000 acres of land above his proprietary share, that he might grant them to others at his pleasure. These were inducements held out for his accepting the government. Charles 2d. confirmed the grant of the government ; and the royal commission states that ‘ such are his known fidelity and capacity, that he has the government during life ; but that no other governor after him shall have it longer than for three years.’ He had also authority to appoint a deputy-governor, with a salary of four hundred pounds per annum, a sum equal to a thousand pounds, or more, according to the value of money at the present time. It does not appear that any salary was annexed to the station which he himself filled, so that patronage, rather than riches, appears to have been the immediate effect of the

grant. In consequence of his newly acquired power, he appointed Gawen Laurie, a merchant of London, deputy-governor; but he never visited the province himself. His brother John, the colonel's second son, settled in East Jersey; and the third son, ROBERT's youngest brother, a youth of great hopes, died on the voyage, in which he had embarked with a similar intention. This was the son, whom David Barclay, on his death-bed, spoke of with particular affection.

David Barclay had been induced by John Swinton, a fellow-prisoner in the castle at Edinburgh, to examine the religious principles of Friends. This John Swinton had been attainted by the parliament of Scotland, prior to the overthrow of the regal government; and, on its re-establishment, committed to prison in consequence of that attainder. In the mean time he had adopted the profession of Friends; and when at length he was brought to trial, and called on to shew cause why he should not receive sentence according to his attainder, he waved some strong and valid pleas in point of law, which he might have made; and replied, that at the time his crimes were imputed to him 'he was in the "gall of bitterness, and bond of iniquity," but that, 'God having since called him to the light, he 'saw and acknowledged his past errors; and did 'not refuse to pay the forfeit of them, even 'though (in the opinion of his judges) this should 'extend to his life.' He was however recommended to the king's mercy, and his life was preserved; but it is probable that his estates, which were forfeited at the Restoration, were not restored to him; since we find ROBERT BARCLAY, soon after his return from London in

1682, assisting Swinton with his interest and purse at Edinburgh: thus answering practically and freely the apostolic exhortation (1 Cor. ix. 11.), by permitting Swinton to reap carnal things, who had sown spiritual things to his family.

The remainder of the life of ROBERT BARCLAY is not marked with many instances of public action. Much of it appears to have been passed in tranquility, and in the bosom of his family; yet he occasionally made some journeys to promote his private concerns, to serve his relations and neighbours, or to maintain the cause of his brethren in religious profession. On his return from a journey to the neighbourhood of London, where he had been settling his son at the boarding school, then kept by George Keith, at Theobalds in Hertfordshire, his life appears to have been in some danger from the attack of a highway-man. His wife had observed him in the morning to be more pensive than usual, and he told her that he believed some uncommon trial would that day befall the company; which consisted of himself, his wife, her brother, and Aarent Sonmans, a Dutchman, formerly a merchant in Holland, but then resident in Scotland. When the robber presented his pistol, ROBERT BARCLAY calmly asked him 'how he came to be so rude,' and took him by the arm; on which the robber let the pistol drop, and offered him no further violence: but his brother-in-law was rifled; and Sonmans received a mortal wound in the thigh, though it was thought, rather accidentally than by design. He died at Stilton a few days afterwards.

ROBERT BARCLAY about this time appears to

have been attentive to the welfare of East Jersey, by shipping provisions, and engaging indented servants, at Aberdeen. In the year 1685, he was again in London; where he employed himself in many acts of friendship, both to his brethren in religious profession, and to others. He had frequent access to the king (James 2d.) who showed him marks of great friendship; as he had done before his accession. Whatever might have been the principles of James, Barclay, probably influenced by the personal kindness he had received from him, seems to have thought him sincere in his professions: and to have conceived a real regard for the misguided and imprudent monarch.

In 1686 he was much solicited by George Fox and some other friends, who knew his interest at court, to come again to London, and employ himself on behalf of the society. Though the juncture in which this application was made, was not a time of persecution, (for that had ceased on the accession of James 2d,) yet the legal incapacity of our friends in consequence of their refusing to swear; and the ruinous processes, which were generally instituted against them for tithes, even of small amount; together with the little security which they felt, whilst the penal laws were only suspended by a power which they knew to be incompetent; all these considerations naturally induced them to desire that their ease might rest on a surer basis. That they really looked to parliament for a radical redress of their wrongs, appears by the following clause of the address from the Yearly Meeting in 1687. 'We hope the good effects thereof (the king's declaration of indulgence) may produce such a

“concurrence from the parliament as will secure it to our posterity.” As Barclay, in compliance with the request of Fox and his friends, left home in the Second month (April) that year, there is little doubt that he was present at the Yearly Meeting, which was sitting the 19th of the Third month, as appears by the date of the address.

During this time of ROBERT BARCLAY’S abode in the metropolis, he presented to the king an address of acknowledgment from the general meeting of Friends at Aberdeen. He also visited the seven bishops, then confined in the Tower for having refused to distribute, in their respective dioceses, the king’s declaration for liberty of conscience; and for having represented to the king the grounds of their objection to the measure. The popular opinion was in favour of the bishops: yet the former severities of some of that order against dissenters, particularly against Friends, occasioned some reflections on them; which coming to the knowledge of the imprisoned bishops, they declared *that the Quakers had belied them, by reporting that they had been the death of some.* ROBERT BARCLAY being informed of this declaration, went to the Tower; and gave the bishops a well substantiated account of some persons having been detained in prison till death, by order of bishops, though they had been apprized of the danger by physicians who were not Quakers.* He, however, observed to the bishops, that it was by no means the intention of Friends to publish such

* This was a period of intolerance which has given place to a more enlightened and Christian temper. It is but justice to say, that the clergy in general possess a liberality of sentiment very different from the spirit of that day.

events, and thereby give the king, and their other adversaries, any advantage against them.

After having visited James the 2d, in London, for the last time, in 1688, he spent the remainder of his life chiefly at home; where he enjoyed the esteem and regard of his neighbours, and the comforts of domestic society. In the year 1690, he accompanied James Dickinson, a minister from Cumberland, in a religious visit to some parts of the north of Scotland; and soon after his return from this visit, was seized with a violent fever, which, in a short time, put a period to his life. James Dickinson was with him at the time of his illness. It was a solemn season; and their spirits were deeply affected with a sense of the Divine goodness. ROBERT BARCLAY, though much oppressed by the disorder, was in a truly resigned, peaceful, and Christian frame of mind. He expressed his love to all faithful Friends in England, and to all the faithful every where; particularly to friends in Cumberland where James Dickinson resided, and to George Fox, for whom he had a special regard; and concluded with these comfortable expressions: 'God is good still: and though I am under a great weight of sickness and weakness, yet my peace flows. This I know, that whatever exercises may be permitted to come upon me, they shall tend to God's glory, and my salvation: and in that I rest.'—He died the 3d of the 8th month, (October,) in the year 1690, and in the 42d year of his age. His body was attended to the grave at Ury, by many of the most respectable persons in the neighbourhood.

Circumstanced as ROBERT BARCLAY was,

may naturally be concluded that his writings were chiefly of a controversial cast, and in defence of the religious principles he had adopted. His first appearance as an Author was as early as his 22d year, in a controversy between "the Friends in Aberdeen and some of the Clergy": the limits of this Tract will only permit the notice of his principal works—the Apology, and two or three others, of like general tendency.

His *Catechism and Confession of Faith* has gone through several editions in English, and one in Latin. The first edition is that of 1673. The society of friends had been represented as vilifying and denying the scriptures; 'to disprove which,' says BARCLAY addressing himself to the reader, 'this catechism and confession of faith are compiled and brought to thy view'—— 'In answer to the questions, there is not one word, that I know of, placed, but the express words of scripture.' Accordingly the work is called 'A Catechism and Confession of Faith, approved of and agreed upon by the general assembly of the patriarchs, prophets, and apostles, Christ himself chief speaker in and among them: which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers; yet are found in the one faith with the primitive church and saints: as is most clearly demonstrated by some plain scripture testimonies, (without consequences or commentaries,) which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest and largest, as for the weakest and lowest, capa-

‘ cities. To which are added an expostulation with, and appeal to, all other professors.’ As the days in which we live are marked with bold attempts to vilify the scriptures; and as even under our profession there have been persons, who have endeavoured to bring them into discredit, thinking to succeed the more easily with a people who believe in the superior excellence of the Spirit; it is peculiarly interesting to behold in what light **ROBERT BARCLAY**, the able assertor of that superior excellence, viewed the scriptures. It is further interesting, because some persons have imagined that **ROBERT BARCLAY** himself countenanced opinions not favourable to the Divine authority of the scriptures. His works nevertheless teem with references to scripture authority. He never shrinks from the test of scripture, on disputed points; and in the present work he declares that it is his design to let the simple words of scripture, uncommented on, be the advocates of the cause which he espouses.

We may next notice ‘ The Anarchy of the Ranters, and other libertines, the Hierarchy of the Romanists, and other pretended churches, equally refused and refuted: in a two-fold apology for the church and people of God called in derision Quakers. Wherein they are vindicated from those that accuse them of confusion and disorder on the one hand, and from such as calumniate them with tyranny and imposition on the other; showing that as the true and pure principles of the gospel are restored by their testimony; so is also the ancient apostolic order of the church of Christ re-established among them, and settled upon its right basis and foundation.’ The scope of this work may be dis-

covered by its title ; but it is useful to know that Friends, at that time, were calumniated by their adversaries as a people who, under colour of private internal direction, were laying waste good order ; whilst by some dissatisfied persons among themselves, they were accused of violating the rights of private judgment, and restraining the operations of the spirit in individuals, by the discipline which had been set up among them. The author therefore endeavours to reconcile the province of the body with the privileges of individuals ; and he does it in a masterly manner. The work has passed through several impressions ; and as its title when abridged to the few words, “ *The Anarchy of the Ranters,* ” conveys little or no information of its contents, the Yearly Meeting lately ordered an additional title to be prefixed, namely, ‘ *A Treatise on Christian Discipline.* ’ It is a work worthy of general perusal ; and particularly claims the attention of all persons, who think it is their duty to be active, in supporting and executing the discipline of the church.

The *Theses Theologicæ* have been printed in Latin, French, German, Dutch, and English. One of the English editions bears the title of ‘ *The principles of true Christianity and sound divinity asserted.* ’ They are addressed as follows. ‘ To the clergy of what sort soever, unto whose hands these may come ; but more particularly to the doctors, professors, and students of divinity, in the universities and schools of Great Britain, whether prelatical, presbyterian, or any other,——ROBERT BARCLAY, a servant of the Lord God, and one of those who in derision are called Quakers, wisheth unfeigned repentance to the acknowledgment of the truth.’

These theses or propositions are fifteen in number. The following are the subjects of them.

1. Concerning the true foundation of knowledge.
2. Immediate Revelation.
3. the Scriptures.
4. the Condition of Man in the fall.
5. & 6 the Universal Redemption by Christ, and also the saving and spiritual light, wherewith every man is enlightened.
7. Justification.
8. Perfection.
9. Perseverance, and the possibility of falling from Grace.
10. the Ministry.
11. Worship.
12. Baptism
13. the Communion or participation of the body and blood of Christ.
14. the power of the civil magistrate. in matters purely religious and appertaining to the conscience.
15. Salutations and Recreations, &c.

On these subjects, the author proposes his sentiments, and explains them in conformity with the principles of Friends.

The propositions, being sent forward into the world, were well received beyond the author's expectation; and proved the means of removing some false and monstrous opinions which had been imbibed against the society. Actuated therefore by the like design of propagating the truth, and believing himself equally influenced by the Divine Spirit, he judged it proper to

explain his propositions somewhat more largely, and to defend them with arguments; and this produced his celebrated *Apology*.

It is entitled 'An Apology for the true Christian divinity, as the same is held forth, and preached, by the people called in scorn Quakers; being a full explanation and vindication of their principles and doctrines, by many arguments deduced from Scripture and right reason, and the testimonies of famous authors, both ancient and modern: with a full answer to the strongest objections usually made against them. Presented to the king.' In this work the fifteen propositions (except the 5th and 6th, which are examined together) are separately examined and proved. The author's general method is, to state clearly the position which he is about to prove; afterwards to adduce one or more scripture texts, which either plainly affirm the truth of what he has laid down, or from which it may be naturally, fairly, and clearly deduced by an argument; which he generally puts in the form of a syllogism.* He afterwards adds the testimonies of other authors of approved reputation in support of the doctrine which he is proving; and lastly states the objections to it that have been made, or that might be made; which he likewise answers by syllogistical arguments drawn from Scripture, or from self-evident truths, acknowledged by all.

The Theses contain the author's general opinions under each head, or division of the *Apology*: but in order to show, in this place, what those opinions are, it may not be amiss to exhibit an outline of what the reader may expect to find.

* For example. Sin is imputed to none where there is no law. But, To infants there is no law.

Therefore, Sin is not imputed to them. Prop. 4. § 4.

On the subject of the first Proposition, our author asserts that the *true foundation of knowledge* consists in being acquainted with God; an assertion which, as he supposes it will generally be granted, he does not stop long to explain.

Immediate revelation is held up in the Second Proposition: and BARCLAY not only shows the necessity of it, for obtaining that true knowledge which is mentioned in the First; but proves that the doctrine was held by the early teachers of Christianity; and that the revelation for which he pleads, is only to be obtained in and by Christ, through the Spirit. This part of the Apology also contains (§ 5.) ROBERT BARCLAY's faith as to the eternal divinity of Christ.

The Apologist begins the Third Proposition, treating of the *Scriptures*, with declaring them to be the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects are not comparable. Nevertheless he asserts that it is the Spirit that must apply them for our benefit, and must still be the primary rule of Christians. He then guards against the common objection, that hereby the Scriptures are rendered useless; and shows that as they have proceeded from the revelation of the Divine Spirit in the writers, they can never be contradicted by the revelation of the same Spirit in the mind of any. He is willing that all doctrines and practices should be tried by them; and that whatever any persons, pretending to the Spirit, do contrary to the Scriptures, should be taken for delusion.

In the Fourth Proposition are unfolded the views of ROBERT BARCLAY respecting the *State of man in the fall*. He denies the imputation of sin to infants, on account of Adam's

transgression, until they join with the seed of evil in themselves by their own actual transgression; yet he maintains that all men are prone to sin, and cannot derive, from their fallen progenitor, any power to overcome it. A seed of sin he confesses to be transmitted to all men from Adam; but he prefers to call it by the scriptural terms of *Death*, the *Old man*, the *old Adam*, rather than by the Calvinistic term of *Original Sin*; which notion he thinks has given rise to that of *imputing sin to infants*.

In the two following Propositions, the Fifth and Sixth, which are considered jointly, our author shows the means of man's restoration from the fall; and ably asserts *Universal redemption by Christ, and the saving and spiritual light wherewith every man is enlightened*. He begins with some short, yet sharp, strictures on the doctrine of *Absolute reprobation*, which he successfully opposes; and proves the universality of Christ's death, and the consequent possibility of salvation to all. The author lays it down that God, who, of his infinite love, sent his Son into the world, who tasted death for *every man*, hath given to every man a time of visitation, during which he may partake of the fruits of Christ's death. Secondly, That, to this end God hath given to every man a measure of the light of his own Son—a measure of grace—a measure of the Spirit. Thirdly, That God, in and by this light, invites, calls, exhorts, and strives with every man, in order to save him; which light received and not resisted, works the salvation of all; but that it may be resisted, and then it becomes man's condemnation. Having thus shown that man co-operates in the work of his salvation, he guards against derogating from

the atonement and sacrifice of Christ; asserts belief in all that is recorded of him in Scripture; and that remission of sins is only by virtue of that most satisfactory sacrifice. The subjects of these propositions are treated diffusely; and it is therefore difficult to do them justice in a sketch of this nature.

Justification forms the matter for the Seventh Proposition, in which word ROBERT BARCLAY always includes the idea of *being made just*; the immediate cause of which is the *revelation of Jesus Christ in the soul*, changing and renewing the mind: and he cautions all against supposing themselves justified by virtue of Christ's death, while they remain unsanctified in heart, and polluted with sin.

The doctrine of the Eighth Proposition has been much opposed. It asserts the possibility of *Perfection in this life*: which perfection is defined to consist in a freedom from actual sinning and from transgressing the law of God. It is a state which admits of a growth; and from which there is a possibility of falling. The doctrine of those who plead for the impossibility of perfection, and for the continuance in sin, during life, is opposed at length; and the perfection for which our author pleads is placed in the full bringing forth of that pure and holy birth, the light of Christ in the soul.

The Ninth Proposition respects *Perseverance*, and the possibility of falling from grace. On these subjects the author's judgment may, in great measure, be inferred from what precedes. Accordingly he is short in this part of the Apology; and his sense is, that the truth lies betwixt these two extremes, viz. the doctrine of such as affirm *that the least degree of true and saving grace*

cannot be fallen from ; and that of those who deny any such stability attainable, as that there can be no total and final apostacy from it.

In the Tenth Proposition, we meet with a subject on which the Society of Friends have appeared to differ more from other professors of Christianity, than on most other points, namely *Gospel-Ministry*. After explaining his sense of what constitutes the Church, which he defines to be the Society of such as God has *called out of* the worldly spirit, to walk in his light and life, he shows what is the call of a true minister, asserting it to be *the inward power and virtue of the Spirit of God ;* and rejects the notion of succession from the apostles. Having established the call, he lays down the qualification of a minister, of which he asserts human learning to form no necessary part ; but places all in the *power, life, and virtue of the Holy Spirit*. Lastly, he maintains that the true ministers should not, cannot, teach for hire ; and opposes the practice of a forced maintenance ; concluding with a lively comparison between the ministry for which he pleads, and that for which the opposers of our society plead. This is a very interesting part of the Apology, and teems with able arguments drawn both from the letter and the spirit of the gospel.

Worship is spoken of in the Eleventh Proposition. True worship is referred to an inward feeling of reverence and devotion, to the exclusion of all ceremonies which may be set about in the will of man. The author nevertheless takes care to assert the necessity of meeting at stated times, for worship ; but that, when assembled, the great duty of all is to retire from their own imaginations, to wait to feel the Lord's presence,

and to know indeed a gathering into his name ; where, saith he, the secret virtue of life is felt to refresh the soul ; from which the acceptable worship is known, which edifies the church, and is well pleasing to God. And this worship he makes not to exclude, but rather, by virtue of the previous mental introversion, to admit, in a more spiritual and perfect way, the exercise of vocal preaching, prayer, and praise.

The Twelfth and Thirteenth Propositions are employed on, what are termed the two sacraments, *Baptism* and the *Supper*. Baptism with water is declared not to be the one true baptism of Christ ; which is proved to be inward and spiritual, according to the text, “ He shall baptize you with “ the Holy Ghost and with fire : ” and the objections of such as hold water baptism to be of perpetual obligation, are answered. The body and blood of Christ, of which believers partake, are asserted to be spiritual and not carnal ; and to be really enjoyed as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life, by which the inward man is nourished. The arguments of those who contend for the ceremonious use of bread and wine, are considered and refuted.

The Fourteenth Proposition is, concerning the *Power of the civil magistrate in matters purely religious, and pertaining to the conscience*. It may be well conceived that BARCLAY here firmly asserts the unlawfulness of any attempt to force the conscience. At the same time he gives no countenance to persons who, under pretence of conscience, would prejudice their neighbours.

The Fifteenth and last Proposition has for its title, *Concerning Salutations and Recreations*, though it also embraces some other objects. In

it the author shews the unlawfulness, to Christians, of using flattering titles and compliments—of kneeling, prostrating, or bowing the body, or uncovering the head, to any man—of superfluities in apparel for ornament and vanity—of sports, games, comedies, vain recreations, &c.—of swearing at all—and of resisting evil and fighting. On this occasion also, the objections of such as plead for those things are ably answered; particularly in the case of oaths.

The Apology was presented, as the title expresses, to the king; to whom an address is prefixed, which, for its manly style, religious boldness, and yet decent respect, has been much admired. The inscription is ‘Unto Charles 2d. king of Great Britain, and the dominions thereunto belonging, ROBERT BARCLAY, a servant of Jesus Christ, called of God to the dispensation of the gospel, now again revealed, and after a long and dark night of apostacy, commanded to be preached to all nations, wisheth health and salvation.’

The address is long but not tedious. It does not assume, in any part, the appearance of a flattering dedication; and the author seems to have been particularly studious to guard against its being thought such. In one place he says, ‘As it is inconsistent with the truth I bear, so it is far from me, to use this epistle as an engine to flatter thee (the usual design of such works;) and therefore I can neither dedicate it to thee, nor crave thy patronage, as if thereby I might have more confidence to present it to the world, or be more hopeful of its success. To God alone I owe what I have, and that more immediately in matters spiritual; and therefore to Him alone, and to the service of his Truth, I

‘dedicate whatever work he brings forth in me;
 ‘to whom only the praise and honour appertain:
 ‘whose Truth needs not the patronage of worldly
 ‘princes, his arm and power being that alone
 ‘by which it is propagated, established, and
 ‘confirmed.’

The concluding paragraphs are remarkably simple, strong, and beautiful. ‘There is,’ says our author, ‘no king in the world, who can so
 ‘experimentally testify of God’s providence and
 ‘goodness; neither is there any who rules so
 ‘many free people, so many true Christians:
 ‘which thing renders thy government more ho-
 ‘ourable, and thyself more considerable, than
 ‘the accession of many nations filled with slav-
 ‘ish and superstitious souls.

‘Thou hast tasted of prosperity and adversity.
 ‘Thou knowest what is to be banished thy na-
 ‘tive country; to be overruled, as well as to
 ‘rule, and sit upon the throne: and, being op-
 ‘pressed, thou hast reason to know how hateful
 ‘the oppressor is both to God and man. If,
 ‘after all these warnings and advertisements,
 ‘thou dost not turn to the Lord with all thy
 ‘heart; but forget Him who remembered thee
 ‘in thy distress, and give up thyself to follow
 ‘lust and vanity; surely, great will be thy
 ‘condemnation.

‘Against which snare, as well as the tempta-
 ‘tions of those, that may, or do, feed thee and
 ‘prompt thee to evil, the most excellent and pre-
 ‘valent remedy will be, to apply thyself to that
 ‘light of Christ which shineth in thy conscience,
 ‘which neither can nor will flatter thee, nor suf-
 ‘fer thee to be at ease in thy sins; but doth, and
 ‘will, deal plainly and faithfully with thee; as
 ‘those, that are followers thereof, have also
 ‘done.

‘ God Almighty, who hath so signally hitherto
 ‘ visited thee with his love, so touch and reach
 ‘ thy heart ere the day of thy visitation be ex-
 ‘ pired, that thou mayest effectually turn to him,
 ‘ so as to improve thy place and station for his
 ‘ name. So wisheth, so prayeth, thy faithful
 ‘ friend, and subject

‘ ROBERT BARCLAY.’

From Ury, the place of my pilgrimage,
 in my native country of Scotland,
 the 25th of the month called Novem-
 ber, in the year 1675.

The next piece, in order of time, published
 by ROBERT BARCLAY, is entitled, ‘ Universal
 ‘ Love considered, and established upon its right
 ‘ foundation: being a serious enquiry how far
 ‘ charity may, and ought to be extended towards
 ‘ persons of different judgments in matters of re-
 ‘ ligion; and whose principles among the several
 ‘ sects of Christians do most naturally lead to
 ‘ that due moderation required: writ in the spi-
 ‘ rit of love and meekness, for the removing of
 ‘ stumbling blocks out of the way of the simple,
 ‘ by a lover of the souls of all men.’ The au-
 thor first gives an account of his own experience
 on the subject; and then endeavours to state and
 demonstrate the nature of Christian love and
 charity; their consistency with true zeal; and
 the distinction of the latter from false, persecut-
 ing, zeal. He then states his subject anew, as
 it respects the different divisions of Christians;
 shewing that their conformity or want of confor-
 mity to universal love, is to be drawn from
 the nature of their principles, and not from the
 practice of particular persons among them.
 Thus much being premised, he examines the

principles of several denominations, and finds them defective, and inconsistent with the principle of universal love. Lastly, he lays down some principles of Christianity which perfectly agree with true universal love. The reader may easily suppose that these are the principles held by Friends; and he will find the piece to be an able recommendation of those principles, and an exposition of them in an amiable light. An edition of this work was printed so late as 1800: but the first was in 1677, the year in which it was written, while its benevolent author was himself suffering from the want of universal love, being a prisoner at Aberdeen.

That it would be gratifying to the writer of the foregoing account of the works of ROBERT BARCLAY, to know it had been the means of increasing the number of their readers, is of small importance; but if, by reading them, or a part of them, any person should be induced to adopt and put in practice the truths which Barclay recommends, the result to themselves may be both important and happy.

The mind, especially when not much accustomed to dwell on religious considerations, is not always disposed to advert to serious subjects. Sometimes, however, and particularly in youth, there are seasons when anxiety respecting the concerns of a future life will prevail; and disturb the joy, which the pursuit, and the acquirement, of the pleasant things of time are wont to afford.

Happy is it, that these interruptions are experienced: for they bring into view greater and more permanent pleasures. On such occasions, religion comes for the purpose of bringing balm to the soul, and of alleviating its burthens; not to increase its oppressions.

The restraints of a religious life are indeed sometimes irksome; though principally, at the entrance, and less so as we proceed; but in proportion as the mind is willing to suffer a sense of its weakness and wants to remain upon it, without seeking relief from dissipation, (taking that word in its least offensive meaning,) it will the less feel those restraints to be irksome, because it will know them to be the harbingers of more perfect freedom.

In this state of mind, a review of the experience of those who have more largely tasted both of the bitterness and the sweetness of a religious life, who have borne the cross, and felt the consolations of Christianity, will, at times, be a delightful recreation. Among the number of these cheering and instructive examples, may be considered that of the man, whose religious labours have been exhibited. Though ROBERT BARCLAY deals more in argument, than in narrative, yet his writings contain much encouragement to sincere hearted persons, travelling through the temptations of time, to the rewards of eternity.

These writings also deserve particular commendation on this account, that they bear strong and ample testimony to Christ,—the sure refuge of the weary soul. The most feeble persevering Christian may be animated with the hope of reaching that sure refuge, when he reflects, that his Lord hath declared to the least, as well as to the greatest servant in his family, “Him that cometh to me, I will in no wise cast out.”

FINIS.

A LETTER TO A FRIEND
ON THE
AUTHORITY, PURPOSE, AND EFFECTS
OF
Christianity,
AND ESPECIALLY ON THE DOCTRINE OF
REDEMPTION.

BY JOSEPH JOHN GURNEY.

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." 1 Tim. i. 15.

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ADVERTISEMENT.

THE original of the following Letter was occasioned by the request of a friend of mine, that I would furnish him with a selection of passages from the Holy Scriptures, on that most important and interesting subject—the Christian doctrine of Redemption. Since, in the course of a private circulation, the Letter has been found useful to some individuals, I am induced to correct and publish it, in the hope that others, who stand in need of the same kind of information, may, through the divine blessing, derive from it a similar benefit.

LETTER,

&c. &c.

MY DEAR FRIEND,

THE mercy of God in Christ Jesus is a subject which I have long been accustomed to regard as superior to all others, in point of interest and importance. Conscious, in some degree, of the perfect purity of an omnipresent Deity, as well as of the corruption of my own heart, I rejoice in the assurance that means are provided through which the stain of my sins may be washed out, and through which I may be accepted with favour by the Author of all true happiness. Nor is it wonderful that I should entertain, for others whom I love, an earnest, and even painful solicitude, that they also may be brought to the discovery of this *way of escape*, and may come to acknowledge Jesus Christ, the Lord of glory, to be “the propitiation for their sins”—their “resurrection” and their “life.”

Animated by these feelings, I cannot but be willing, according to the best of my ability, to communicate scriptural information on the great doctrine of *redemption*; and most happy shall I be to assist the anxious enquiries of a friend whom I so sincerely regard, on this all-important article of the Christian faith. Since, however, I am well aware how useless it is to attempt the formation of a superstructure without laying a foundation, I shall take the liberty in the first place, of stating two or three propositions, which will be found necessary to the validity of my future observations, but upon which it is far from my design to enter into any detailed argument.

Let it be observed in the first place, that *Christianity is to be received, not as a moral science of human invention, but as a religion revealed to mankind by the Creator him-*

self, and promulgated upon his authority. In reference to this primary position, there are a few particulars of evidence to which it may be desirable for us shortly to advert.

I. That the principal writings of which the New Testament consists are genuine—that they were written in the apostolic age, and by the individuals with whose names they are inscribed—is a point evinced to be true by a greater variety and quantity of evidence, than has probably ever been brought to bear on a similar subject. We may adduce, *in the first place*, a multitude of Christian writers, from the first century downwards, who have made innumerable quotations from the various parts of that sacred volume: *secondly*, many canons or lists of the books of the New Testament,* and commentaries on its several parts, composed at various times during the second, third, and fourth centuries of the christian era: *thirdly*, versions of the New Testament into a variety of foreign dialects; some of which versions (for example, the Syriac, the old Latin, and the Sahidic,) were probably written in the course of the second century: *fourthly*, the heathen enemies of Christianity, (especially Celsus, Porphyry, and Julian), who, in their attacks on the divine authority of our religion, were so far from denying the genuineness of the New Testament, that

* One of these canons or lists is given by Eusebius, the learned Bishop of Cæsarea, who flourished in the early part of the fourth century. Speaking of the books of the New Testament, he informs us that the four Gospels, the Acts, the Epistles of Paul, and the first Epistles of John and Peter, (i. e. about seven eighths of the whole volume) were *confessed by all to be genuine*; but that the Epistles of James and Jude, the second Epistle of Peter, the second and third Epistles of John, and the Revelation, were *spoken against by some persons.* *Hist. Eccl. lib. iii. cap. xxv.* Although the evidences stated above bear with the greatest force on that major part of the New Testament which Eusebius has included in the former of these classes, they are, to a great extent, applicable also to the remaining books which he describes as *spoken against*, and especially so to the Revelations. See *Lardner's Credibility.*

The Epistle to the Hebrews is reckoned by Eusebius in this passage among the Epistles of Paul. The apostolic date of that treatise is demonstrated by a variety of satisfactory evidence: but since it is anonymous, the question, whether Paul was its author or not, still continues unsettled. It has long appeared to me that the arguments for the affirmative of that question, are on the whole too powerful to be resisted.

they frequently referred to it, as written by the apostles and evangelists. And, *lastly*, these external evidences are abundantly confirmed by numerous internal indications of a genuine origin: for example, the Hebraistic Greek, in which the whole volume is composed—a dialect which distinguishes it from all the works of the fathers, and plainly indicates both its real date and the country of its authors; the absence of anachronisms; the uniformity of style subsisting in those several parts of it which are attributed to the same authors; and, above all, the exactness with which (on a comparison with other allowed sources of information) it is found to unfold, in an incidental manner, the customs and circumstances of the Jews, Romans, and Greeks, during the age of Christ and his apostles.

Nor can we with any reason question the general correctness of the *text* of the New Testament; for although the early multiplication of copies naturally gave rise to many unimportant various readings, it obviously afforded an ample check upon any wilful alteration of the common record. In the numerous manuscripts of the Greek Testament now existing, some of which are of very considerable antiquity, in the early versions, and in the quotations made by the ancient fathers, modern critics have found sufficient criteria for the settlement of the sacred text; and the result of their indefatigable enquiries is this—that the New Testament, as Christians for several centuries past have been accustomed to read it, continues unimpaired—that it has not been deprived of a single article of faith, a single historical narration, or a single moral precept.

II. It being a well established point, that the writings, of which the New Testament consists, are the genuine work of the evangelists and apostles, we may, in the next place, observe that the history, related in those writings, is credible and true. In support of this proposition, it might be almost sufficient to remark, that the gospels were composed by four honest, simple, and independent writers; two of whom were apostles, and eye-witnesses of the facts which they relate, and the other two, companions of apostles, and in full possession of the sources of exact information. With regard to the book of Acts, the truth of the history contained in it is evinced in a highly satisfactory manner, (as Paley has ingeniously shown in his ‘*Horæ*

Paulinæ) by a variety of incidental accordances between that book and the epistles of Paul.

It is true that the history of Jesus is a miraculous history, and therefore requires for its confirmation a greater quantity and higher degree of evidence, than could reasonably be demanded to secure the belief of history in general. But the evidences, of which we are in possession, are amply sufficient to meet the peculiarities of the case. That these miraculous events really occurred, rests on the especial testimony of all the original promulgators of the gospel. Not only have Matthew, Mark, Luke, and John, recorded them in their writings, but it is plain that the apostles in general grounded their preaching of the gospel on the authority of these facts: Acts ii. 22. x. 38. That principal miracle, more particularly, the resurrection of Jesus Christ from the dead, was an event to which, in an especial manner, they uniformly bore witness; Acts i. 22. iv. 33. Now, that the testimony of the first preachers of the gospel, on the subject of these miracles, was *true*, must be allowed, for the following plain reasons:—1. Because it was the *accordant* testimony of *numerous* witnesses: 2. Because the written records of these supernatural events abound in the internal marks of simplicity, candour, and entire fidelity: 3. Because, on the one hand, the miracles to which the apostles bore witness, were of such a nature, that they could not possibly have been themselves deceived respecting them; and, on the other hand, the real integrity and goodness which these persons displayed, absolutely preclude the supposition that they intended to deceive others: 4. Because they confirmed the truth of their testimony by lives of nearly unexampled self-denial, and by a willing submission to innumerable sufferings, and even to the infliction of death itself: 5. Because, in further proof of the truth of their declarations respecting Jesus Christ, they were enabled to work miracles themselves. This fact is repeatedly recorded in the book of Acts: it is proved, *first*, by the appeals which the apostle Paul, in his authentic letters, has made to the miracles wrought by him, in the presence of *those very persons* whom he thus addresses; as well as to the supernatural powers with which some of those persons were themselves endowed; Rom. xv. 19. 1 Cor. xiv. 2 Cor. xii. 12: and, *secondly*, by a known

result, for the production of which such extraordinary interpositions of divine power appear to have been essential—I mean the wonderfully extensive promulgation of early Christianity, not only without the assistance of human authority, but in direct opposition to the systems, habits, and prejudices, of the whole heathen world.

The miracles of Jesus Christ and his apostles, therefore, really took place; they were *true miracles*. Now we acknowledge that God created all things, and instituted those general laws by which the order of nature is regulated and maintained: and miracles are supernatural infractions of those general laws, and changes in that order. Every reasonable theologian will allow that no *creature* can possess any inherent, independent, power of controverting the designs, or of interrupting the harmonious arrangements, of an omnipotent God; and hence it follows, according to my apprehension, that all true miracles, like the original creation, are to be regarded as the especial work of God himself. If, however, it is granted, that a certain limited and controuled power over the order of nature has sometimes been permitted for especial purposes to be exercised by evil spirits, such an allowance by no means affects the Christian miracles; which not only proclaimed their own divine origin, by their astonishing variety and greatness, but were wrought in direct attestation of a professed revelation from God, and for the furtherance of ends perfectly consistent with his justice, holiness, and mercy. Christianity, then, was attested by supernatural events, of which the Deity was the sole and immediate author; a fact to which nothing similar can be predicated either of Mahometanism, or of any of the religious systems of the heathen: Christianity, therefore, and Christianity *only*, is the religion of God.

III. It appears, in the third place, to be a clear and undeniable position, that the actual knowledge of the future is an attribute peculiar to the Divine Being. No one, who admits the existence of the one God, will refuse to allow that, in point of both knowledge and power, he is placed at an infinite distance above all his creatures—that, while he regulates the course of events according to his own will, none of those creatures are his counsellors, and none of them are capable of penetrating his secret designs and

intentions. From these premises, it follows that all prophecies, which, by their exact fulfilment, are proved to have proceeded, not from intellectual sagacity and human conjecture, but from actual fore-knowledge, must have been inspired, or dictated by the Almighty himself; and further, that the religion, which is attested by such prophecies, is a divinely authorised religion.

That Christianity is attested by true prophecies, is a fact capable of easy proof. Jesus Christ was a prophet, and during his conversation among men accurately predicted a variety of events, which were then future; especially his own death and resurrection, and the circumstances by which they were to be attended; the out-pouring of the Holy Ghost; and the approaching sufferings of the Jews, with the destruction of their city and temple. But, perhaps, the most striking prophecies, which attest the truth of Christianity, are those contained in the Old Testament, and relating to our Saviour himself. The writings of the Hebrew prophets are replete with the promises of a great spiritual deliverer, denominated the Messiah, who was appointed to appear in the world at a certain period declared by the prophet Daniel. In various parts of these writings (composed as they were by a number of unconnected persons, living at different periods) it is predicted that this long-expected deliverer should arise, according to the flesh, out of the seed of Abraham, Gen. xxii. 18; and from the family of David, Isa. xi. 1, Jer. xxiii. 5; that he should be born miraculously of a virgin, Isa. vii. 14; that his birth-place should be Bethlehem, Micah v. 2; that his outward situation should be of a very humble description, Isa. liii. 2; that he should be engaged in proclaiming glad tidings, and in relieving the sufferings of mortality, Isa. lxi. 1; that his character should be distinguished for gentleness, kindness, faithfulness, and all righteousness, Isa. xi. 4, 5, 6, xliii. 1—3; that nevertheless the Jews would refuse to believe in him, Isa. liii. 1; that he should be despised, rejected, and persecuted, of men, Isa. liii. 3, 4, Ps. xxii.; that he should be betrayed by one of his familiar friends, and that his followers should be scattered from him, Ps. xli. 9, Zech. xiii. 7; that he should be led as a lamb to the slaughter, and be as a sheep dumb before his shearers, Isa. liii. 7; that he should be cut off, yet not

for himself, Dan. ix. 26; that his body should not see corruption, nor his life be left in the grave, Ps. xvi. 10;* finally, that he should ascend into heaven, Ps. lxxviii. 18; and that he should exercise an universal and never-ending government over mankind, Ps. lxxii. 8, Isa. ix. 7, Dan. vii. 14. In addition to these leading facts, there are predicted in the Old Testament, a number of minor particulars respecting the life and death of the Messiah; and, to complete their wonderful statement, the prophets, whilst they depict the circumstances of his human nature, and especially his many humiliating sufferings, describe him, nevertheless, *as one possessing the name and character of Jehovah himself*, Psalm xlv. 6, Isaiah vii. 14, ix. 6, xxxv. 4, xl. 3, 10, 11, Jer. xxiii. 5, Zech. ii. 10—13, Mal. iii. 1.

At the time appointed for the appearance of the Messiah, Jesus was born, of the seed of Abraham, of the family of David, at Bethlehem, of a virgin. We find him living in a humble outward condition—engaged in preaching the gospel, in healing the sick, and in relieving every species of bodily and mental distress—meek, gentle, kind, faithful, and fulfilling all righteousness—not believed by the Jews—despised, rejected, and persecuted of men—betrayed by his familiar friend—forsaken in the hour of trial by all his followers—led as a lamb to the slaughter—dumb in the presence of his persecutors—cut off, but not for himself—rising from the dead—ascending into heaven, and assuming a spiritual government over men—fulfilling in his own character and circumstances a variety of minor particulars—and *all these things in precise accordance with the predictions of the Old Testament*. More particularly, in the midst of his humiliations and distresses, and notwithstanding the lowliness and piety of his human character, we find him, in agreement with those predictions, receiving the homage, asserting the character, displaying the powers,

* The words in Psalm xvi. 10. translated in our common English version, “Thou wilt not leave my soul in hell,” may with greater propriety be rendered, “Thou wilt not leave my life or person in the grave.” The great majority of the prophecies quoted above, relate immediately to the Messiah. In the Psalms, however, several of the passages which in their second sense describe the Messiah, have an immediate reference to David, whose character and circumstances (as was well understood by the ancient Jews) typified those of his divine Descendant.

and described by the titles, which appertain to Jehovah himself. Matt. xiv. 33, John xx. 28, 29. . . . Matt. ix. 2—6, xii. 6, 8, xviii. 20, John v. 21—23, x. 28—30, xiv. 9, 23, xvi. 7, Rev. ii. 23 Matt. viii. 3, 8—13, *comp.* Acts ix. 34, Luke viii. 24, Matt. xii. 25, John xvi. 19, 30. *comp.* Rev. ii. 23, John xx. 22 John i. 1, Rom. ix. 5, Rev. xix. 16.

When a lock and key precisely correspond, though they be of a simple character, a presumption arises that they were intended for each other. When, instead of being formed in a simple manner, they are respectively complex and curiously wrought in different directions, and nevertheless correspond; such a presumption is exceedingly strengthened. But when the lock is not only complex and curiously wrought, but contains such an extraordinary and wonderful combination of parts as to be absolutely *sui generis*, and without parallel; when, among all the keys in the world, none present even a slight approach to a correspondent conformation, except one; and by that the lock is easily and exactly fitted—then, surely, is all doubt on the subject discarded; and it becomes a moral certainty that the lock and key proceeded from the same master hand, and truly appertain to each other. Now this is a familiar but precise representation of the evidence afforded, by a comparison between the Old and New Testaments, that the prophecies concerning Jesus Christ were true prophecies; that they were inspired by an omniscient God; and, therefore, that the religion which they attest is a religion of divine origin.

IV. It is generally allowed by all persons who confess the existence and unity of God, (whether they are believers in the Christian revelation or otherwise), that he is a Being not only of infinite power and knowledge, but of the highest moral perfections. A comprehensive view even of natural religion leads to an easy admission of the declarations of the sacred writers that God is just, holy, true, bounteous, and merciful. Such being the moral attributes of our heavenly Father, we cannot refuse to allow, that it is our *reasonable service* to walk in his fear, to worship him with devotion of spirit, to obey his law, to promote his glory, and more especially to *set our love* upon him with the whole heart. And yet it is a fact, to which the history

of past ages and present observation bear alike the most decisive testimony, that, by mankind in their unregenerate condition, this reasonable service is set aside and neglected. Now Christianity, considered as a religious system consisting of both doctrines and precepts, and applied by faith to the heart—that is to say, comprehensive and vital Christianity—is unquestionably the means of so transforming men, that in the dispositions of the soul, and in the regulation of the conduct, they come to “render unto God the things that are God’s.”

But further—when the true Christian is thus introduced to a peaceful communion with the Father of spirits, he is gradually weaned from his evil passions, and becomes conformed, in his own person, to the *moral attributes* of the Deity. As the face of a man is seen reflected in the mirror, so are those attributes seen *reflected* in his life and conversation. Pretenders to religion—the mere professors of the Christian name—form no exception to this observation, because they have no real connexion with our argument; but of those persons who place a full reliance upon Christ as their Saviour, and who have yielded themselves *without reserve* to his guidance and government, it may with truth be asserted, that they are created anew in the *image of their Maker*. Undoubtedly they have still to contend with innumerable infirmities, and with many corrupt inclinations; and they can readily acknowledge, that, in the sight of the Most High, they are less than nothing and vanity. Nevertheless, in the integrity of their words and actions, in the purity of their intentions and conduct, in their kindness, charity, and long-suffering, towards all around them, they *shew forth* the truth, the holiness, and the love, of that Being from whom alone all their virtue is derived.

Lastly, Christianity procures for mankind a pure and substantial happiness. The true Christian is happy far above all other persons, for various reasons:—because, though his sins have been many, he is reconciled to the Father, through the mediation of the Son; because, notwithstanding his natural weakness, he is enabled to walk in the way of righteousness, by the power of the Holy Spirit; because a sense of the divine love and approbation dwells in his heart; because he is taught to regard every tribulation as a

moral discipline directed to greater good ; and, lastly, because he is animated by the expectation of a future joy, perfectly unsullied in its nature, and eternal in its duration.

Now the several excellent results which have formed the subject of these observations, have never been adequately produced in men by any principles, except those of Christianity ; but by the principles of Christianity, when cordially embraced and fully submitted to, they are produced *without fail*. Experience may convince us that the contrivance of so comprehensive, so extraordinary, and so operative, a moral system, was placed far beyond the reach of human invention : like the works of nature, it can be traced to nothing less efficacious than the wisdom, the power, and the love of God.

Christianity, therefore, is the religion of God ; and, since it is impossible that in bringing his reasonable creatures into true piety, virtue, and happiness, the God of all truth should employ a mere illusion, it plainly follows that Christianity is *true*—that its doctrines are real, its hopes substantial, its promises certain.

V. Christianity, then, being the religion of God—the true, and only true religion—where are we to find an *authorized* record of the doctrines of which it consists ? I answer, not in the scholastic productions of polemical divines ; not in the treatises of modern and uninspired theologians ; not in the declarations of any particular church : but in the genuine compositions of inspired men ; *in the Holy Scriptures of the Old and New Testament*.

The genuineness of the New Testament is a point to which I have already adverted. That of the various books of history, law, psalmody, and prophecy, which compose the Old Testament, is satisfactorily evinced by the quotations made from these writings in every part of the New Testament ; by a Greek version of the Hebrew Scriptures, written at a date long prior to the Christian era ; by the plain testimony of Josephus, Philo, and other Jewish writers ; by the care which the ancient Jews are known to have exercised, in order to the incorrupt preservation of their sacred books ; by the fact that, before the captivity, the law of Moses was often read in public, and that, after the captivity, the reading of both the law and the prophets

formed a regular part of the synagogue service ; and, lastly, by a variety of internal evidences, derived from language and style, from the circumstantiality of description and narrative, and from the mutual yet incidental accordance of part with part.

It being admitted that the Scriptures of the Old and New Testament are genuine, that the gospel history is true, and that Christ was a divinely commissioned teacher ; we are placed at once in possession of satisfactory evidence that these writings were given by inspiration of God. That such was the fact, as it regards the Old Testament, is expressly declared by the apostle Paul, 2 Tim. iii. 16 ; and the testimony of this apostle on the subject, is confirmed by that of Jesus Christ himself, who, in his conversations with the Jews and with his disciples, frequently referred to the Jewish Scriptures in such a manner as plainly to attribute to them an absolute and indefeasible authority. With respect to the New Testament, we learn from the authentic history which it contains, that the persons by whom it was written (especially the apostles who composed the greater part of it) were directly inspired ; and inspired for the purpose of promulgating Christian truth. Whether it was by preaching or by writing that they performed the service thus committed to them, it is indisputable (since the gospel history is true) that their doctrine rested not on their own authority, but on that of the Divine Being whom they served, and flowed from no other source than his Holy Spirit. See Matt. x. 18—20, Luke xxiv. 46—49, John xiv. 26, Acts ii. 4, 1 Cor. ii. 3—5, &c.

Inspiration, it may be remarked, operates under various circumstances, and is bestowed in various measures. Now that the inspiration of the apostles and of some of their companions was of a very high and plenary description, may be inferred from a most important fact already noticed, viz. that they were endued with the power of working miracles. The *work* of God confirmed the *word* of God. The signs and wonders which the Lord displayed through the agency of those gifted men, afforded a specific and irresistible evidence, that he was also the author of their doctrine, in whatsoever form that doctrine was delivered.

To the external proofs of which we are thus in possession, that the Holy Scriptures were given by inspiration, and

that their contents are therefore to be received as of *divine authority*, are to be added many powerful internal evidences. He who takes a sound and comprehensive view of the wonderful variety and richness of the sacred records—of the admirable moral harmony which pervades the whole volume—of the perfect adaptation of the preparatory system as described by Moses and the prophets, with the fulness of gospel light as revealed to us in the New Testament—of the practical excellence of those doctrines, precepts, and sentiments, which distinguish the Bible from all other books, or which, in other books, are simply borrowed from the Bible—will presently confess not only that the religion unfolded in the Scriptures is divine, but that the *record itself* must be traced not to the unassisted efforts of fallible men, but to the spirit of perfect wisdom—to the *mind which cannot err*.

The Scriptures, then, are a *divinely authorized* record of religious truth. If I am told that there is much in the Bible which even the learned cannot understand, and some things, perhaps, which the wicked have perverted to evil purposes, I would observe in reply, that in this respect there is an obvious analogy between the *written word* and the *works of God*; for there is much also in the science of nature itself, which the wise cannot comprehend, and which the vicious have misapplied to evil. And I would further remark, that the Scriptures are not intended to gratify the curiosity, or to illuminate the speculations, of worldly wisdom; but to instruct the humble and devotional reader, and to teach the simple and the meek the way to heaven. To such as these, whatsoever be their condition in life, or their measure of mental cultivation, the Bible, as to every main doctrine and every practical principle, is explicit and intelligible. While the divine law is so accordant with the conclusions of profound reasoning that the most enlightened philosophers have yielded to it their willing homage, it is also so plain, that when it is received with simplicity and godly sincerity, “the wayfaring man, though a fool, cannot err therein.”

VI. Having thus briefly surveyed some of the principal evidences, from which the conclusion is safely deduced that Christianity is true, and that the Bible contains a genuine and divinely authorized record of all its truths,—we may

now proceed to enquire what things that sacred volume declares respecting God, ourselves, and Jesus Christ.

There is nothing by which the Scriptures are more eminently distinguished,—nothing by which their importance and divine origin are more clearly evinced,—than by the information which they impart respecting the nature and character of *God*. Much light indeed, on this great subject, may be derived from the works of the Deity which surround us on every side, and which proclaim, in intelligible language, his wisdom, power, and goodness; and also from that moral sense of his own existence and authority, which (however it may in numberless instances be depraved and perverted,) he appears to have impressed universally on the mind of man. But the knowledge which we derive from natural religion respecting God is, in a wonderful manner, augmented and *completed* in the records of his revealed will. We learn from the Scriptures that there is no other God but JEHOVAH—that he exists from eternity to eternity—that he is the creator, governor and preserver, of the universe—that he is omnipresent, omnipotent, omniscient, and perfectly wise—that in him we live, and move, and have our being—that he is the author of the moral law—that he is the source of every good and perfect gift, and more especially of everlasting life—that he is holy, just, true, faithful, righteous, long suffering, and merciful—that he is *love*; a tender and compassionate Father to those who walk in his fear and obey his law—that, eternal and infinite as he is, he graciously extends his immediate care to the most minute interests of his creatures—that not a sparrow falleth to the ground without him, and that he numbers the very hairs of our heads. It is more particularly to our present purpose to observe, that the Deity is ever described in the Bible as a Being of absolute purity; so that in his sight every species of iniquity, whether in thought, word, or deed, is abominable. Hence it follows; that he will by no means acquit his guilty creatures *while they continue in sin*; and it is plainly declared, that without holiness none shall see God.

Here I would remark, that while the inspired writers bear the most ample and decisive testimony to the unity of the Supreme Being—while the great principle that God is *one*, lies at the very foundation of their scheme of religion,

and pervades it in every part—we nevertheless learn, from many of their declarations, that in that great scheme of mercy which he has ordained for our salvation, the ONE GOD has manifested himself to mankind (with reverence be it stated) as the FATHER, the SON, and the HOLY SPIRIT.

The mode of that distinction and of that union which we believe to subsist in the divine nature, is placed far beyond the reach of our limited comprehension, and can never be a fit subject either for speculation or for definition; but the doctrine that there is such a distinction, and that there is such an union, will never cease to be highly prized by those persons who are aware of its practical influence and operation. I may confess that it has long appeared to me to be a sound and necessary deduction not only from the passages of Scripture in which the Creator, the Redeemer, and the Comforter, are upheld to view as the common sources of our spiritual good, and the common objects of our faith and allegiance, but from all those also in which there is a distinct reference to the divinity either of the Son or of the Spirit; See Matt. xxviii. 19, John xiv. 26, xv. 26, xvi. 13—15, 2 Cor. xiii. 14. *comp.* John i. 1—3, &c. Acts xiii. 2, 1 Cor. xii. 11, 2 Cor. iii. 17.

Respecting ourselves, the Scriptures reveal many truths of the highest importance to us. From various declarations contained in them, we plainly learn, that man is endued not only with a frail body, but with a soul; and that when the body perishes, the soul continues to exist, Matt. x. 28, xvi. 26, 1 Thes. v. 23, Heb. x. 39, Luke xvi. 19—31, xx. 38, xxiii. 42, 43, 2 Cor. v. 1—8; that moreover in a day to come the dead will be raised in a body incorruptible and spiritual, John v. 28, 29, 1 Cor. xv.; that this short life is the only time appointed for our probation; and that, in another world, we shall all stand before the judgment-seat of Christ, and shall then be rewarded with everlasting happiness, or punished with everlasting misery—*according to our works*; Matt. xxv. 31—46, Rom. ii. 6—11, xiv. 10, Rev. xx. 12—15. The Scriptures, moreover, declare that man was created in the moral similitude of God—that, yielding to the temptations of the devil, he fell from that image—that now, being a fallen and depraved creature, he is, *in his unregenerate nature*, prone to wickedness—that his heart is “deceitful above all things, and desperately

wicked" (or diseased)—that "all have sinned and come short of the Glory of God"—that "they are together become unprofitable; that there is none that doeth good, no not one," and that thus "*all the world*" is "become guilty before God;" Jer. xvii. 9, Rom. iii. 1—19, 23. *comp.* Isa. liii. 6, Matt. xv. 19.

Such are the awful statements contained in the sacred volume respecting *ourselves*. Where, then, is there any hope for us who are fallen, corrupt, inclined to sin, and, in so great a multitude of particulars, sinners; and who are therefore separated in our natural state from a just and holy God, and are plainly liable to eternal separation from him in the world to come? Truly our hope is only in the *mercy* of God, through the Saviour of men. *A Saviour, or I die—a Redeemer, or I perish for ever!*

Lastly, therefore, we may enquire, what is the doctrine of the Bible respecting our Lord and Saviour Jesus Christ? We read in Scripture, that he is the Word—the Son of God the Father Almighty—that in the beginning, before the world was created, and from everlasting, he was *with God*, John i. 1, xvii. 5. *comp.* Mic. v. 2—that by him all things were created that are in heaven and that are in earth, Col. i. 16, Heb. i. 2, 10—that without him was not any one thing made that was made, John i. 3—that he was the light and life of men, John i. 4, 9—that he and the Father are *one*, John x. 30—that he is therefore *God*, John i. 1; Jehovah our righteousness, Jer. xxiii. 5; the mighty God, Isaiah ix. 6; the true God, 1 John v. 20; the great God,* Tit. ii. 13; God over all, Rom. ix. 5—that he is the searcher of the reins and the hearts, knows what is in man, and bestows upon his servants all their spiritual gifts and graces, Rev. ii. 23. Acts ii. 33, 2 Cor. xii. 9, Eph. iv. 11—the object of faith, prayer, glorification, and all worship, John iii. 16, Acts vii. 59, 60, 2 Corin. xii. 8, Hebr. i. 6, xiii. 21, Revel. v. 13—that he "fillet all in all," Ephes. i. 23—that he is, "the same yesterday, and to-day, and for

* TIT. ii. 13. "The glorious appearing of the great God and our Saviour Jesus Christ." A plain rule of Greek construction requires that the original of these words should be rendered, "The glorious appearing of our great God and Saviour Jesus Christ." So the passage appears to have been universally understood among the ancient fathers of the church.

ever;" "the Alpha and Omega, the beginning and the ending, the first and the last," Heb. xiii. 8, Rev. xxii. 13. The Bible further declares, that when the fullness of time was come, "God sent forth his Son, made of a woman, made under the law," Gal. iv. 4—that the Word became flesh, John i. 14—that he was born a child into the world, and really took our frail nature upon him, being made in all points "like unto his brethren, yet without sin," Heb. ii. 14—that he went about doing good, healing the sick, giving sight to the blind and hearing to the deaf, raising the dead to life, and preaching the gospel to the poor—that he was betrayed into the hands of wicked men, and died on the cross—that on the third day he rose from the dead, and that he ascended to the right hand of the Majesty on high, being restored to that state of infinite and unsearchable glory, which he possessed in the Father's presence before the world began, John xvii. 5, Heb. i. 3—that now he is exalted of the Father, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come, Eph. i. 21—finally, that he will bring to a termination the whole economy or dispensation of which he is the Mediator, by coming again with all his holy angels, for the final and universal judgment of quick and dead, Matt. xiii. 40—42, xxiv. 30, 31, 1 Cor. xv. 25—28.*

VII. Having thus adduced some of the principal declarations of Scripture respecting the nature and history of our Lord Jesus Christ, I may proceed, without further delay, to the consideration of that doctrine of redemption, for the elucidation of which this Letter is principally intended; and I may commence by putting a very simple question, What could be the mighty and equivalent purpose for which this infinitely glorious Person, the Son of God, who is one with the Father, and is therefore himself the everlasting Jehovah—should so marvellously con-

* I am well aware that many attempts have been made to interpret some of the passages of Scripture relating to the nature and character of Christ, in a lower sense than is here given to them. Long and careful investigation has however produced in my own mind a *settled conviction*, that the commonly received interpretation of those passages, is in general the only one which consists with the sound rules of philology and criticism.

descend and humble himself as to take our nature upon him, in that nature to undergo every species of contumely and contradiction of sinners, and finally to die on the cross a cruel and shameful death?

When we reflect on the perfect adaptation which always subsists, and which is so generally even apparent, in the operations both of nature and of providence, between the cause and the effect, the means and the end—when we thus take analogy as the ground of our reasoning—we can scarcely avoid perceiving how strong an improbability attaches to the supposition, that *SUCH AN ONE* should not only come into the world, but should live, suffer, and die, as a man, for the *single* purpose of *revealing* the truth. Experience teaches us that any inspired person, whose divine mission was attested by miracles, might have been an adequate instrument for that purpose: for it is evidently on this simple ground, that Christians are unanimous in giving their credence to the doctrines delivered to the Jews by Moses, and to the followers of Christ by the apostles. No doubt, to reveal the truth was one of the offices of our blessed Saviour—that chief of prophets: nor are we to forget, that it was another of his offices, by his holy and merciful life and conversation on earth, to institute that perfect *pattern* after which the conduct of his disciples, in all future ages, was to be formed and regulated. But important and salutary as these offices were, the peculiar circumstances of the case are such, as inevitably lead us to believe, that, in humbling himself from the height of his divine glory—in assuming our frail and suffering nature—and in subjecting himself even to the death of the cross—the Son of God had yet higher, nobler, and *more comprehensive*, purposes in his view. When we consider the infinite dignity and absolute omnipotence of our heavenly Visitor, and the marvellous love which he has displayed in visiting us, we cannot fail to conclude that such a dispensation of divine mercy towards us was intended to supply *all* our spiritual need. Now, were we, through the means of that dispensation, to receive nothing but information, precept, and example, our need would be far indeed from being supplied. Powerless and corrupt as we are, we should still be left to perish in our sins, and the light, thus communicated to us, would only aggravate our woe, and

render our destruction more terrible. Where is the individual who understands the plague of his own heart, who is not aware that he stands in need, not only of information, but of reconciliation with God; not only of light, but of life; not only of precept and example, but of power to obey the one and to follow the other? Yes, my dear friend, the gospel of our Lord and Saviour is no message of glad tidings to us, unless it proclaims to us *indemnity* and *cure*. Thus, and thus only, will it supply *all* our spiritual need.

This plain course of reasoning leads us at once to the conclusion, that Christ did indeed come in order to bestow upon us, not only information and precept, but indemnity and cure. But happily this is a subject on which we are not left to any conclusions of our own formation. It is one on which the declarations of Holy Writ are equally abundant and explicit.

The very first passage of Scripture in which the Messiah is alluded to, proclaims the great purpose of his mission. "I will put enmity" said Jehovah to the serpent, "between thee and the woman, and between thy seed and her seed; *it shall bruise thy head*, and thou shalt bruise his heel;" Gen. iii. 15. Christian commentators generally allow, that by the seed of the woman is here intended the Messiah, and that by the serpent is represented the devil, the author of all moral evil. We therefore learn from the prophecy, that Christ was to bruise the serpent's head; or, in other words, to destroy the devil and his works. *Comp.* Heb. ii. 14. "For as much, then, as the children are partakers of flesh and blood, he also himself took part of the same; *that through death he might destroy him that had the power of death, even the devil*"—and 1 John iii. 8—"He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, *that he might destroy the works of the devil.*" It was by means of *his death*, that the Messiah was to obtain a complete victory over our spiritual adversary; a doctrine which perfectly accords with Isaiah's celebrated prophecy respecting his vicarious and propitiatory sufferings: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised

for our iniquities; the chastisement of our peace (or whereby our peace is procured) was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. *He was oppressed, and he was afflicted:** he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors;" Isa. liii. 4—12.

That this consolatory passage of Scripture relates to our Lord Jesus Christ, is proved, partly by strong internal evidence, and partly by the repeated testimony of the authors of the New Testament. Who does not perceive that it proclaims *indemnity* for the sinner, through the sufferings and death of a Saviour? The same doctrine is powerfully expressed in the words addressed by Jehovah to the Messiah, as recorded in the prophecies of Zechariah: "As for thee also, by *the blood of thy covenant* I have sent forth thy prisoners *out of the pit wherein is no water*: turn ye to the strong hold, ye prisoners of hope;" Zech. ix. 11, 12.

Such are the declarations of prophecy respecting that mighty propitiation for sin, which was to distinguish the introduction of the gospel dispensation; nor ought it to be forgotten that the whole sacrificial institution of the Jews was "a shadow of good things to come," and was fraught with relation to the same doctrine. This observation applies in a very especial manner to the slaying of the Lamb in the passover, and to the offering up of the bullock and goat on the great day of atonement. For Jesus Christ, "the Lamb slain from the foundation of the world," is described by the apostle Paul as "our passover," who "is sacrificed for us," 1 Cor. v. 7; and we are plainly taught, in the epistle to the Hebrews, that the High Priest who offered up the victims, first "for his own sins, and then for the people's," and who, on that solemn occasion, entered

* The words thus rendered ought rather to be translated, as Bishop Lowth has well observed, '*it was exacted, and he was made answerable.*'

into the holiest place and sprinkled the blood over the mercy seat, was but the type of that Saviour who is entered into the heavens for us, who sprinkles his blood on our hearts, and who, “by *one offering* hath perfected for ever them that are sanctified;” *comp.* Lev. xvi. *with* Heb. ix. x.

But in order to that destruction of the works of the devil which was to be effected by the Messiah, there was need not only of a propitiatory sacrifice, but of a powerful purifying influence. Accordingly, in those prophecies of the Old Testament which are acknowledged by both Jews and Christians to relate to the times of the Messiah, we find many clear promises of the more abundant effusion of such an influence on the Lord’s people, and of its practical and internal operation. “Thus saith the Lord that made thee and formed thee from the womb, which will help thee, fear not, O Jacob my servant, and thou Jeshurun whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour MY SPIRIT upon thy seed, and my blessing upon thine offspring;” Isa. xlv. 2, 3. “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put MY SPIRIT within you, and cause you to walk in my statutes; and ye shall keep my judgments to do them;” Ezek. xxxvi. 25—27. Precisely consonant with these passages is the description given by Jeremiah of the principal characteristics of the New Covenant: “But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more;” Jer. xxxi. 33, 34.

The blessings which were thus to distinguish the New Covenant are represented by Isaiah as the “sure mercies of *David*,” that is, of the Messiah, the descendant of David,

who was appointed in the counsels of the Most High to be “a witness to the people, a leader and commander to the people;” Isa. lv. 1—4; and from the various descriptions given to us, in the prophetical writings, of the universal authority and never-ending government of this Prince of Peace, we can scarcely avoid deducing the inference, that he was himself to dispense those spiritual gifts, and to conduct those powerful internal operations, by which his dominion over the hearts of men was to be obtained and secured. Accordingly, we learn from Psalm lxxviii. 18. that on his ascension into glory, the Messiah was to “*lead captivity captive*” and receive “*gifts for men*;” and Malachi has announced the sudden appearance and spiritual work of our Redeemer, in the following sublime language: “Behold I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of Hosts: but who may abide the day of his coming, and who shall stand when he appeareth? *for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness;*” Mal. iii. 1—3.

Thus then it appears from the concurrent declarations of those ancient prophets who spake of Christ beforehand “as they were moved of the Holy Ghost,” that the dispensation of the gospel was “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most HOLY;” Dan. ix. 24.

Let us now direct our attention to the New Testament. When the angel Gabriel predicted to the virgin Mary the approaching birth of her son, he added, “Thou shalt call his name *Jesus* (or the Saviour), for he shall *save* his people *from their sins*;” Matt. i. 21. By John the Baptist, also, the approaching Saviour of men was announced in the same character—“Behold the Lamb of God,” said he, “which *taketh away the sin of the world*;” John i. 29.

By our blessed Lord himself the great object of his

coming was frequently and explicitly declared : " The Son of man is come to seek and to *save* that which was *lost*," Luke xix. 10 ; " The Son of man came not to be ministered unto, but to minister, and to *give his life a ransom for many*," Matt. xx. 28 ; " This is my blood of the New Testament which is shed for many, for the remission of sins," Matt. xxvi. 28 ; " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that *whosoever believeth in him should not perish, but have eternal life*.—God sent not his Son into the world to condemn the world, but that the world through him *might be saved*," John iii. 14, 17. " I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh which *I will give for the life of the world*," John vi. 51. After his ascension also, when he delivered to the converted Paul an apostolic commission, he said, " I have appeared unto thee for this purpose, to make thee a minister and a witness—delivering thee from the people and from the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, *by faith that is in me*," Acts xxvi. 16—18.

A multitude of declarations to the same effect were made by our Lord's apostles. From these, a few passages may be selected, by way of specimens, from the writings of John, Peter, and Paul.

JOHN.—" Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law. And ye know that he was manifested *to take away our sins* : and in him is no sin. Whosoever abideth in him sinneth not," 1 John, iii. 4—6. " In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation* for our sins—And we have seen and do testify, that the Father sent the Son to be the Saviour of the world ;" 1 John, iv. 9, 10, 14. " What are these which are arrayed in white robes ? and whence came they ?—These are they which came out of great tribulation, and have washed their robes and made them white in the

blood of the Lamb. *Therefore* are they before the throne of God," &c. Rev. vii. 13—15.

PETER—"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood* of Christ, as of a lamb without blemish and without spot;" 1 Pet. i. 18, 19. "Because Christ also suffered for us—who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed; for ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls;" 1 Pet. ii. 21, 24, 25.

PAUL—"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth *to be a propitiation through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus:" Rom. iii. 20—25. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that sin might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, so also might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord;" Rom. v. 19—21. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord;" Rom. vi. 23. "Christ also loved the church and *gave himself* for it: that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish;" Eph. v. 25—27. "God hath delivered us

from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins;—And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight;” Col. i. 13, 14, 21, 22. “For the grace of God, which bringeth salvation, hath appeared unto all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;” Tit. ii. 11—14.

Justification through the blood of Christ, and sanctification by his Spirit, are very usually treated on as distinct doctrines; but different as they are in one point of view, it is nevertheless evident, from the tenor of these extracts, that they are inseparably connected. Both are essential to the work of salvation; both originate in the same divine mercy, and both are described, by the sacred writers, as arising out of the sacrifice of the Son of God. Was Christ “set forth” of the Father, to be “a propitiation through faith in his blood?” Did he bear “our sins in his own body on the tree?” Did he thus *give himself* for us? It was not only for the “remission of sins that are past” and for the justification of penitent believers, but also that “he might sanctify and cleanse” his church—“that he might redeem us from all iniquity”—that our consciences might be “purified from dead works, to *serve the living God*”—“that we, being dead to sin, should *live unto righteousness*,” Tit. ii. 14, Heb. ix. 14, 1 Pet. ii. 24.

“The law of the Spirit of life in Christ Jesus,” says the apostle, “hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and, for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us *who walk not after the flesh, but after the Spirit* :” Rom. viii. 2, 3. Again, “For we ourselves also were

sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another; but after that the kindness and love of God our Saviour towards man appeared: not by works of righteousness which we have done, but according to his mercy he saved us, *by the washing of regeneration, and renewing of the Holy Ghost*: which he shed on us abundantly, through Jesus Christ our Saviour;" Tit. iii. 3—6. "I indeed baptize you with water," said John the Baptist to the Jews, "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you *with the Holy Ghost and with fire*;" Matt. iii. 11. *comp.* John xv. 26, 1 John ii. 27.

Lastly, we learn from the inspired writers that the same Mediator of the New Covenant, who was a propitiation for our sins, and who sheds forth on mankind the gifts and graces of the Holy Spirit, is mercifully engaged in pleading for his people before the throne of his Father. "My little children," said the apostle John, "these things write I unto you, that ye sin not. And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous;" 1 John ii. 1, 2. "Who is he that condemneth?" writes another apostle: "It is Christ that died, yea rather that is risen again, who also *maketh intercession* for us;" Romans viii. 34. "But this (man), because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to *make intercession* for them;" Heb. vii. 24, 25.

Such are the powerful and harmonious statements presented to us by prophets and apostles, on the great subject of *Christian redemption*.

Now to the enquiry already suggested,—for what mighty and equivalent purpose the Son of God, by whom all things both in heaven and in earth were created, condescended to take our frail nature upon him, to dwell amongst us, and to die on the cross,—these statements afford an intelligible and perfectly satisfactory answer. In his adorable mercy, in his almighty power, he came to *deliver* mankind; to *recover* them from their lost condition; to *save* them from the dominion of Satan, and from everlasting destruction; to supply all their spiritual need; to reconcile

them through his own blood-shedding and mediation to the Father Almighty ; to regenerate and sanctify them by his Holy Spirit ; to provide for them both *indemnity* and *cure* ; and thus to secure for them a boundless eternity of perfect happiness. Here are unfolded purposes worthy of the Son of God, and worthy of that peculiar display of his love and condescension revealed to us in the Bible—purposes fully adequate to his divine dignity, and capable of being carried into effect, *only* by him who, while he suffered in our suffering nature, was ONE with Jehovah—personally participating in the wisdom, power, and nature, of the only true God. Whether, indeed, we regard the human nature of Christ—in which he died for us, and is still “ touched with the feeling of our infirmities,”—or his divine nature, which imparts a mighty efficacy to the whole plan of our redemption ;—we cannot but acknowledge, that between the spiritual wants of mankind, on the one hand, and the sure mercies of the MESSIAH OF GOD, on the other, there is a nice, an accurate, a perfect adaptation.

VIII. In order to avail ourselves of the means which God in his unsearchable wisdom has thus ordained for our salvation, it is plainly necessary that we should believe in Jesus Christ. “ These are written,” says the apostle John, “ that ye might believe that Jesus is the Christ, the Son of God ; and that *believing* ye might have life through his name,” John xx. 31. “ God so loved the world,” said Jesus himself, “ that he gave his only-begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life,” John iii. 16. “ I am the resurrection and the life : he that *believeth* in me, though he were dead, yet shall he live ; and whosoever liveth and *believeth* in me shall never die,” John xi. 25, 26. Paul has declared, that “ a man is not justified by the works of the law, but by *the faith of Jesus Christ*,” Gal. ii. 16 ; and John the Baptist, when he bore witness to the power and excellency of the Lord Jesus, plainly stated the consequences both of believing and of *not* believing on the Son of God : “ *He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.*” John iii. 36.

Now, the faith in Christ, which is thus frequently declared to be the means of our salvation, is not only an

assent of the understanding to the history and doctrines of the gospel. Such a faith is of itself a "dead faith," and we read that the "devils also believe and tremble;" Jas. ii. 19. Saving faith is that living and active principle in our minds, by which, under the softening impressions of the love of God, we accept the Lord Jesus Christ as our only Saviour; spiritually feed upon him as upon the bread of life; place a humble yet sure reliance upon his mercy and power; and, *with full purpose and devotion of heart, submit our whole selves to his spiritual government.* This is "the faith which worketh by love," Gal. v. 6; this is the faith which enables us to bring forth the pure and lovely fruits of holiness, charity, gentleness, patience, joy, and peace. And thus "if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new;" 2 Cor. v. 17.

Mortally diseased as we are,—the fatal malady of sin rankling within us,—how are we to experience *recovery*, if we refuse to accept the appointed remedy? Then let us endeavour to lay aside the "evil heart of unbelief;" let us no longer amuse ourselves with sceptical speculations on the theory of religion: but rather let us lay hold of its substance, and flee from the wrath to come. Let us listen to the words of love and tenderness with which our compassionate Redeemer continues to invite us; "*Come unto me*, all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light," Matt. xi. 28—30. Yes, we must take upon us the *yoke of Christ*. "To obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv. 22. As we obtain reconciliation with the Father, through the sacrifice of Christ, let us ever remember that we can be brought into a state of true holiness, and *avail ourselves of that reconciliation*, only by a *full submission* to the influence and guidance of his Spirit. It is by his Spirit that our all-sufficient Redeemer changes our vile hearts, mortifies our sinful affections, imparts to us his own holy nature, enables us to walk before him in purity and love, and thus prepares us for the enjoyment of that heavenly inheritance, which he has meritoriously procured for us, by his own perfect obedience,

and by the sacrifice of himself. “*If we walk in the light, as (God) is in the light,*” says the apostle John, “we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin,” 1 John i. 7.

Nothing, indeed, can be more futile than even the most correct system of religious opinions, if our faith has no influence on the *heart*, and fails, therefore, to produce its legitimate consequence—a *godly life and conversation*. Every thing in Christianity is directed to *practical* purposes; and in the day of righteous retribution, it will only aggravate our condemnation to have heard, understood, and approved, the word of the Lord, if we shall have persisted in refusing to follow its dictates. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” “Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came and beat upon that house: and it fell, and *great was the fall of it.*” Matt. vii. 21, 26, 27.

Before I conclude, allow me briefly to recapitulate my whole argument.

Christianity is a religion which rests on the authority of God himself. 1. It is proved, by a greater variety and quantity of evidence than has ever been brought to bear on a similar subject, that the writings of which the New Testament is composed are *genuine*. 2. That the history recorded in those writings is true, we conclude from the testimony of several honest and independent witnesses; and that testimony is so confirmed by a number of remarkable and indisputable facts, as fully to meet the peculiarities of the case, and to establish the reality of the Christian *miracles*. Now miracles are interruptions of the order given to nature by an omnipotent God, and, like the creation itself, can justly be ascribed only to Him. Since, therefore, he has attested Christianity by true miracles, it follows that Christianity is a religion of divine authority. 3. The real foreknowledge of future events is an attribute which must also be deemed peculiar to the Almighty, and God has attested Christianity by *true prophecies*. Jesus Christ exactly predicted several events which were future when he spake.

More especially, the prophecies of the Old Testament, respecting the Messiah, correspond with the character and history of Jesus, just as a lock of complicated and absolutely peculiar structure corresponds with its key. Hence again it follows that Christianity is the religion of God. 4. The Deity is a Being of moral perfections; and Christianity is the instrument by which he so transforms unregenerate men, that they come to render unto him the fear, honour, and love, which are his due—to shew forth his moral attributes in their own conduct—and to enjoy a substantial and enduring happiness—whence the conclusion is again safely deduced, that our religion is *divine* and *true*.

The Scriptures are a divinely authorized record of Christian truth. The inspiration of the writers of the Old Testament is evinced by the clear declarations, on that subject, of the apostles and of Christ himself. The inspiration of the writers of the New Testament, and especially of the apostles, is plainly recorded in the gospel history already proved to be true; and these historical testimonies to the divine origin of the Scriptures are abundantly confirmed by the internal evidences derived from their holy, wise, harmonious, and practically efficacious, contents. The difficulties in Holy Writ are analogous to those to be observed in natural science; but to the simple-hearted, sincere, and devotional reader, and as far as relates to those things which appertain to our salvation, the inspired writings are *plain* and *intelligible*.

The Bible is replete with important information, respecting God, ourselves, and Jesus Christ. 1. The various attributes and perfections of the Deity are described, in the sacred volume, with a force and precision which clearly indicate the divine origin of the book. More especially the Scriptures represent the Deity as perfectly pure and just; so that he utterly abhors all sin, and will assuredly punish those who continue under its influence. Without holiness none shall see God. 2. Respecting ourselves, the Scriptures declare, that we are endued with a body and a soul—that the soul lives after death—that the dead will be raised in a spiritual body—that, in the eternal world to come, we shall be rewarded or punished, and be happy or miserable for ever, *according to our works*—that we are fallen from the image of God in which Adam was created—that we are

naturally prone to sin, and universally sinners—and that *of ourselves*, therefore, we can entertain no hope of salvation. 3. Respecting Jesus Christ, we read in the Bible—that he is the *Son* or *Word* of God, who was with God from everlasting—that all things were made by him—that he is one with the Father, and, *therefore, himself God or Jehovah*—that he became incarnate, and assumed the nature of man, tarried upon earth, died on the cross, rose from the dead, ascended into heaven, and will come again to the judgment of quick and dead.

To the question—for what *equivalent* purpose SUCH AN ONE should so marvellously humble himself, as to come into this world, assume our nature, and die on the cross—the answer has been given: “*To supply all our spiritual need;—to bestow upon us not only information, precept, and example, but indemnity and cure.*” This answer is explicitly confirmed by a multitude of passages selected from Holy Writ—by the perfectly accordant declarations of the prophets, of the angel Gabriel, of John the Baptist, of Christ himself, and of his apostles. These passages unfold in a luminous manner the whole doctrine of redemption, fully account for the great facts of the gospel, and show that between the *spiritual wants* of mankind, and the *mercies of God in Christ*, there is an entire congruity. Lastly, I have observed that we cannot avail ourselves of the promises and blessings of the gospel, otherwise than by that true and living faith in Jesus, by which we rely upon him as upon our only Saviour, and through the operation of which we become new creatures, and bring forth the fruits of obedience, holiness, love, and peace.

Trusting, my dear friend, (and reader of every description) that thou hast acceded, step by step, to all the essential points detailed in the present argument, I will now venture to add the words of persuasion and exhortation.

I would intreat thee, in the first place, to cultivate an enlarged and abiding sense of the importance of eternal things—to *bring home* the doctrine, that the day is hastening upon us all, when we shall stand before the judgment seat of Christ; when all the secrets of our hearts shall be brought to light; when we shall render to the Judge of all flesh an account of the deeds done in the body; and when we shall either receive the boon of eternal happiness, or

under the weight of our own corruptions, *sink down into never-ending woe*. And, in the second place, I would implore thy consideration of another truth equally indubitable—that in *that* day, it will only aggravate our condemnation, to have heard, understood, and approved, the word of the Lord, if we then shall be found to have persisted in refusing to follow its dictates.

Since it is through faith and obedience alone, that we can any of us escape the just judgments of God, and become the heirs of a blessed immortality, mayest THOU be enabled to BELIEVE and OBEY! Thy understanding is convinced of the truth of our holy religion, but rest not in a mere notional faith. Lay aside the evil *heart* of unbelief. Venture not to amuse thyself with mere speculation on the theory of Christianity, but lay firm hold of its *substance*, and flee from the wrath to come. Remember that thou art a sinner unworthy of the love of God—wretched, and miserable, and blind, and poor, and naked. Confess thy transgressions unto the Lord; be broken down under the sense of them; and, well knowing that there is nothing in the fleeting scenes of this present life, which can satisfy the aspirations of an immortal spirit, seek a sure refuge for a wounded and weary soul, in the bosom of Jesus. Cast thyself, just such as thou art, on the Mediator between God and man, “in whom are hid all the treasures,” not only of “wisdom and knowledge,” but of mercy, compassion, and love.

And fear not to take his yoke upon thee. Obey the law of Christ, as it is written in Scripture, and as it is engraven on the heart. Follow the Lamb “*whithersoever* he goeth.” Be not conformed to this world. “Be transformed, by the renewing” of thy mind, that thou mayest “prove what is that good, and perfect, and acceptable will of God.” Proceed with a firm, steady, determined step, from grace to grace, from strength to strength, and from holiness to holiness. Resign thyself wholly to *him* who has bought thee with a price. Finally, watch unto prayer, pray without ceasing—pray, and faint not. Then, although the cross of Christ will, at times, be difficult to bear—although mockery and persecution will occasionally fall to thy lot—although thy own infirmities will often oppress thee—and although, in hours of comparative darkness, Satan will not fail to

rage, to tempt, and to buffet, yet, fear not, for *God will be with thee*. The "Shepherd of Israel" will guide thee with the crook of his love. During the whole course of thy pilgrimage he will be thy friend, companion, and protector. He will pour forth his Spirit upon thee. He will scatter all thine enemies. For "mourning," he will bestow "the oil of joy;" for "ashes," "beauty;" for "the spirit of heaviness," "the garment of praise;" for distress and conflict, "*the peace of God which passeth all understanding*." And, in the end, (if thy faith shall have kept pace with knowledge, and thy virtue with faith) he will administer unto thee, through the blood of his covenant, a *sure and abundant* entrance into the mansions of rest and glory.

And now a single additional observation will bring this Letter to its conclusion. If we are taught to mourn over our sins, we shall mourn also over the sins of mankind: we shall be humbled before God with deep sorrow of heart, when we reflect on the forgetfulness of their Creator, the falsehood, lasciviousness, malice, cruelty, and bloodshed, which are still so fearfully prevalent among the sons of Adam. But every one who is brought to a right understanding of the gospel of Christ knows, that in its doctrines, as they are humbly accepted and practically applied, there is a *powerful remedial principle*, by which moral evil of every description may be counteracted and subdued. Let us then pray for the hastening of that day when the dominion of Jesus shall extend "from sea to sea, and from the river unto the ends of the earth," Ps. lxxii. 8: for under its blessed influence, a mighty change shall still be wrought in the character and condition of men. "They shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more;" Isa. ii. 4. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together, and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain, (saith the Lord), for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" Isa. xi. 6—9. *Then shall this moral wilderness become a fruitful field.* "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. . . . And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there: but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" Isa. xxxv. 1, 2, 8—10.

While, then, my dear Friend, we experience in ourselves a redemption from sin, *through faith in the Son of God*; and look forward to the universal extension of the same purifying principle, let us prostrate ourselves in all humility before the everlasting Jehovah, and exclaim with the Apostle, "Thanks be to God for his UNSPEAKABLE GIFT!"

I AM, &c. &c.

THE END.



THIS IS THE MAN.

IN a remote village lives a man of industrious habits, whom we will call C——, who with his wife subsists upon the small earnings of a day-labourer. He had never been educated, as his parents had neglected to send him to school in his younger years; but though unacquainted with letters, he possessed what is generally termed head-knowledge; he could tell you that he was a sinner.—that Jesus came into the world to save such—and that those who are good go to heaven when they die, and those who are bad to misery. This man thought he should be saved by his own good deeds, and that the merits of Christ would make up for that in which he failed. Puffed up with a sense of his own goodness, and confident in the safety of his state, he was contented with the form, without the power of religion. He had been lulled asleep in this way for years. He refused not, if opportunities occurred, to speak of religion; and while he did so among such ignorant people as himself, they would perhaps think him a pious sensible man, who was going to heaven; a man who had a good heart, and could speak well!

The death of a neighbour brought C——, along with others, to attend the funeral. Among the persons assembled upon the occasion was one who was better acquainted with the bible and his own heart, than to believe man could in any way, by his own endeavours, in whole or in part, save himself; and who knew that the saving conversion of the soul was the work of the Holy Spirit, and that all the glory must be ascribed to God alone. This man, whom we will call D——,

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providentially was the companion of C——. On their way to the church-yard, the subject turned upon religion. C—— soon discovered to his companion where his confidence was placed, and that it was not from Jesus he was deriving his comfort, but from himself; and having in his usual manner displayed his abilities in speaking about religion, he expected from the other some expression of approbation. He no doubt waited for the too common phrase, “It is all true, you are quite right, what more can we do?” but you may judge of his surprise when his friend D—— told him plainly that he was putting his confidence in himself, and not in the merits of Jesus Christ; that he was on a false foundation, and, if he died on it, he would perish, pointing out to him the error of his ways, and exposing his false peace. This did not at the time please C——; he thought it was a very strange doctrine that good works could not save him, and that all he did would not save his soul; he, however, repressed his anger, and when the funeral was over they parted.

This poor self-confident sinner, although he parted from his counsellor, did not part with his convictions; the Holy Spirit inclined him to believe that D—— was in earnest, and that he himself might be deceived. It would be too tedious to relate all the workings of his soul upon this occasion; suffice it to say he found his house (as in Matt. vii. 27.) begin to totter, and the confidence he had in himself beginning to fail. In the midst of the inward confusion which he now felt, he resolved to hear a neighbouring minister preach; he hastened to the spot, was punctual to the hour of worship, and waited with anxiety for the text. His feelings may be better conceived than described, when the preacher took for the subject of his discourse, Psalm lii. 7, “Lo! this is the man who made not God his strength.” Conscience at once suggested to him the application of the words, as Nathan said to David, “Thou art the man.” He listened with great attention while the preacher pointed out the various

refuges sinners sought. Some put confidence in their duties; and their strength lay in reading, praying, hearing, &c.; and they thought if they did a set number of these, they were safe. When they performed their task it served as a passport to heaven, and they looked down with contempt, as the pharisee, upon most of their neighbours; they were proud of their specious performances, no doubt thinking that all was well. Again, others trusted in the good opinion men had of them, of their knowledge, their gifts in prayer, and the way in which they could relate their experience to others; they thought conviction was conversion, and could tell how and when they were alarmed under the word, and made to tremble. Perhaps at another time they felt joy, or wept when they heard of the sufferings of Jesus; these things to them were religious and pious feelings. They also could tell the pleasure they had under the word, how sweet it was to them, and how they thought themselves at the gate of heaven. At other times they thought they must be christians, for they knew more and felt more than the generality of those who were esteemed so. They would at times exhibit their discernment, point out the faults of this preacher and the other, say what was right and what was wrong in his sermon; again they would express their wonder that he had not noticed this and the other point of doctrine, and say that he was weak indeed to pass over it.

Having at length enumerated the various ways in which people are deceived, and put their strength in another than in Jesus, he went on to notice that the finished work of Jesus Christ, was the strong tower to which the righteous flee and are safe. He enlarged upon the delusion of trusting to any thing short of the finished work of Jesus Christ, and that it was He, and He alone, who was the foundation of the believer's hope, that stone laid in Zion for a foundation, the precious corner stone, Isaiah xxviii. 16; that the christian laid all his duties upon Him, and

instead of looking at himself, looked to Jesus as his strength, a well tried support that has borne the weight of all his people, and who invited the weary and heavy laden to rest upon him. He concluded his sermon by warning the self-righteous, and showing what misery awaits such, and how dreadful the thought was that instead of entering heaven they would hear those awful words, "Depart, ye cursed," &c. : that although they might, like the foolish virgins, go to heaven's gate, yet the door would be shut against them. He showed the character of hypocrites, by reading our Saviour's words to the church in Laodicea, "Thou sayest I am increased with goods," &c. ; he then urged their acceptance of Jesus, as offered in the gospel to sinners, even the chief.

Having ended his discourse, C—— sat condemned, and retired smiting upon his breast, and in the language of the publican, crying, "God be merciful to me a sinner." By an application of the words to himself, he sighed as he bent his course homeward, and with a feeling of deep sorrow he exclaimed, "Yes, yes, I am the man who made not God my strength."

The Lord, whose work it is to convert, began to pull down his self-righteousness, and to lay this poor man humbled at the feet of Jesus ; he now saw his fatal delusion, and was enabled by the Holy Spirit to trust in Jesus Christ, whose blood cleanseth from all sin, and who is a strength to the needy in his distress. Having opened his case to the minister whom he heard preach, the Lord enabled him to speak a word of consolation to this once deceived but now humbled sinner. C—— now found in Christ that rest and peace which the world can neither give nor take away, and has become an ornament to his profession, loved and esteemed by all, as one who has indeed made God his strength.

THE NEW ZEALAND GIRL.

MR. RICHARD DAVIS, missionary of Pailia, in New Zealand, an island in the Pacific Ocean, gives the following particulars, in a letter dated September 25, 1830.

It has pleased Almighty God to take to himself the soul of my native girl, Betty. I send you the following narrative, which was drawn up by my daughter Marianne, at my request. About five years ago, Betty was left at our house by a Kaipara chief, who had fled away from his enemies. When first brought to the house, she was a sickly-looking slave girl; but regular living had a good effect on her constitution.

For some time previous to the baptism of Peter, Feb. 7, 1830, and others, Betty appeared unusually thoughtful and steady. A few days afterward she went to my daughter, and told her, that it was her wish to give her soul to God that night; at the same time requesting Marianne to meet her and the other girls who were living with us, and converse with them on the exceeding great love of Christ in dying for sinners. This request was agreed to; and they have been regularly met by my daughter twice a week, in a private room, from that period; and I have no doubt their meetings have produced mutual benefit. She appeared always much affected when the agony of Christ previous to his suffering was spoken of.

On the 11th of April she was baptized. Soon after she became poorly, and symptoms of consumption appeared. She was very fond of two of the native girls who were living with us, and prayed with them every evening for a long time previous to her death. She exhorted them to turn to God ere it was too late. She would very often cry over one of the girls, whose name is Tuari, and say, "O Tuari! Tuari! it will not be long before I shall be gone from you; and why do you not believe? Do you think that God will not listen to your sorrows and prayers! Yes; he will listen gladly

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to all who pray to him from their hearts. His love is great: it is not like the love of this world which soon dieth away, but it lasteth for ever and ever." She has been frequently heard to say to Tuari: "Tuari, go you and try the good things of God. I know, if you go the right way to find Christ, you will love him too much to leave him again. He will hide your sins in his sepulchre: he will wash your heart in his blood: and when you are washed from your sins you will be happy, and not till then."

A little before she took to her bed, she requested that the men and boys who were thinking on good things, and who wished to have Christ for their Saviour, might visit her, when she tried to impress on their minds the necessity of seeking the Lord while they were in health. She entreated all to turn to God, to pray that he would take the deceit out of their hearts, and wash them and make them clean through the blood of Christ.

On the 21st of July she was much worse; and was obliged to keep her bed. Her conversation now became more heavenly, and she seemed to enjoy much peace in her soul. When the other girls were talking on trifling subjects, or were noisy around her, she would say, "Why do you continually talk of those things? they will afford you no comfort when Christ comes to judge the world. You are always talking about, and doing for your bodies; but you forget your souls."

She was always anxious for prayer-time to come, that she might, to use her own words, get food for her soul. "I am," she would say, "very hungry; come and read to me David's prayer," meaning the 51st Psalm. "Tell me what St. Paul said about death, and its power. I am not afraid to die." She was asked why she was not afraid of death: "Because," said she, "Christ died for me. He passed the lonely road before me, and he will also be with me. It is only now that I have seen the great love of Christ in giving himself to die for my sins." About this time a native girl died in the settlement, after a short illness. When Betty heard of it, she anxiously inquired whether she had sought and found Christ previously to her death; and when she was told that she had died in a cold, careless state, she sighed, and said, "It is very good to be afflicted with a lingering illness, because there is more time to think and pray." Being asked whether she would not like to recover

again, and live longer, she answered, "No ; because I should sin again, and make God angry. When I think of my former sins, it makes my heart very dark and sorrowful ; but then, if I pray, God hides my sins from me, and puts his Spirit into my heart, and that makes it light again."

In the beginning of August, I presented her with a copy of the translation of portions of the scriptures ; this she valued very much. About three days after the book was presented to her, the other girl, Rama, being jealous on account of the gift of the book to Betty, said it was thrown away upon her, a sick girl. As these words were spoken in her hearing, they affected her very much ; so much so, that she wished me to take back the book again. When I heard what had taken place, I went and reprimanded the girl who had made use of the expression, and endeavoured to comfort Betty. In the evening she was asked by my daughter, why she took so much notice of the words which were spoken by the girl. She answered, "Because I had not prayed in the morning, and consequently, not having been fed with food from heaven, I was not strong ; but as Rama prays for me, why did she say those bad words to grieve me ?" My daughter asked her if she was angry with Rama. She said, "No. God has forgiven my sins, and shall I be angry with my friend for one word ? No, no ! I forgive her." A few days after, my daughter found her in tears, and asked her why she wept. Her answer was : "My path is almost trodden, and my love for my companions is great ; will they repent and be sorry for their sins ? Will they think on him who died for them ? Will they pray to him for his assistance ?" My daughter told her to pray earnestly for them. She said, "Yes : I often pray for them."

The remainder of the narrative I will give in my daughter's own words :—

Towards the latter end of August, a serious change took place in our poor Betty ; her pain became more severe, and her cough much more troublesome ; but, through mercy, she was so strengthened from on high, that I never heard her repine ; on the contrary, she would frequently rejoice in the prospect of a happy release from all her bodily pains. On the 14th of September we saw but too plainly, from the poor girl's appearance, that she would speedily be taken from us. I went and stood by her bed, and asked how she was. She said, "Sit down by me." I did so. I said, "Betty

your pain is great." She said, "Yes, my pain is very great, but it is nothing to what my Saviour suffered; I feel happy." I asked how she felt in the prospect of death, and if she was not afraid to die. She said, "No, I am not afraid; Christ is waiting at the end of the road. I want to go. Do not let the girls make a noise to rouse me, and I shall soon be gone." She then gave me her book, and requested me to read to her. I did so; but while I was reading, she fell asleep. When she awoke, she said, "Why did you let me go to sleep? It is but a little while, and I shall hear you read no more." Seeing me much affected with her affectionate manner of expressing herself, she said, "Marianne, do not grieve; we shall be separated but for a short time." I was so affected, as to be obliged to leave her. When I returned to her, she said, "Do not leave me; come, sit down and talk to me about heaven."

On the morning of the 17th, death was plainly near. But, although her bodily pains were very great, she bore them with a great degree of composure. During the afternoon, she took leave of my mother and sisters, and of her companions. In the evening, as I was walking in the garden, a messenger came to tell me that Betty was dying. I immediately hastened to her. While I stood by, looking stedfastly at her, she opened her eyes; and seeing me, she stretched out her hand, took hold of my hand, and, in a faint whisper, bade me farewell. In a little time, I endeavoured to draw my hand from her; but she continuing to grasp it tight, I said, "Farewell, Betty; you are now going to Jesus." She said in a whisper, "Yes: I am light, light." After this, she spoke no more. I now went to my father, and acquainted him with her state; he returned with me, and prayed; but her marble features were now fast setting in death. We had not long risen from our knees, and were standing waiting the awful, or rather happy moment, when her soul should leave its tenement of clay to join its gracious Redeemer, when one deep drawn sigh informed us that her immortal part was fled. I took hold of her clay-cold hand, but her pulse had ceased to beat, and her happy soul had, we trust, winged its way to glory.

THE PILOT AND THE CAPTAIN.

DURING a summer's excursion to a celebrated watering place, the writer of this tract and a friend took a walk on the pier. The morning was particularly fine. The clearness of the sky, the wide expanse of the ocean, the motion of several boats in the distance on their return to the harbour, laden with fish ; and, nearer, a number of men busily employed driving piles into the sea for the formation of a new pier, were objects which served to vary and beautify the surrounding scenery. Another that attracted attention was a pilot on the look out for vessels. He was singing that well-known hymn by Dr. Watts, which is so excellently adapted to a sea scene, " There is a land of pure delight," &c.

No little interest was excited by the idea that this pilot might perhaps be one of the many sailors who of late years have been brought under the preaching of the gospel, through the efforts made in this country in behalf of that numerous class of men ; and that he was now substituting the songs of Zion in the room of those exceptionable compositions, which, for the most part, betray bad taste, and which both express and excite unholy feelings. It so happened that he approached the visitors, who took the opportunity of exchanging a few words ; little thinking what a pleasure was in reserve for them.

Visitor. As you, pilot, have probably been across to the opposite coast, and have seen both France and Holland, will you be so kind as to tell us which you like best ?

Pilot. I have been in both, sir, and can hardly say which I prefer ; excepting, that on the sabbath days Holland is more like England ; but in France, the people being chiefly Roman catholics, only a part of the day is spent religiously.

Visitor. Then, I judge, pilot, you are not a Roman catholic yourself; and that you see the evil of breaking the Lord's day?

Pilot. Indeed, I am not a Roman catholic, sir; I hope, however, I am a christian, a follower of Jesus. Ah! sir, I was once a dreadful persecutor: I may say for nearly forty years. Why, sir, I used to lead my wife a wretched life for going to hear the word of God. She never dared to go but when I was out at sea. Sometimes I used to come home before she expected me, and then, poor creature, what a time she had of it, when I found she had been there! And yet she bore it all very patiently. I was one of the most daring, profligate fellows, sir, you have ever heard of. Oh the wonderful power of God! I now love his name and his people, wherever they are; and I love the Lord's day as the best of the seven.

Visitor. Do tell us what brought you to the knowledge of your state?

Pilot. It was first, sir, by hearing a good old minister in this town.

Visitor. But how came you to hear him?

Pilot. It was the Lord's time, sir; my good wife used often to go up into a loft when she thought I was from home, to pray for me, and I heard her sometimes when she did not know I was near. Frequently, too, she would try to get me to hear that minister.

Visitor. Had you not particular feelings when you heard her praying for you?

Pilot. No, sir; my heart was as hard as a rock; nothing seemed to move me. But one evening (you know, sir, sometimes our wives have great rule over us) she said, "Come with me to-night, will you? It is quite dark, and nobody will see you go." "No," I said, "but they will see me when I get there." However, at last she prevailed, and sure enough the minister laid it thick upon me; he spread it all out before me as exactly as if he had known my heart. I felt amazed, and hardly knew where I was. When I went home my wife said, "How did you like the minister?" I said, "Very well; only you, or somebody else, has been telling him all about me." She replied, "No, that is not the case."

Visitor. And did you soon, of your own accord, go again?

Pilot. I soon went again, but not very willingly. I must be urged. My wife asked me and I went. By degrees I was brought to see the state of my soul. The Lord took away my stony heart, and gave me a heart of flesh. My wicked companions I soon forsook. They scoffed and jeered me. I have had a great deal of persecution; but it does me good, for it sends me to my knees, and makes me recollect what a persecutor I was once myself. Now I would not part with my hope for ten thousand worlds.

Visitor. In your unconverted state you were, I suppose, often in storms at sea: how did you feel then?

Pilot. I have been often in great storms, but I feared nothing. I was like a lion, and more daring in the cause of the devil, than, I fear, I ever shall be zealous in the cause of God.

Visitor. Then you have no good works to plead before God?

Pilot. I good works, sir! No, it is all of grace. It is said in the scriptures, you know, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) Also we read, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Eph. ii. 8, 9.

Of this grace the pilot was, indeed, according to his own narrative, a striking example. Between fifty and sixty years of age, stout and commanding in his appearance, he was in his manners simple as a little child. While with great modesty he was relating the account of himself, the tear was often seen to start in his eye—that eye so long unused to weep, and which had been fierce as a lion's; and his once proud heart now seemed completely subdued by the love of Christ.

At this instant an elderly gentleman, venerable in his aspect, was passing, whom the pilot introduced by remarking, "He, too, is a follower of Christ." He was a captain, who had retired, after many changes in a seafaring life, on a respectable income, to spend the remainder of his days in a neat cottage, on a neighbouring cliff.

We entered into conversation with him, and, after various remarks, he said, "Well, I think, if one string in

heaven is louder than another, it will be mine, for I have been the chief of sinners.

Visitor. Why do you take such a view of your past character? If you will favour us with some account of yourself, we have a little leisure, and shall be glad to listen.

Captain. Sir, I was notoriously wicked. It was my lot to be chief mate on board a vessel bound to America. When we arrived at our port we had to unlade our cargo, and the negroes were employed on board many weeks in unloading and lading. Sir, I was a tyrant among them. In every way I could I harassed and distressed them. One day when walking on the shore in one of the woods, I heard a noise. I listened: it was one of the black men praying. When he finished I went up to him, and calling him by his name, said, "Why don't you come on board the ship?" "Oh! massey," he said, "dere be devil on board." "A devil on board!" I replied, "what do you mean? I don't understand you." "O massey, *you yourself* be dat devil;" and he began to talk to me in a way that I never forgot. His words stuck fast by me: I could not get rid of them. I began to pray soon myself, but did not at first say any thing to the men; but going up to them some days after, I said, "My boys," for we always call them boys, "why don't you pray in the ship? You go into the woods to pray; why don't you pray here?" "Oh! massey, white men no like pray, they no pray." I answered, "Well, go to the other end of the ship, where the hogs are; you may pray there, and nobody will take any notice of you." They did so, and began to pray in a low voice. At last they got on till they made the ship ring with their praying and singing. The next morning I thought, "Shall I call them? It is early, but if I don't call them, they will stop at prayer beyond the hour for them to go to work, and then they will get into trouble. I will even call them." I did so; and when they had begun, as usual, at the other end of the ship, I went to them, and fell on my knees. Dear me, how they did stare, and how they did pray for me! From that time I never omitted praying with them, and nobody can tell what I had to contend with in my cabin, and the persecution I had from my captain: but the Lord gave me comfort equal to my trial. I was enabled to pray as long as I remained in the ship.

Visitor. Was that long?

Captain. It was not long: for the captain was determined to get rid of a praying chief mate. It was a great loss to me, and very ill usage. When the time came for us to part he made a very lame apology; said he was sorry, but that it was too late to be altered, for he had engaged another. He confessed I had always done my duty as chief mate. But my poor negroes were almost broken-hearted. They crowded around me. Another party offered to give me a put off; I said, "No, my own poor boys must do that." They directly jumped into the boat, and began to row me to shore. I felt distressed. I knew not which way to go after they had left me. I was in a strange country, without friends, and knew not how I was ever to reach England; but I prayed to God to help me, and lifting up my eyes, I saw at a distance, a cottage, I walked up to the door, found it open, and I went in with a sorrowful heart. No one was there; a small book was on a shelf, and I cast my eyes on these words in it:—

Peace, troubled soul, thou needst not fear;
Thy Great Provider still is near;
Who fed thee last will feed thee still;
Be calm, and sink into his will.

This is between forty and fifty years ago, and I have never been able to find these lines in any book since. Well, they appeared as the voice of God to my soul, and are a great comfort to me to this day under dark providences. Soon after some of the family came in. They did all they could to cheer me, and would not let me leave them till after four or five days. Then they conducted me to another plantation, and from that to another, till I was conveyed by them out of the country. Ah! sir, I have had many great deliverances, have often been in perils at sea, but I have had many mercies, and now here I am with what Agur prayed for, "neither poverty nor riches," (Prov. xxx. 8,) but a comfortable income.

Visitor. We most sincerely thank you for this very interesting narrative. I presume you have a family, who occasionally hear from you an account of these remarkable dealings of God with you in his providence.

Captain Sir, I have been twice married, and have been blessed with two excellent wives. My first was an eminent

christian. I never saw her ruffled by any thing, however adverse. All the time I lived with her she was always calm. I had a vessel of my own, and a cabin was fitted up for her and our children. One day a French vessel came alongside and boarded us. In the course of the day, finding they had but a few hands on board, I projected a plan for taking them, and thereby freeing myself. I had several north country-women on board, who, I had no doubt, would work as well as men; and to them I made known my plan. They all agreed to it, and said they would do their utmost. My men said the same. I had no doubt of any but a stout Italian, and of him I was afraid. I proposed that we should pinion him, and take the French by surprise. We wanted our liberty; indeed that was nearly our all. When every thing was arranged, I felt pleased, made known my plan to my wife. She broke out into this exclamation, “ ‘Vengeance is mine; I will repay, saith the Lord.’ (Rom. xii. 19.) Don’t, my dear, take it into your own hands; leave it in the hands of the Lord.” On hearing this, you might have knocked me down with a feather. I was calm, and gave up all my scheme directly, and was enabled to leave it all with the Lord. She went on to say, “You have thought a great deal about losing this vessel, and your property. Why even now we are better off than thousands are. You know when we get our liberty we have a house that we can go to immediately.” At another time, when we were out at sea in a great storm, I had no hope of saving the ship, and thought if I could but lash my wife and children to some of the rigging, they would stand a better chance of escaping. I went to her in the cabin: the things were dashing about. She had stowed the children and herself so that they had escaped being bruised. “Here, my dear,” said she, as cool and collected as possible, “we will stop and wait the event.”

Visitor. Probably you still have many children; or have you lost any by death?

Captain. Sir, I have lost some of my children. One of my sons, a fine youth, was captain of a vessel at a great distance from me. Having heard he was ill, I went to see him. As soon as I came, he said, “O father, are you come? I expected my sister.” “Yes, my dear,” I replied, and now I am come, I must tell you, you are not long for this world. I can see you are reduced to a skeleton, and

are going off just like your poor brother. Have you thought bout eternity?" He was thoughtful at that. I went to prayer with him. Then a bed was brought into the same cabin, and I lay by the side of his. In a little time the physician and another medical gentleman, knew what I had been saying. They told me it was wrong. "What," said I, "shall I see my own child standing on a dreadful precipice, and not tell him of his state?" I continued several days praying and talking with him. At last he said, "Father, it is too late now." "My dear child," I said, "did you never read that one of the two thieves crucified with Jesus Christ found mercy at the eleventh hour? Pray for mercy." "But, father, I can't pray," he said; "when I try, the thoughts of my ship and of other things come into my mind, so that I can't pray." "Well, my dear," I answered, "continue to use words; the great enemy of souls is trying to keep you from God, and to destroy your soul." The physician ordered the bed I slept on to be taken away. When I entered the room it was gone. I inquired the reason. "Well," said I, "my child, if they won't let me have a bed to sleep on, I will lie down on these boards, for I am determined not to leave you." The bed was again brought in. At last my dear boy used to beg of me, to pray and sing with him, and said, "O father, when you came I was sorry, for I hoped it was my sister had come; and if she had it might have been bad. Her companions and mine took me to the play as long as I had strength to stand, and when I could not go there, they would come and lead me between two of them to the card table, till the cards have fallen out of my hands. I was so weak I could not hold them." By degrees he was brought to see his state as a sinner, and felt an increasing earnestness about his soul. It was thought proper to try what effect removing him from the ship would produce. Matters were arranged for that purpose; but the night before he was to have been brought on shore he departed this life rejoicing in the Lord.

The time having arrived that it was necessary the visitors should leave the pilot and captain, the narrative here ended. On the latter taking them by the hand, and saying, "Remember me when it is well with thee;" their hearts responded, "Is it possible we can forget persons with whom we have had a meeting so interesting and so unexpected?"

From the history of the Pilot and the Captain the reader may see the great importance of real religion. That the mere circumstance of birth in a christian land does not make a man a christian, is clear enough from what the poor negroes so truly said to the chief mate—"White men no like pray; they no pray." Besides this, they could not compare, as they thought, his conduct to them to any thing more fitly than to that of "a devil!" What a sight—praying negroes thus reproving a prayerless, wicked, persecuting Englishman! Real religion is a new heart from God.* Jesus Christ calls it a being born again.† A person who has been born again is concerned about the salvation of his soul. He comes as a poor sinner to Christ in faith and prayer; and while he sees he can be saved only by the merits of the Redeemer, and trusts in his atonement as the only ground of his acceptance with God, he hates sin with a perfect hatred, and desires to walk before the Lord in holiness and righteousness all his days. He has new views and feelings concerning sin, himself, the people and worship of God. His company, language, pursuits, pleasures, and practices, are all different from what they were before, and explain those words, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."‡ Well might the captain feel so anxious that his dying son might become such a new creature before he left the world—knowing, as he did, that his everlasting salvation depended on the change.

Reader, perhaps some one has these anxious feelings on your account. What are your own feelings? No one's anxiety can be of avail to you, if you be unconcerned yourself. If you are a new creature in Christ, you may say with the pilot, "I would not part with my hope for ten thousand worlds." But if, on the contrary, you live and die without believing on the Lord Jesus Christ, you always must have something to mar your happiness here, and besides that, your soul will be lost for ever!

* Ezek. xxxvi. 26.

† John iii. 7.

‡ 2 Cor. v. 17.

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ELIZA

A

NORTH AMERICAN INDIAN WOMAN.

THE following interesting account of an Indian woman was drawn up by a missionary at Mackinaw, on lake Huron, in North America.

The Indian name of Eliza was O-dah-be-tuh-ghe-zhe-go-quai, signifying, in English, the Midway-sky-woman, or the place of the sun at noon. She was born about three hundred miles up the south shore of lake Superior; and was by blood of the Ojibeway tribe.

Being related to the principal persons of her tribe, (her uncle was a chief,) she was chosen to become interpreter of dreams. This probably took place when she was about sixteen or seventeen years old. The qualifications for this rank or honour were, according to the superstition of her tribe, to be decided by living ten days in a separate hut, without any other nourishment than a little water each night. She faithfully observed the prescribed abstinence, although it nearly cost her her life. Her bodily strength was almost exhausted; and on being brought out of the hut, and probably being too plentifully fed, she became ill, and did not recover for several months. And yet, of her own accord, she after this fasted nine days more. From this time she was considered an extraordinary being. The tribe would not permit her to work; but, provided with a wigwam (or hut) of distinction, and she constantly received from them the best of their food and clothing. She was also furnished with a large otter skin, or medicine sack, stored with every article thought to be necessary either for the magical cure of the sick, or for interpreting dreams. This sack, which she carefully preserved, was her badge of honour; and in all their medicine dances she was greatest among the great.

On these occasions she took the lead in drinking whisky, by which means she became so excessively intemperate, that in some of these scenes she twice lost her sack, which, with the death of her children, and the neglect of the Indians, so dispirited her, that she abandoned herself to every vice.

About nine years ago she lost another child, the third of four. Then for awhile she listened to advice, and stopped drinking. But it was not long before she was allured away into the woods by an Indian man and woman, where whisky had been previously carried, and there they persuaded her to drink with them. In this drunken frolic the woman fell upon her and wounded her nose, which being the greatest disgrace, in her estimation, she could possibly suffer, for a long time her friends had to watch her to prevent her destroying her life. Once she tried to hang herself. At another time she threw herself into the lake, but an Indian caught her by the hair, and drew her again into the canoe. After this she began to think that the unknown Indian, who, as she supposed, had the care of her life, was unwilling that she should kill herself, and she gave up all further attempts to effect it. Having but one child left, she remained sometimes on the island of Mackinaw, and sometimes on the main land, with no fixed object but to get whisky by every possible means.

I first became acquainted with her about five years ago. Soon after our family was open to receive children, I one day met a boy, and on ascertaining who he was, I went with an interpreter to the lodge of the mother. A wretchedly destitute and miserable scene we witnessed. At that time no persuasion could induce her to let me have her son. But going the second time, and the boy himself being willing, she at length, though unwillingly, gave her consent. The following spring, more out of pity than for our convenience, I employed her, first in the kitchen, and afterward at the sugar camp, on condition that she would drink no whisky, and conduct herself properly. By much counsel and care she did so much better than I had expected, that I finally told her, that provided she would be steady, and do such work as she was able, she might have a home with us. From that time, I believe, she was never intoxicated more than three or four times.

About three years since she began to pay a serious attention to religion, but for some time was very fluctuating. While under the sound of instruction she would be affected sometimes to tears. For several years, during the hours of the Sunday school, we have had a separate school for Indian women and others, for the purpose of reading and explaining the scriptures, and distributing tracts. At these meetings Eliza was often affected; though afterwards, as she says, she would throw the subject off, and become in a measure indifferent. Again, impressed with the idea that there could be no mercy for such a creature as she was, and the thought of her religious state making her unhappy, she would avoid being present at the meetings, or family worship. Yet she says, she often felt so strong a desire to hear the sound of prayer and singing, that she has gone to the door and remained there as long as she thought she could without being discovered, sometimes till nearly frozen. During most of that winter she felt such uneasiness of mind, that, not daring herself to look to God for mercy, because she was such a sinner, she felt it a relief to overhear the worship of others; as if God might possibly hear their prayers, though she was unworthy to be present. During the spring, while at the sugar camp, she was greatly distressed. When gathering sap, she often had thoughts like these: "Here I am going the same round daily from tree to tree, and can find no relief; I must always carry this wicked heart, and when I die be miserable for ever." A pious Indian woman who had charge of the sugar camp, used to converse with her; and after praying, would perhaps ask her if she did not feel the importance of joining in heart with her. She said she did; and though there was to her mind no prospect of ever being better, yet she would, as she says, forget herself, and feel strong desires for mercy. After her return from the sugar camp she thought that every one must look upon her condition as hopeless; and, as before, she often staid away from divine worship because she thought it unfit for her to be there. Most of the following summer she spent at the farm, where at times she seemed to awake to an affecting view of her religious state, and with such feelings that she would go off from the house and pray, and weep much alone; but for the most part she indulged in despair and found no relief.

The next autumn we had unusual sickness in the family ; and Eliza, and her son Joseph, were left at the farm alone for two or three weeks. They also were both taken ill ; and probably suffered somewhat for want of nursing, before we were aware of it and could bring them home. In reference to this time, she says, that she thought with herself that she had found no relief to her mind in *our way* meaning that of christians, and that she would again try her *old way*, her medicine or sorcerers' songs ; and that she spent the greater part of several nights in songs and her former Indian mummery. After she was brought home she discontinued this ; but she thinks she nearly lost all anxiety about her soul, and seemed to have no feeling further than to take care of her son Joseph, who had much profited by the instructions he had received. He spoke to her much ; but she said she was like one who had lost her senses, and nothing seemed to move her feelings. Joseph became ill, and showed the influence of religious instruction on his mind in the time of affliction. A few days before Joseph's death, which took place shortly after this, he had a long conversation with her ; he told her that he should die soon, and that he wanted her to promise him never to drink any more whisky, to remain with the mission family, listen to their instructions, and pray every day to God ; then, when she died, she would go to God and be with him. At first she told him that if he died she would die too. But Joseph said that was wrong ; for that God only had a right to have her die when he saw fit. At length she promised him that she would remember and do as he had requested.

During the whole scene attending Joseph's death and funeral, her behaviour was singularly calm and solemn : so much so, that it was noticed by all. When she perceived that his spirit was really gone, the tears rolled down her face, and she exclaimed, in Indian, " My son ! my son !" but further than this, not a complaint or groan was heard to escape her lips.

After the funeral I sat down with her, and had a long conversation. Among other things, I asked her why it was that she appeared as she now did ; and whether it had been so at the death of her other children. She said, No ; for that she had, as is common among the Indians, wailed, and mangled her body, in her affliction.

“ I have no such feelings now—God is good, and I feel that what he has done must be right.” Although she expressed no consciousness of the love of God in her soul, yet she furnished evidence that her feelings were under the sanctifying influence of the Holy Spirit. Nor was it long before, through the mercy of her heavenly Father, she began to experience peace and joy by believing in Christ. Her soul was also filled with love to all the members of the family and she said she felt that her own children had never been so near her heart as they. At times her mind would recur to the scene of her son’s death ; but, to use her own expression literally interpreted, “ I felt as if I was in a narrow happy way ; and if a thought came to me about Joseph, it seemed like being drawn out of this way, and I longed to get back immediately.” With these feelings towards God and christians, she now became very anxious for the souls of her own people, and said, “ Oh, if they could only see as I do, how happy they would be !”

When asked about the state of her mind afterwards, she said, “ I have always been happy in God since then ;” since her conversion. “ The more I have seen of the love of God in Christ, and the longer I have lived, the more I have desired to love him, and to love him more and more ; and to be more and more like him in my soul. I do not know that I have since ever had any sorrow of soul so great as I have had for those who are ignorant of God. Sometimes when going into church, or while there, it has made me weep to think of those who do not love God. There has never been any day since I found peace to my soul, when I did not feel that God was with me.” The reason which she assigns for this mercy is, that God will soon take her out of the world, and that he is pleased to be thus preparing her for his presence. “ Every sabbath,” she said, “ I have felt that this leaves me one sabbath less to be in this world, and brings me one sabbath nearer the time when I shall be with Christ.”

On being particularly questioned, she related three instances when for a time her mind was troubled. A year ago she was reduced quite low, and one evening word was brought us that she was dying. On going to her room she was found to be very languid ; but after some time she revived, so as to be able to converse : she was

questioned relative to her views and feelings ; to which she gave answers expressive of joy in the prospect of being soon with God. She answered one of the sisters to this effect : “ I long to be gone ; I want to have the time come.” Afterwards she felt that she had expressed impatience, and it grieved her exceedingly ; so that she had several seasons of weeping between that and the following Sunday morning.

Another time to which she referred, she had gone to bed, and, as she supposes, had not slept long when she awoke and felt a desire to pray. She arose and knelt down, but in a few moments she fell asleep on her knees. This occurred again ; but awaking the second time, she feared that her love to God was decaying. With fears and a burdened heart she set about prayer in earnest ; nor did she leave it till her tears of sorrow were turned into tears of joy.

The other instance was on an occasion when the children had made some remarks to her, from which she thought the family considered her burdensome, and wished her away. This made her feel unhappy for a few hours ; but before night she obtained that relief in prayer which restored peace to her soul.

I afterwards put several questions to her : “ You said before you found peace in Christ, you for a long time, for many months, felt yourself miserably wretched, and that you often prayed ; was it for the merits of these prayers that God gave you peace ? ” “ No ; it was because of Christ’s pity to my soul ; because he died for poor sinners ; and it was of God’s mercy that missionaries were sent to teach me.” “ Do you mean that you never had any fears that you were deceived ? ” “ I have always felt sure that God has had mercy on my soul ; and the more I have thought on my old wicked life, the more it has drawn me near to God : it has made me feel more humble in myself ; and a strong desire to live only for him.” “ But should God take away his Spirit from your heart and leave you to yourself, what do you think would become of you ? ” “ I should be good for nothing.” “ Have you any fears that God will ever take away his Spirit from your soul ? ” “ No.” “ Why ? ” “ From what I have heard of his word he has promised to keep those that trust in him ; and I believe he is faithful to his word.” “ There have

been several times when in your sickness you have been very low, and have had reason to think you would live but a few hours or days ; have you at none of these times been unwilling or afraid to die ?” “ No.” “ Have you always felt, if it were God’s will, that it would be a privilege to die, and you would be glad to have the hour come ?” “ Yes, I have. This fall, when I was very sick for two days and nights, and felt that God only could make me better or take me away, I thought, if it were his will, how glad I should be to be sure that I was dying, that I might be with God.” “ A year ago last spring you were baptized and received into the church ; can you tell me any thing of your feelings at that time about the ordinances ?” “ After I understood their design, that Christ had commanded them, and why he had done it, I had a very strong desire to be baptized and to receive the Lord’s Supper ; nor is there any thing in this world that I felt to be so great a privilege. When I was baptized and promised solemnly to be for God, I really felt in my heart every word, and that I was now all the Lord’s, and no more for myself, or for any other. I was happier than I can express, in the privilege of being there with the love of God in my heart ; and when receiving the bread and wine, I felt that I could not be thankful enough to God for bringing me to his table once. I thought I should come there no more ; but that the next time I should be at God’s table in heaven.” “ You see that it has not been as you thought. You have communed several times · have those always been precious seasons to your soul ?” “ Yes, every one of them.” “ Have they been as precious as the first one ?” “ Yes, as I have heard more of the Saviour, and have learnt more of his love from the bible, I have felt each time, if possible, more and more near and happy in him.” “ What good do you think that baptism, or the Lord’s supper could do you, without a heart to love the Saviour ?” “ None. There would be no joy to my soul in them.” “ Could you have this joy and peace, of which you have told me, if you did not, as far as you know, strive to serve God in all things ?” “ No, I could not. Though unable to do any thing with my hands and to labour for God, it is my sincere desire daily to have my heart much in prayer for my friends, and for the salvation of their souls ; and because God lets me live, I believe he wishes me to be

devoted in spirit to this.” “Do you think you love God and souls as much as you ought?” “No, I try to love, but do not feel so much as I ought.” “When do you expect to have perfect love to God and souls?” At first she answered, “Never;” thinking that I meant while in the body. After which she said, “When I get to heaven.”

I have written the above as partly taken from the woman through an interpreter, and partly as having fallen under my own observation. I have scrupulously avoided any thing like a more favourable colouring than facts would justify. In respect to uninterrupted peace and spirituality of mind, the case of this woman is unlike any other which I ever knew. She is a privileged child of God, ripening fast for glory; sick or well, in pain or at ease, she always meets us with a placid, and most commonly with a smiling countenance.

Mr. Ferry, the missionary, reports that Eliza died at the Mission station, November 23, 1830. By the blessing of God on the religious instruction given her, she had been raised from uncommon debasement to a degree of Christian knowledge and piety, seldom attained by persons in her circumstances. At the time of her decease she exhibited the character of the believer triumphing in death. For many months she had been almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said on the day of her death, “I think I shall go to-day.” At night she shook hands with some of the members of the mission family, and with a smile spoke of it as the last time. But a few minutes before her death, in allusion to David’s words, she said she feared no evil.

Reader, are you resting your hopes on the Saviour who supported poor Eliza, or have you hitherto despised or neglected his great salvation? O seek the mercy of Jesus Christ; believe on him and you shall be saved. His death on the cross for the ungodly, and his pleading above as our Advocate, encourage us to come, confessing our sins and seeking his forgiveness. Let us hear and believe his gracious declaration, Him that cometh to me I will in no wise cast out; (John vi. 37;) and let us with joy accept the free mercy of God revealed to us in the Gospel of Jesus Christ his Son, and live to his glory.

SOME ACCOUNT
OF
JOHN KNILL;

WRITTEN BY HIS FATHER.

MORE than fourteen years have rolled away since the cholera, like a desolating scourge, has been depopulating the earth. It first made its appearance in India, where its fatal influence spread rapidly. It turned nearly every house into a house of mourning, and many totally lost their inhabitants. The rich were not spared, but it raged chiefly among the poor. Foreigners as well as natives became its victims; and after it had hurried multitudes to the grave, it travelled westward to Persia. From Persia it crossed the Russian frontier, and in 1824 it commenced its ravages in Astrachan. About the month of July, 1830, it broke out a second time in Astrachan, and in a few weeks carried off several thousands of its inhabitants. The chief men of the city died of it. When the disease was at its height, more than five hundred persons died in one day.

At the close of the same year, the cholera reached Moscow, and its effects produced a dreadful panic on the minds of the people. In this season of deep distress, the emperor of Russia hastened to console and aid his afflicted subjects; and after continuing with them until the malady began to abate, he returned to St. Petersburg, and was restored to his anxious and loving family in peace.

When the disease was raging in Moscow, great fears were excited respecting it in St. Petersburg, and great preparations were made to prevent its entrance, or to stop its progress if it came; but no symptoms of it appeared for

many months. At last it came, and an awful visitation it has been to many.

It broke out in St. Petersburg on the 14th of June, O. S. 1831. In the evening of that day it was reported, that a man belonging to the barks which trade with the interior, had been attacked with cholera. This was the commencement of the malady and it increased at a fearful rate until its ravages became tremendous. For a time business of every kind was nearly at a stand. In some streets scarcely any thing was seen moving but funeral processions; "man going to his long home," and a few, very few, mourners following their friends to the house appointed for all living. About the beginning of July, the number of deaths gradually diminished, and at the latter end of that month the disease had nearly disappeared.

John Knill, whose death is here recorded, was three years and eleven months old. It will be seen that the cholera had been raging in the city for several days, but we had no fears respecting our children being affected with it, for we had been informed that it was chiefly confined to adults; but painful experience has since taught us that it is not confined to any sex or age. The prince and the peasant have fallen beneath its fatal stroke.

On the evening preceding his death, John retired to rest in his usual health. When the cholera attacked him, it seemed to seize his heart, and to oppress the vitals with increasing violence until he expired. His hands and feet almost immediately became cold; his sparkling eyes sunk deep into their sockets; the pulse nearly ceased, and a peculiar degree of languor seized his whole body. In this state of exhaustion, he looked around upon his affectionate mother and friends with indescribable tenderness; until amidst our tears and sighs, and prayers, and efforts, of no common nature, he ceased to breathe. He was attacked in the morning, died at noon, and in the evening was carried to his grave. Thus suddenly was the flower cut down. Thus quickly did death execute his commission. Thus in one short day all our early hopes respecting him were blasted; but we have hopes that will flourish for ever.

His bereaved parents have a thousand fond recollections of what he did and said but there are six things which we trust will be beneficial to some who may read this short narrative.

1. His early co-operation in circulating the holy scriptures and tracts.

He was not quite two years old when the following circumstance took place. A glazier was mending my window, and John, and his brother, and their nurse stood by looking at him. While the man was busy at his work, this little darling pulled him by the apron, and said to him, "Brother," the usual salutation among Russians, "brother, can you read?" At first the man took no notice of the child, but finding him continue his prattle, he said to the nurse, "Does the child speak to me?"—"Yes." "What does he say?"—Listen to him." The child then repeated the question, "Brother, can you read?"—"Yes," replied the man. "Have you a New Testament?" said John?—"No." As soon as he found that the glazier had not a Testament, he walked to the room in which they were kept, and having obtained one, carried it to him immediately. The nurse perceiving what was done, remarked, "John, you have not done this properly; you ought to have found a verse for the man to read."—"Yes, yes," said he, and in turning over the leaves he promiscuously pointed to that striking passage, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt. vi. 6. "Well," said the man, "this is strange indeed!"

These questions the child frequently heard addressed to persons who came to our house, but we had no idea of his adopting the same plan unsolicited. It shows us at what an early age children are capable of imitating the examples around them, and fathers and mothers may learn from it what a tremendous responsibility is attached to the parental character.

Since the above period, many hundreds of people have come to our house, some for books, others for clothes, &c. but I do not recollect that John ever saw any of these people without asking either his mother or myself, "May I give that person a tract?" and sometimes without our knowledge he has supplied them.

Only the day before he died, I received a package of French and German tracts from the Tract Society in London, and one of his last acts was to assist his brother in bringing these tracts to me to the place where I wished to

put them. His words still sound in my ear as he approached me with his arms full, and his face flushed with animation, exclaiming, "Here, papa, see how many I bring!"

Parents who read this will, we trust, be encouraged and stimulated to initiate their children early into those ways which lead to usefulness, as well as happiness. Impressions made on the minds of children are generally deep and lasting. Good habits early formed are of incalculable advantage through life. The voice of Wisdom says, "Train up a child in the way he should go, and when he is old he will not depart from it." This may be considered as a general rule; and daily observation confirms it as an interesting fact. We wished to be guided by this rule in the education of our offspring. Our hearts' desire for them was, that they might always be occupied in diffusing the knowledge of God; and now John is removed from our feeble instruction to a higher school, we are thankful that he had begun, though unconsciously, to do something for the good of mankind.

2. I shall state his manner of giving reproofs.

John was very playful and noisy, while his disposition was exceedingly sweet, though resolute and determined. He had two brothers, one younger and the other older. To his younger brother he would easily yield up any thing, and say, "O Joseph! he is only a baby; he must have it." But with his elder brother there was frequently an argument respecting their playthings, and when John thought that his brother was wrong, he would say very gravely, "O, Samuel! God does not love that, Christ does not love that."

Every morning when they came to the breakfast-table, they repeated the commandment, "Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee;" and when they perceived anything in each other's conduct which was contrary to this command, they would frequently remind each other by saying, "Honour thy father and thy mother."

It is a solemn thought, that almost every action of some men's lives is displeasing to God. Had these persons a kind and faithful monitor near them, he would say to them a thousand times in a day, "Ah, sir! God does not love that,—ah, madam! Christ does not love that." And is it not dreadful to live a life of constant rebellion against our

Creator and Redeemer ! Dear reader, try yourself by this touchstone ; ask yourself often, Will God be pleased with this part of my conduct ? Will Christ approve this conversation ? Shall I be able to give a good account of this act before the judgment-seat ? and if conscience says, No,—if your bible says, No,—then reject it ; put it away from you ; flee from it as from a serpent. The cholera morbus is dreadful,—the plague is dreadful,—but sinning against God is much more dreadful, for that will ruin both body and soul. Hear the words of the Saviour on this point : “ I say unto you, my friends, be not afraid of them that can kill the body, but after that have no more that they can do. But I will forewarn you whom ye shall fear ; fear him, who after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him.”

3. His observations respecting a departed christian.

Mrs. Chapman died four days before this dear child. She was formerly the mistress of a Lancasterian school in Canada. About three years since she came to St. Petersburg, to take charge of a school on the same system, in which she gave great satisfaction. Her heart was much set on doing good to the children of her charge, and we hoped that she would long be spared to be a blessing in her important sphere ; but on Friday, June 26, O. S. she was attacked with cholera ; a fatal day in St. Petersburg ; for among the hundreds of persons who were this day attacked, it is supposed that scarcely one recovered. She struggled until four the next morning, and then entered into the joy of her Lord. She left a delightful testimony to the love and faithfulness of God. Her Saviour was very precious to her. His rod and his staff comforted her. In the evening of the same day she was buried in the ground appointed expressly for those who died of cholera ; and my dear little boy was afterwards placed with her in the same grave. I mentioned some particulars respecting this pious woman to my family. John listened, and after pausing some time, he said to me, “ Papa, is Mrs. Chapman dead ? ” — “ Yes, my dear.” “ Then she is gone to heaven, papa.” — “ Yes.” “ Then she is with Christ, papa.” — “ Yes, my dear.” “ O that is very good.” These were delightful observations for a child under four years of age ; yet I have no idea that he knew any thing about the nature of religion as a system. He frequently made remarks to his mother and to his pious

nurse, and sometimes he came and clasped me round the neck, and said, "Papa, I love God, I love Christ;" and then walked off singing, "Lord, in the morning thou shalt hear, My voice ascending high." These things I consider merely as good habits; the seeds which by the grace of God would have sprung up if he had lived; but he knew nothing doctrinally of man being a sinner, and Christ being the only Saviour, and he could not comprehend this as older persons do. The observations I have made are to show how far good teaching and good example will go, to form good habits and good modes of thinking in a child; and I pray that every parent who may read this, may feel a fresh stimulus to sow good seed in the minds of their offspring, before the soil is preoccupied. Parents! remember that to instil one good thought, to produce one good desire in the heart of your child, is infinitely more important than the discovery of a gold mine. No mortal can conceive what blessings may flow from it, both in this world and in that which is to come.

The last thing I shall notice respecting this dear child is,

4. The gracious providence of God overruling the solemn event of his death, for a peculiar blessing to a young man who witnessed his agonies. The evening before he died we had two friends with us, one from America, and a young friend from England. On retiring to rest, John came and embraced his American friend, and with a sweet smile, said, "Good night, my dearest Mr. —;" and he shook hands with our other friend. They never saw him again until he was seized. When the alarm was given that he was attacked with cholera, we were watching around the bed of his brother Joseph, who had been dying all the preceding night, but now the necessities of John called for every help that could be given him; therefore I was left with the dying child, to moisten his parched lips, while his mother and the servants hastened to John. Our young friend, perceiving the child in great distress, sat down by his bed-side, and for some time assisted in rubbing his hands, then he ran to the apothecary's for medicine, but on his return he found that medicine could be of no service; the spasms had ceased, the sufferings were over, the heart no longer palpitated; the spirit of our darling was gone! The suddenness of his death produced amazement and alarm. The scene was truly awful; the shock which it

gave to every one of us cannot be described. At this moment our young friend returned, and so deeply impressed was he with what he saw, that he entered into his closet, and shut the door, and cried unto that God and Saviour whose redeeming love and mercy he had never truly sought before.

I repeat his own words which he spoke to me almost the last time before he left this country: "Ah! sir, the day on which your John died will ever be a memorable day to me. It will form a new era in my existence. I shall look back to it as the time when I became truly in earnest about my soul. I had often seen the importance of religion before, but then I felt the absolute need of it. I have been brought up with religious people, and have read, and seen, and heard much on religious subjects, but I never felt it before. This was a penetrating work; indeed, I was greatly afraid. I thought: It is not improbable I may be cut off as suddenly as Johnny, and then what will be the consequence?—Where shall I appear?—I have no hope—I must trifle no longer. I then sought retirement; I went into your study, and there remained for about two hours, and I trust I was sincere in seeking mercy of the Lord, and in yielding up myself to be his servant for ever."

Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Our child had been the subject of our constant prayers, but we never once implored riches, or honours, or earthly glory for him. Our prayer was, that like John the Baptist, he might "be great in the sight of the Lord," and be enabled to "turn many of the disobedient to the wisdom of the just;" and such is our conviction of the worth of souls, that we should have considered it an unspeakable privilege if, after a long life of arduous toil, he had been the instrument of bringing one sinner to Jesus. O then what a consolation to our wounded spirits to be permitted to hope that this work so glorious—a sinner brought to Jesus—was in any way accelerated by his early death. To God be the glory for ever. Amen.

It is a very alarming circumstance, that vast multitudes live day after day like the young man just mentioned, without

paying any regard to their precious souls, and though conscious that this important point is neglected, yet still go on procrastinating until it is too late. Dreadful infatuation! perhaps some persons, both young and old, may read these pages, who are precisely in this state; they are not prepared to meet their Judge; they know not the blessedness of the man whose sins are pardoned; they are not justified by faith, and consequently have not obtained peace with God through Jesus our Lord; and can there be a case more alarming than this?

Dear reader, suppose that in this unprepared state you should be seized with some affliction which should bring you suddenly to the grave. O what consequences must follow! When infants die we know that they are happy; but when a man or woman dies, the case is very different: we must look for evidence of repentance and faith before we can entertain hope respecting them; and where would you appear! Ah! you would be left without a friend, without a remedy, without hope. Listen, then, O listen to the voice of friendship; delay not another moment; let the great work of religion, from this day, become the grand business of your life. Salvation you must obtain, or you will perish; salvation is offered to you freely; Jesus Christ came into the world to save sinners; he casts out none that come to him. O then study the character and work of Christ; behold the necessity and the suitability of his atonement; embrace this adorable Saviour; give up your souls to him, cleave to him, believe on him, and you shall be saved.

Finally, I beseech you do not put off the momentous concerns of eternity. You may be attacked with sudden illness of some kind; you will have no time then; therefore let your loins be girded, and your lights burning, and ye yourselves like unto men who wait for their Lord, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom their Lord when he cometh shall find watching.

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THE
INFLUENCE OF PIOUS WOMEN
IN
PROMOTING A REVIVAL OF RELIGION.

FROM THE REV. R. KNILL, ST. PETERSBURGH.

ONE of the most interesting persons among my christian acquaintance in this country (Russia) is Mrs. ———, a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Russian princess M——— met with Mrs. ———; and after conversing with her a short time, the princess said, “Are you not an English woman?” she answered, “Yes.”—“Do you ever go to chapel?” “No.”—“Then come along with me,” said the princess: “step into my carriage: I am going, and I will take you thither.” She consented; and it may truly be

said, that *then* commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: *then* she became a religious one. Her labours were transformed into christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the holy scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the sacred volume in that language, *she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God: it augured well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she sold more than *one thousand five hundred Bibles, Testaments, and Psalters*; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—she furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that some good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the scriptures, Mrs. ——— took the Psalter, and read the Psalm which begins with “Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” A thin

partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences, "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep, and walked away. "Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it." The woman returned; and the subject was continued, until the place became a *Bochim*, "a place of weepers;" every one was in tears: and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?"—I am happy to say, she has been to see them again, and has provided them with fifty copies of the *First Book for Children*; and hundreds of persons in that neighbourhood are now deriving advantages from her visit: some are learning the alphabet; others are reading the scriptures, with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? Ah! if only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

From this simple narrative I would make three observations.

I. *To the rich.*

What an instructive lesson does this present to you!

The person of whom I have been speaking is a poor woman who works for her daily bread; yet she is useful, yea, extensively useful. Now if so much may be done by

a poor woman who has *nothing*, what may not you do whom Providence has intrusted with an abundance of *all things*? How many ways may you devise for the benefit of your fellow-creatures! Whatever good object presents itself to your mind, *you need not sell your watch* in order to effect it. Thousands around you are perishing for lack of knowledge, and you can help them if *you will*; but, alas! how few are willing to do any thing which calls for any sacrifice! Who can lay his hand upon his heart, and say, "I have given a hundred Bibles to the poor?" or, "I have circulated among them more than one thousand five hundred Bibles, Testaments, Psalters, and Tracts?" yet here is a poor woman who has done all this and more. Should your eye see, or your ear hear of a poor neighbourhood consisting of one hundred souls, you have the means of immediately supplying them with a school, or you can place a reader among them, or you can read to them yourselves. They will welcome you to their cottages, and consider you as angels in the likeness of men come to do them good. Many of you know the refined, the delicious joy of making a poor family happy, and much, very much remains to be done.

O my honoured, rich countrymen, arise and take possession of the joy which flows from devoting the whole heart to God. Embrace and ever hold fast the felicity which flows from following the Lord fully. It was the character of Jesus that he went about doing good. O let it be your aim to walk in his footsteps. Remember you are stewards, and your responsibility is great. You must surely give up an account of your stewardship, and what will all your riches avail if you keep back what God demands? and consider, I beseech you, how great will be your joy if among the countless myriads who shall stand at the right hand of God, one amidst the throng should point to you, and say, "There! there is the person who directed me to Jesus. There stands the friend who first put into my hands the book which made me wise unto salvation! There is the woman who visited me on the bed of languishing, and first directed me to the Comforter and Saviour of my soul." Say, ye followers of the Lamb, is not the thought of it enough to make you steadfast, immovable, and always abounding in the service of such a Master?

II. *To the poor.*

What an instructive and encouraging lesson does this narrative give you! The person whom I have introduced to you is not only a poor woman, but a poor widow. In many respects you are just on an equality with her and consequently, if your hearts are equally alive to the interests of Christ's kingdom, you will find many ways for glorifying God, and doing good to men. Cannot you also read the 32d Psalm, and explain from your own experience the blessedness of the man whose sins are pardoned? Or if you cannot speak with confidence respecting your own pardon, yet you can tell them how desirable it is, and point them to the Lamb of God that takes away the sins of the world. Try what you can do. Ask your heart this question: "Have I done all that I can do for God? Have I attempted every thing within my power?" Are there no children in your neighbourhood to whom you can give instruction? Is there no poor family that you could supply, or partly supply with a Bible? only set your invention to work, and many pleasing discoveries will be made, many ways found out in which you may glorify God our Saviour. You have a tongue to speak for God, you have a heart to think for God, and a hand to work for God. O let the love of Christ constrain you to live not unto yourselves, but to Him. Remember this poor widow, be encouraged by her example, and go and do likewise.

III. *What an instructive lesson does this afford to all.*

Whether young or old, rich or poor, married or widow, we may all learn something from the example before us. If we were to take our stand by the side of this poor widow few of us, perhaps, would like to change situations with her; yet how few of us have given such proofs of attachment to the Saviour? How few of us are so actively engaged in promoting the public good? How few of us have been so useful? Are there not many to whom the Lord is calling, and saying "Why stand ye here all the

day idle?" Ah! say not "no man hath hired us." You have been commanded and entreated to attend to these things, and now you are invited. Forget not, I beseech you, that the barren fig-tree will be cut down as a cumberer of the ground, and the man who hid his talent will be treated not merely as a *slothful* but as a *wicked* servant. Oh! I tremble at the awful consequences which must result from the conduct of many professors. Beloved! hear a brother's voice. Remember we live in eventful times. God is doing great things in the earth, and shall any of us be idle spectators? O, no. We have an important part to act, let us determine to perform it well. God never will smile upon sloth, nor upon half-hearted endeavours. "Herein is my Father glorified, that ye bring forth *much* fruit, so shall ye be my disciples." Therefore let us lay out ourselves unto the uttermost for the divine glory, and we shall find even in this world, that there is a peculiar felicity in working for God, and soon we shall hear him say to the feeblest of his faithful servants, "*Well done; enter thou into the joy of thy Lord.*"

(Signed)

A BROTHER.

The following letter of Princess Metstchersky to the Rev. L. Richmond, will form a pleasing supplement to the preceding.

The late Rev. L. Richmond presented a copy of his "Young Cottager" to the princess Sophia Metstchersky, who first translated the tract of the "Dairyman's Daughter" into the Russian language, and he received from her highness the following answer. This noble lady's time and influence are consecrated to the cause of religion, and many instances are recorded of her usefulness, particularly in the circulation of tracts.

"Reverend Sir;—I have been hesitating for some days if I should stop to answer you till Mr. Pinkerton would be here, in hope that he would help me to express my gratitude for your kind letter and valuable present, in

proper time ; but I am afraid it would be too long, and you will perhaps suppose me indifferent and ungrateful, so I venture to send you my bad English without correction.

“ Remember, dear sir, that I am but a scholar ; a very new one, and quite unfit to correspond with such a man as you ; though my soul is capable of loving you as a brother and friend in Christ Jesus, and of admiring you as a chosen servant of his, a vessel unto honour, sanctified and meet for the Master’s use, and for the edification and comfort of his children. Yes, sir, I hope I am united to you in one body and soul, which is Christ Jesus the Saviour ; and I say, with Little Jane, that I am happy to be the smallest and lowest of all his members. How much I delighted in reading this narrative ! how wonderful the grace of our Lord ! how happy the country where children are brought up in the fear of God, and taught so young to love and serve the Saviour ! What an eminent christian ! so young a child ! But this is neither to be taught nor learned. He alone can give it who is love itself, and who purchased us to himself by shedding his precious blood for us.

Oh, sir, you do not know, perhaps, to what an unworthy being you wrote. I have passed all my life in the ignorance of Him who died for me, without love to Him who loved me first, and sought me out, when I hastened to my ruin in a life of enmity to my God. He sought me out, and mercifully sent his servant Pinkerton, to open my eyes and my ears to the power of his word, so that I plainly see now what a sinful wicked creature I am ; what a gracious merciful God to offend ! and how kind and always ready and willing to receive us, our Saviour Jesus Christ is, and always will be ! How good he was to me, sending such a meek, patient, loving soul as the worthy Mr. Pinkerton proved to be during his living in my family. What a life of disgust it must have been to a man of his distinguished merit to bear with the caprices and wickedness of a spoiled, ignorant, and proud woman ; but charity seeketh not her own, is not easily provoked, beareth all things, hopeth all things, endureth all things ; charity never faileth ; I have had an evident proof of it in my dear friend and instructor. But I must stop, and ask to be forgiven for having written so much. My heart opens at the voice of a friend, and then I speak out of the

fulness of it. Excuse me, then, sir, for intruding so much upon your time. Pray for me that I may come in faith and grace to the happy day in which I shall be enabled to join with you in joyful hallelujahs, and eternal praises of our heavenly Father and divine Saviour. O may His peace always be with you! Receive with indulgence, dear sir, my hearty thanks; and in the assurance of the sincere esteem and high regard with which I am your much obliged and obedient

“ P. SOPHIA METSTCHERSKY ”



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DYING HOURS OF FOUR INFIDELS.

WHEN I came to my parish there existed in it an infidel club; the members were principally tradesmen, whose original object in meeting was probably more for the purposes of conviviality, than an open derision of the word of God. Their conversation, however, often turned on religious subjects, which were treated by them with the utmost contempt. The mistress of the house, as I understand, objected to have her bible used, if its sacred contents were to be turned into ridicule; but this was, however, insufficient to deter the party from their profane designs; for another copy was soon procured in its place, and one of the members appointed preacher to the club. His business was to select such portions of scripture as were most likely, by being perverted, to excite the mirth of his audience.

I had resided in the parish about a year and a half, when hearing that one of my parishioners, a tradesman, was taken ill, I called on him. The sick, and as it proved the dying man, was the very person who had acted as chief orator to the club. Not knowing his character, or the life which he had been leading, I addressed him generally on the necessity of vital religion, and of an entire dedication of the heart to God; dwelling on the comforts which religion holds out to those whose faith rests on Christ. Supposing me to be fully aware of his conduct, he received what I said as an allusion to his own state of mind, and with great clearness and talent, for he was a very clever man, described his state, and acknowledged his sins, yet expressed no hopes of pardon through the atonement of Christ. He was aware of his danger, yet he saw no way of salvation. Often by his shrewdness and wit he had raised a laugh against religion; but he now deeply felt the want of that consolation which faith in Christ can alone bestow. He wept profusely, earnestly expressing his resolutions of amendment should it please God to raise him from his bed. He never did rise, nor did I see him again; for whenever I called afterwards, which I did two or three

times, I was constantly told that he was too ill to see me. Whether he was really senseless, or whether his friends did not wish me to see him, I do not know.

The second person was of a very different character; a man of little natural talent, but of so nervous a habit, and such ungoverned temper, that at times he seemed almost deranged. Such was the general opinion of his character, that when I was told of his sickness, a friend who was present, on hearing my determination to visit him, urged me to consider the matter, as I should certainly be insulted. My friend, seeing I had determined to go, offered to accompany me, but I declined his offer; and was much surprised, on entering the sick room, to find myself received with civility, and, after a few minutes, thanked for my visit. The patient was in a highly excited state. He entered into conversation freely, and appeared to be endeavouring to atone for his former sins, by studying the word of God with great diligence in his last hours. He did not seem to have attained to the most distant idea of salvation through Christ. He was completely without hope. I had to begin from the very foundation, and his mind was too much weakened to comprehend clearly what he read. One morning I found him reading a book which had been lent him by a neighbour. Being anxious to guard him against error, I requested to see it. It proved to be a religious work: I took it into my hands, and pointing out the general scheme of salvation as contained in it, called his attention to those subjects on which I thought he had displayed the greatest ignorance; encouraged him to persevere in prayer; and added, that though he had slighted the call till the eleventh hour, he must strive to work for one hour; at least, in the Lord's vineyard. He seemed strongly impressed; and the next day, when I alluded to the conversation, he took out the book to show me how many pages he had read since I had seen him: for he did not seem as yet at all to understand the nature of a christian's hope. On another occasion, when I had endeavoured to show the love of God in having spared him, and not taken him out of the world in the midst of his profaneness, his mind seemed to be softened by former recollections, and he called to his memory the time when he regularly attended church with his family. "Those were happy days, sir," said he. I

alluded to his neglect of public worship of late years: "Yes," he replied; "I first had a dispute about a seat; I then neglected church. Sometimes on a fine day I walked to a church in the country; but latterly, from evil company and indifference, I have never attended any place of worship." His sickness continued, and he at last felt himself sinking into the grave. After he had taken entirely to his bed, I was one day sitting by him, and speaking of the love of God in the redemption of man, and that he would "in no wise cast out" those who came to him in Christ, I referred to various passages of scripture. He turned on me with an eye inflamed at once by madness or fever, and by horror at the approach of death; confessed his sins in the sight of God, and called on me to save his soul. I told him salvation was from Christ alone, and that I could not save him. "Yes," said he, half raising himself out of bed, and throwing his arm on my shoulder; "but you can guide me." I told him, *that* must be done by the Spirit of God alone; but that I would kneel down and pray for that Spirit. He seemed to pray fervently. I saw him for a few days; but he gradually wandered more and more in conversation, and his mind and body at last giving way together, he sank and died.

The third was of another disposition of mind; a low depraved man, given up entirely to self-indulgence. At the death of the first person above mentioned, he attended the funeral, and on the following Sunday appeared at church. I forget entirely the subject of the sermon, but remember that in the midst of it he cried out, "That is I," and disturbed the congregation. I turned to the spot, but all was again silence. He however repeated the exclamation two or three times, and was with difficulty kept quiet by the neighbours. I suspected at the time, and I believe now, that he was partly intoxicated. I took an opportunity of speaking to him but apparently made no impression. He went on in his former sottishness, and died in a state of senseless stupidity. I visited him several times, but only once found him in a fit state for religious conversation, I then recalled to his mind our former interview, and his total neglect of my advice. He acknowledged the truth of my observations, promised an entire change if he recovered, then relapsed into his former insensibility, and expired.

The fourth was a man of strong reasoning powers, self-willed, passionate, of profligate habits, and generally unpopular. His idea was, that he knew every thing, and was wiser than any other person in the affairs of this world, as well as those of eternity. He argued, I understand with great acuteness. I found him ill one day when I was visiting a sick child, and fancying that he was himself in great danger from the symptoms I perceived, I addressed a few words to him also. He had, I believe, felt my attention to his son, and wished not to appear angry with me, but rose up, walked across the room, and seemed displeased while I repeated the leading doctrines of the christian faith, and said that I hoped when he approached death, he would feel the comforts of religion. He was civil, but endeavoured to turn the conversation, by saying, "I am ill certainly, sir; but I shall not die yet." I did not press the subject any further at that time; but urged him to read a work, the reasoning of which I thought would suit his state of mind, and perhaps lead him to further inquiry. But it was to no purpose; he would not read, and avoided me afterwards. He became worse, and after a sickness of a few days died. I saw him only once during his illness, and that was after he had ceased to speak; but I have no reason to suppose that he showed any contrition. I am happy, however, to say that his death decidedly raised the attention of his family to religious subjects.

The unbelief of these persons arose, I fully believe, from immorality. And every person who indulges in any sin whatever, whether of temper or the senses, takes one step towards infidelity, and if he continues in it, deprives himself of the consolations held out in the gospel to believers. Our Saviour states, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John iii. 19.) The love of sin leads men to reject the Lord Jesus Christ, and his holy laws. Do you believe in him as the "way, the truth, and the life?" Are you resting all your hopes on him as the "Lamb of God which taketh away the sin of the world?" Here only can you be safe and happy in life and death. "He that believeth shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

OLD JAMES.

JAMES T. was a poor infirm old man, who lived in a small village on the banks of the river Trent. In the earlier part of his life he had been a day-labourer. At the time I became acquainted with him he had numbered more than eighty years, and for some time had been unable to maintain himself by his former work, but still he endeavoured to contribute towards his support by mending chairs.

Their cottage was in a ruinous state, very dark, and but ill protected from cold and wind, and their stock of furniture was scanty. Yet this humble dwelling, where to the eye of sense there was nothing but want and poverty, was indeed the abode of peace, contentment, and happiness.

Old James, as he was always called in the village, had been early brought to the knowledge of the truth. He had been led under the teaching of the Spirit to see his lost estate as a sinner, and had "fled for refuge to lay hold on the hope set before him in the gospel." At the cross of Christ he had been delivered from the burden of his sins, and brought into a state of peace and reconciliation with God, and his soul enjoyed a comfortable sense of acceptance in the Beloved. The Spirit witnessed with his spirit that he was a child of God, and he rejoiced in his Saviour, "having redemption through his blood, even the forgiveness of sins."

It was always a great treat to me to go to this poor man's cottage. I never found him otherwise than contented and cheerful. When asked about his temporal wants, which were often great, he would almost invariably bless God and say that he needed nothing.

He would often speak of the Lord's goodness and tender mercy towards him in bringing him into his fold, and recount his various dealings with him since his mind was first impressed with the importance of spiritual things.

At the time I speak of, he had been nearly sixty years walking in the ways of God. Often during his christian course, he had been exposed to much ridicule, laughter, and opposition from his neighbours, and they would sometimes endeavour to molest and annoy him even when engaged in religious exercises. But these things, he said, were of great use to him, and when in danger of being puffed up with spiritual pride, the sneers and rebukes of the ungodly and irreligious, tended to humble him.

In his younger days he often walked seven miles to hear the gospel faithfully preached; the language of his heart towards his God was like that of the psalmist, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land to see thy power and thy glory so as I have seen thee in the sanctuary." Having tasted that the Lord was gracious, like the new-born babe, he desired the sincere milk of the word that he might grow thereby.

It was a great source of comfort to the poor old man that God in his providence was graciously pleased in his old age to send a faithful minister to his parish church. Some time before the hour of service, this aged servant of God might be seen walking by the help of his stick, for his body was bent nearly double with age, to the courts of the Lord's house. During the preaching of the gospel his eyes were earnestly fixed on the minister, and he appeared to be feeding on the bread of life with the eager appetite of one hungering for food and nourishment.

After service I sometimes joined him on his way home, and was always edified with his spiritual conversation, and knowledge, and love of scripture truth. On one occasion I recollect asking him if a coat which had been given him, fitted him comfortably, and kept him warm? "Yes, sir," said he, "I thank you, and I bless God for his goodness in providing me raiment. But I shall soon have a better dress than this, sir, when I am clothed in the righteousness of my Saviour."

For some years previous to his death old James constantly attended the funeral procession of every poor neighbour, not as so many, alas! do, from idle curiosity, but from an anxious desire to derive spiritual benefit from the near view of death and eternity.

By thus habitually "preparing to meet his God, his faith was strengthened and his hope matured; he learned

to feel increasingly the value of his Saviour, and the security of that foundation God has laid for the sinner's salvation, and he could triumphantly say with the believing Paul, "Oh, death, where is thy sting? Oh, grave, where is thy victory? the sting of death is sin, and the strength of sin is the law: but thanks be to God, which giveth *me* the victory through Jesus Christ my Lord."

His faith in the great Redeemer was simple and stedfast, accompanied, as real faith always must be, with a strong sense of his own unworthiness and demerit. Neither was it a dead faith; but, on the contrary, so powerfully did it operate on his daily walk and conversation, that for some years before his death he was respected and esteemed throughout the village. Indeed one who is now humbly following him, as he followed Christ, attributes his first impressions of religion to the effect which, by the blessing of God, the consistent and christian demeanour of old James had upon his mind.

The old man loved to call upon those few of his neighbours who, like him, had been led by the mercy of God to see the value of a crucified Saviour, and talk with them of the things relating to the kingdom of heaven. He was in the habit also of taking his testament in his hand and reading to those amongst them who were ignorant of Christ and his salvation, from an anxious desire that they also should be partakers of the blessings of the gospel.

One of his favourite topics of conversation with his pious friends, was the security of the believer as interested in the covenant of grace. And not only did he in sure and simple faith commit the keeping of his soul to the Lord, as to a faithful and covenant God in Christ, but he was enabled also to trust him for the supply of his temporal wants.

Once in particular he feared a rent of 4*l.* a year would be put on his cottage and garden, and he was greatly perplexed how to raise the money. Like Hezekiah, in his affliction, he spread his case before the Lord in prayer, and the Lord graciously answered him according to his own promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." His orchard at the season bore very plentifully, and the produce of his fruit was enough to meet the demand he dreaded. He might truly say with the psalmist, "I have been young

but now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread," *Psa. xxxvii. 25.*

The end of old James was peaceful and happy. His strength for some time previous had been gradually declining, and from the lingering nature of his last sickness, he had abundant opportunity of testifying what a sure anchor for the soul is a simple dependence upon Christ. Several of the pious and well-disposed cottagers collected round his bed-side in an evening, and joined the inmates of the house in singing and prayer. They were anxious to see how blessed is the death of those that die in the Lord, and they were not disappointed, for he was enabled to rejoice in the Saviour, with "a joy unspeakable, and full of glory."

Reader, do you wish to know the secret of the pious life, and triumphant death of this old disciple? He was eminently a man of prayer. Prayer might justly be said to be, in a great measure, his element. He always seemed to delight in calling on his God. After his death, I was told by one of his family, that he would retire into his chamber to commune with his God and Saviour seven or eight times a-day, and was constantly searching the scriptures.

Thus you see he had the Lord on his side; and though weak in himself was made to triumph in Christ, and became strong in the Lord, and in the power of his might. By daily supplies of grace from above, he was enabled to fight the good fight of faith, to follow the Lord fully, and to press toward the mark for the prize of the high calling of God in Christ.

Are you then saying within yourself, "Let me die the death of this righteous man, and let my latter end be like his?" Go then, and do likewise, and your soul shall be quickened from the death in trespasses and sins in which you lie by nature, and filled with joy and peace in believing; and even if called like old James to suffer want and infirmity, you shall with him live contented and happy, and die with a sure and certain hope of a joyful resurrection

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ELIZABETH CROUCH.

ELIZABETH CROUCH was born in a village in Wiltshire. For forty-five years she truly adorned her religious profession; her conduct was always marked by humility, sincerity, and a steady perseverance in the ways and service of God. At the particular request of a friend Elizabeth dictated this account of her early years at various times as her exhausted strength would allow, only two months before her death. She commenced in the following words:—

“ I cannot boast of descending from high or noble families; and if I could, what would it avail me now? I have to bless God for pious parents, and especially for a most excellent, exemplary, and devoted father. His care over us was very great; he watched our best interests with constant anxiety; we were carefully kept from associating with other children in the village, that our morals might not be corrupted. We were early and regularly taken to a place of worship; nor was any thing but illness suffered to prevent our going to the services of the sabbath.

“ When I was seven years old, my father was taken very ill; it proved to be consumption, and he lingered twelve months. My mother appointed me to wait on him during his illness. I often read the bible to him, and he would talk to me on different passages, and frequently questioned me on them. After which he would bid me kneel by his bed side, and pray so fervently and affectionately for us all, but especially for me, that I wept greatly; and I often thought over his expressions, and hoped his prayers would be heard and answered.

“ During my father's illness, I remember being very much struck with an observation he made only a few days before his death. ‘ I can die happy,’ said he, ‘ trusting in that promise in Jer. xlix. 11. “ Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.”

“The solemnities of the funeral greatly affected me. When we returned home, the house was full of pious friends and relatives; my heart was full, even to bursting; and the moment I could get away I went to a sand-pit near the house, where I knelt down and prayed, in my poor imperfect manner, with much earnestness, that now I had lost my earthly father, God would take care of me, and teach me to love him. And surely my experience all through life has proved that God condescended to hear the prayer of a child of eight years old!

“The cottage we had always lived in was pleasantly situated in a garden, and separate from other houses, but my poor father’s long illness had so exhausted our little property that my mother was obliged to sell the cottage; and we were removed to a house, in part of which a very ungodly woman resided, who used wicked words, and would often quarrel with my mother. I was greatly shocked, and when I heard her words I often went alone to some unseen corner to pray; but the influence of bad example soon began to show itself, and the great enemy of souls profited by the unfavourable circumstances in which I was placed. I began to be less scrupulous in my conduct, and more irregular in my attendance at public worship on Sundays; for I had been accustomed to go to church in the mornings, and to a chapel in the evenings. The preaching of the word roused my conscience in some degree, yet I tried all in my power to stifle conviction, and would reason with myself in the following manner: ‘I see men, women, and children go on regardless of the concerns of their souls; they lie down and rise up without the fears and thoughts I have: still all seems to go on well with them. I will do the same; I am too young to give myself up to melancholy; at all events I will wait till I am twenty, and then perhaps I may begin to be religious; there are many very innocent pleasures, which are suitable for young persons, I will take part in them; and at all events I shall do as well as my neighbours and associates.’

“Having a good ear for music, and a strong voice, a little practice enabled me to sing many songs, and at any of our holiday meetings I used to sing them with a very trifling mind. I also indulged much in giddy, light conversation; but still I could never employ indecent expressions, and I felt uncomfortable when others used them. I was also led

to indulge in dancing and card-playing whenever opportunity offered, and I spent much time in this way. Still the hand of God seemed to hang over me to keep me from going to a still more open violation of his law. In the midst of all this gaiety, I used to be really distressed with such thoughts as these:—Suppose I should die before I am twenty: there is no middle state: I must go to heaven or hell. O that I had never been born! or if I had been born an animal without a soul! or if God would suffer me to sink into nothing! But I have a soul, and it must be lost or saved! What shall I do? or how shall I begin?

“I was quite young when thus perplexed and distressed in mind, and often used to leave my playfellows, and seek some secret place, where I fell on my knees and resolved that if God would forgive my sins, and teach me to pray and come to him, I really would do so. About this time I heard a sermon from the words, ‘He hath done all things well;’ it made a deep impression on my mind, which lasted twelve months: still I had no sense of the sinfulness of my heart, but imagined all consisted in resolutions and promises; I therefore resolved how I would attend to certain duties, and in my own strength become righteous. But my natural vivacity and warmth of temper soon led me into fresh sins; I again mixed with foolish and wicked companions; also when displeased I indulged in passion, and knew nothing of a meek and gentle spirit. Soon, however, I was again led to pray, and I resolved I would be the Lord’s if he would teach me how; that I would watch my temper and feelings more, and be more circumspect in my conduct, never once thinking how the past was to be pardoned. At last I became so perplexed in finding that I could not keep my resolutions, that I determined once more to give up religion, and to live as my neighbours did. In the summer time I occasionally used to weed in the fields, and then when working alone the welfare of my soul would press very heavily on my mind; then I prayed, but I had never learned how a sinner could be justified in the sight of God; I did not pray for pardon through Christ. Thus I went on for many weeks, making resolutions only to break them, and endeavouring to persuade myself that religion need not be the chief concern of one’s life; but that it might be taken up and followed according to convenience. In such a frame of mind as this I went to chapel one sabbath evening

with some idle, giddy companions ; and, strange to say, intending to play some tricks, and have some fun. But when the minister pronounced his text, my heart sunk within me, for I seemed so instantly impressed with my exceeding sinfulness. The words were from Proverbs i. 24—26. ‘ Because I have called and ye refused ; I have stretched out my hand and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh.’ As the preacher explained how God had called and we had refused, every word seemed addressed to me. Then he spoke on the last verse of the text, ‘ I will laugh at your calamity, and mock when your fear cometh.’ My mind was so enlightened by the Spirit of God, I cannot express it, but I had such a deep sense of sin, and appeared to myself a greater sinner than any I had read of in the scriptures, because I had so constantly sinned against light and conscience. The love of Christ appeared to me so amazing, so overwhelming, that I felt no dread of hell, though I thought it impossible for God to forgive such a sinner ; all my anxiety seemed to be that I should have lost the favour of such a God. The recollection of my early instruction in the first principles of religion, my dear father’s earnest prayers, which had ever been fresh in my memory, the pious conversations I had heard, and the sermons I had listened to, seemed to sink me so low as a sinner, that I feared I never could obtain the favour of God.

“ From this time there was a decided change in my views and feelings ; I could no more love sin, but felt a determination to be the Lord’s, and often I was so overwhelmed with contemplating the great love of Christ in bearing with such a sinner, that I could not restrain my tears, even before others, who wondered at the cause. I now read the bible with much delight, and an earnest desire fully to understand its meaning, many parts of the word of God forcibly struck my mind, and the scriptures became precious to me. I laboured under great disadvantages from ignorance, having had no education beyond what a little village school afforded, and that only for a short time ; I learned to read there, but not fluently, and I could not write : however, my desire for improvement was so great, it enabled me to overcome all difficulties. I went to church regularly on Sunday mornings ; then I attentively read the prayers and lessons

for the day after the clergyman, marking every word, which taught me to pronounce tolerably correctly; and with diligence, I soon found out the meanings of different words, so that I could well understand what I read.

“ I used sometimes to spin with many other girls, who observed my dejected state of mind, and tried to laugh me out of it; but I told them I was in earnest, it was time to leave off sinning, and to try to prepare for death, and by the help of God I would never return to sin and folly. This state of mind continued for many months, nor could I obtain any comfort, because I could not see how such aggravated sins could be pardoned by God. But one day the Spirit of God applied those words in Acts, ‘ Be it known unto you, men and brethren, that through this MAN is preached unto you the forgiveness of sins,’ with such power to my mind, that all my ignorance was removed, and I plainly saw in what way God could, and would forgive a guilty creature. I read the words again and again, and then prayed for strength to persevere; for I seemed to have a full persuasion that I was accepted by God, and that he was reconciled to me for the sake of Jesus Christ. From this time I regularly read the bible on my knees, that is, with earnest prayer to God for the teaching of his Holy Spirit; and surely God taught me wisdom secretly, for all through life I have gained more real and satisfactory instruction on religious points from this source than any other.

“ I now found there was much to be done. I was very young in the christian life, and had not learned humility; I loved my Saviour, but did not so closely or diligently follow his bright example as I ought; I leaned too much to my own strength, and depended too much on my own power. Satan does not fail to attack the young christian, and in some form or other endeavour to harass and perplex his mind, and to shake his resolution to pursue after eternal life. This was my case; I began to doubt the truth of my religion, and my interest in Christ. But, blessed be God! this drove me to prayer and made me search the scriptures, and comfort and consolation were soon communicated to my mind: my faith became gradually stronger, and I was enabled to cast myself entirely on that God, who has indeed been faithful to me all my life long.”

Thus far this truly pious woman related her early experience. She had now attained her nineteenth year, and

made a public profession of religion. After some time she became the subject of severe bodily affliction, and for eight years she was so completely an invalid as to require continual assistance and attention; but her mind was uniformly peaceful and happy, her hope steadily fixed on Christ, and her faith in the providential care of God seemed implicit, indeed this last was the distinguishing trait of her religious character. She was taken to Bath hospital for medical advice, and while there she enjoyed religious privileges she had never known before; her soul seemed daily to grow in grace, her mind became wonderfully enlarged, and her faith established. It was indeed a happy affliction, for I can call it no other.

In her intercourse with others, her conduct was marked by humility: she quietly, but in an unobtrusive manner, introduced religion to the notice of others, and seized every opportunity she could of being useful in the cause of her Divine Master. She would in a most interesting and winning manner persuade others to come to Jesus, and tell them of his great love and kindness to herself. She would take any pains to instruct others in the first principles of religion, and assist them in gaining a knowledge of the holy scriptures, and in this way she was made very useful.

Some letters addressed to a young lady with whom she became acquainted in the humble capacity of needle-woman, show the genuineness of her piety, and her anxiety to be useful. The following extracts will no doubt interest the reader:—

“MY DEAR MISS B.—I now take up my pen to convince you I have not forgotten you, for I can assure you, that you are seldom out of my thoughts. I hope you received the little books safely—‘The Christian’s Pattern and ‘Help to the Scriptures.’ I think you will find them useful in your devotional exercises. May the eternal Spirit shine upon your mind, and open your understanding, that you may know the things which are freely given you of God. I think FLETCHER’S ADDRESS is a very useful little book; but after all the helps which men may be able to give us, the bible is the best book in the world, because it clearly reveals to us all the will of God concerning us. I often take up my bible, and embrace it, and exclaim,

‘Precious bible! what a treasure
Does the word of God afford.’

It contains a medicine for every wound. All we want is there, and our glorious Redeemer commands us to search the scriptures, because they testify of him. I hope, my dear Miss B. you are following the example of the noble Bereans, searching the scriptures daily, with earnest prayer and supplication; but I need not advise you on this head, the little book I have sent will do it in a much more able manner than I am capable of. I hope, by this time, you have obtained the pearl of great price, I mean the knowledge of salvation, by the remission of all your sins; or, in other words, a clear sense of your acceptance with God. Don't say, 'This is a blessing too great for me to expect.' St. John says, in one of his epistles 'I write unto you, little children, because your sins are forgiven you, for his name's sake.' This is your happy, your exalted privilege. O! rest not without it; be determined in the strength of divine grace to experience much of the height and depth of the love of Christ which passeth knowledge; be a decided follower of the meek and lowly Jesus. Do every thing with a single eye to the glory of God; then you will be able to say,

'What has the world to equal this?

'Tis solid peace, 'tis heavenly bliss.'

I feel, by daily experience, that it is not a vain thing to serve God; that the religion I have embraced for thirty years is not a cunningly devised fable; but a divine and glorious reality, able to support the mind under the heaviest afflictions, and severest trials, and it enables me, weak and unworthy as I am, to look forward into eternity with pleasing anticipation, and to say,

'There is my house and portion fair,

My treasure and my heart are there,

And my abiding home;

Of Him who did salvation bring,

I could for ever think and sing.'

And now I commend you to God, who is able to keep you from falling, and to present you blameless before himself.

"Believe me your very sincere, though unworthy friend,

"B. CROUCH."

'MY DEARLY LOVED FRIEND,—May peace, mercy, and love, be multiplied abundantly to you, through our Lord

Jesus Christ. I say with the apostle, that ‘I thank my God on every remembrance of you, always in every prayer of mine for you, making request with joy.’ I am truly at a loss for words to express the grateful sensations of my heart, for your unexampled and unmerited kindness to me. I opened the parcel, and exclaimed, ‘Lord, what am I, or my father’s house that thou art thus mindful of me!’ I look up to God as the first great cause of all good; O yes,

‘Parents, friends, ’tis He bestows,
Life and all descends from God.’

“I hope you like your new habitation. Glory be to God, there is no need that we should be shut up in a corner to serve God. No; we are commanded to let our light so shine before men, that they may see the reality of our religion, and glorify our Father who is in heaven. And while we acknowledge him in all our ways, we have every reason to expect his blessing to attend us, for he has said to every humble believer, ‘My presence shall go with you, I will give you rest,’ and it is his presence alone that makes our paradise, and where he is, is heaven. I shall ever be happy to give you any information on spiritual subjects which it is in my power; and glory be to God, though I cannot boast of my knowledge in temporal things, yet, I bless his holy name he has made me wise unto salvation, through faith in Jesus Christ. I rejoice greatly to find that the Lord is not only carrying on the work of grace in your heart, but that he is deepening the same. O let me entreat you not to be discouraged at the discoveries which the Lord is making to you of the evils and depravity of your heart; for be assured he is making these discoveries to you, in order to prepare you more fully for himself; you know it is said, ‘Without holiness no one shall see the Lord,’ but we must first be convinced that we are unholy. Now by nature we do not know this, it is the work of the blessed Spirit to show us our want of this important change. There was a time when you did not see or feel this depravity, therefore you may say with Manoah, ‘If the Lord had designed to kill us, he would not have shown us such things.’ No doubt Satan will strive to distress you at times, and tell you that if you were the Lord’s, you would not feel these things; but remember, he was a liar from the beginning. O! look to Jesus, my dear friend, at all times, who is the author and finisher of your faith: in him all

fulness dwells, and all for you, and the more you see of his fulness, the more humble you will be.

“ I am your affectionate, but unworthy friend,

“ BETTY CROUCH.”

“ MY DEAR FRIEND,—I am enabled to reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed. Through the tender mercy of my adorable Redeemer, I am living above the love of life, or the fear of death; I do endeavour as much as possible to live with eternity in view, not that I am at all weary of life; no, glory be to God, I am able to say,

‘ My weariness of life is gone,
I live to serve my God alone,
And only him to know.’

I cannot express to you what heart-felt pleasure that part of your letter afforded me, in which you related the gracious dealings of God with your soul; I do indeed bless God a thousand times, who hath revealed his Son in you, the hope of glory. You are no longer a stranger or foreigner, but a fellow-citizen with the saints, and of the household of faith. Go on, my dear friend, and you shall prove by happy experience that to you,

‘ With his dear name are given,
Pardon, and holiness, and heaven.’

While you look to Jesus and trust in him, you have nothing to fear; you know he has said, ‘ In the world ye shall have tribulation, but in me ye shall have peace,’ yes, a peace to carnal minds unknown.

“ I would take up the words of the inspired apostle and say ‘ As ye have received Christ the Lord, so walk ye in him, in all meekness, and long suffering, in constant and humble dependence on him; and he will be your Sun to warm and enliven you, and to make you fruitful in every good word and work. He will be your Shield to defend you from all your enemies, so that no weapon formed against you shall prosper.—I could say much more, but believe me, my dear Miss B. with growing attachment, &c.

“ B. CROUCH.”

It was most instructive and encouraging to witness the confidence of Elizabeth Crouch in the providential care of God. Her only pecuniary dependence was fifteen-pence per week from the parish. When her health and strength

would permit, she worked at her needle, and she was always cheerful and contented with the little she earned. She once remarked in a conversation, "If we were more constantly to watch the providence of God, we should have more confidence in him; we should, I am persuaded, more readily, and entirely cast all our care upon him, believing that he will make all things to work together for our good eventually, though it may not, at present, appear so to us. He sees the end from the beginning, therefore he is not likely to err in his arrangement or dispensations."

Elizabeth's sister and herself were one day talking over some pecuniary matters and their future prospects, when she emphatically said, "What does it signify whether God gives it me all at once, or a little at a time, I know I shall have it as I need it?" The writer of this account once asked her if she wanted more money than she was supplied with: she replied, her friends had been so very kind that she wanted for nothing: Indeed, said she, God has always taken care of me, he has ever supplied my wants. Her friend remarked, "You are an exemplification of the promise, 'Thy bread shall be given thee, and thy water shall be sure.'" She said, with a smile, "I am, in a wonderful manner, for since I was quite young, I cannot recollect being in want of a shilling, and eight pounds was the most I ever possessed at once; that sum I accumulated while in the hospital at Bath, where I took in needle-work. I had always enough for my necessities, and to keep myself decent in appearance, that I might not disgrace the people of God, and I have generally been able to contribute a mite to his cause when called upon to do so."

A gentleman one day said to Elizabeth, "My good friend, you are one of those whom God cares for." "O sir," she replied, "the providence of God has always been an independent fortune to me."

The gratitude with which she received the kindness of friends is plainly exhibited in the following extract from one of her letters. "Yesterday I received your precious and thrice welcome letter, but oh! I want words to express what I felt on opening it, and found what it contained; I was not able to read it through till I had retired to give vent to my full heart, in a flood of grateful tears and groans which I could not utter. Never did I receive a more evident answer to prayer than at this time. Never

did the Lord appear more for me than in this instance. In the morning, before I received your letter, I was in my closet, pouring out my soul before the Lord, and pleading his promises, entreating him to appear for me in his own way, and telling him that all my expectation was from him; when that promise was sweetly applied to my mind, 'The eternal God is thy Refuge, underneath are the everlasting arms.' O that it was in my power to make you some suitable return, but my faithful covenant-keeping God assures me that he will bless them that bless me; and surely those whom he blesses are blessed indeed. With a heart overflowing with gratitude I have often sung,

'How do thy mercies close me round,
For ever be thy name adored;
I blush in all things to abound;
The servant is above his Lord.' "

Elizabeth's last illness was long and very trying, but she glorified God by her patient suffering, by the gratitude she continually expressed for every alleviation, and by the cheerfulness she maintained to the last. On calling one morning, I inquired how she was, she replied, "I have passed one of the most distressing nights I ever went through, from the state of my breath; but my mind was all happiness and peace; I had a sweet meditation on that hymn,

'From thee, my God, my joys shall rise,
And run eternal rounds,' &c.

"There will be no infirmities of the flesh to prevent an enjoyment of God: and no termination there to our happiness. My meditations at night are particularly sweet and comfortable, though I seldom sleep long at a time."

Three days before Elizabeth's death, her sister wishing to know the state of her mind, as she was so evidently drawing near to an eternal world, asked if she had any doubts or fears now; she answered most emphatically, "I don't encourage any; if I were to say I never have a doubt, it would be wrong and untrue; but how can I doubt that God who has been faithful to me all my life-long, or think that he will forsake me at last? Would you not insult a friend who has always been doing you good if you were to tell him, you would believe him no longer, nor trust him for the future?" Her end was perfect peace; she may be truly said to have "slept in Jesus."

Now that you have gone with me to the end of the narrative, tell me, reader, you who care nothing about religion, what think you of the christian? Do you now consider religion an idle tale, a visionary dream, a thing which has no reality? “Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” You have heard how one burdened with sin, and struggling with temptations, obtained relief, and found the only Refuge. Christ is as willing to receive you as he was her; but repentance must be sincere, sin must be renounced, and constant prayer must be presented for divine grace, and the teaching of the Holy Spirit.

Will you, undecided reader, remain so any longer? have you not seen the folly and misery of such conduct, and the great advantage of having Christ for your Saviour and God for your Friend? Know that if you thus continue to be ashamed of Christ now, he will be ashamed of you hereafter.

Christian reader, be encouraged and animated by the account you have read. You have heard of the strong faith, sincere piety, and happy end of your fellow-traveller in this vale of tears. She has finished her course with joy, and has received the crown prepared for her; she has heard the salutation of “Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.” Follow her example, so far as she followed Christ: imitate her in her anxiety for the spiritual benefit of others. Be diligent in prayer and the constant reading of the holy scriptures, that you may be well established in the faith, and that the privilege she so richly enjoyed may be yours, permanent peace and tranquillity of mind in the time of affliction and declining years.

Like her, “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

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MEMOIR OF KRISHNA-PAL.

KRISHNA-PAL* was born in a part of Chandernagore, called Bura-Gram, in the East Indies, about the year 1764. His father's name was Moolukhund-Pal; his mother's Nulita. Agreeably to the customs of the Hindoos he followed his father's trade, who belonged to the chootur, or carpenter cast.

Krishna was, for some time, the disciple of the Malpara Gosai, but afterwards became a follower of Ram Shuun-Pal, of Ghospara. Respecting this last change of teacher, Krishna himself wrote an account in a letter addressed to W. Skinner, Esq. of Bristol, who kindly supported Krishna for some years before his death. The following is the principal part of this interesting communication :—

“ My dear friend in the Lord Jesus Christ,—I have not the pleasure of your acquaintance in this world, but if I remain steadfast in the Lord Jesus Christ, I hope to meet you in the world to come.

“ I was a disciple or worshipper of brahmuns and the gooroo, (the spiritual guide,) and when the latter visited me, with the idea of obtaining his favour, I washed his feet, and took the water and sprinkled my breast and head therewith: this would relieve me from my daily worship, as ‘ there is no occasion for worship, when the presence of the gooroo can be enjoyed.’ While thus I spent my time, I was taken severely ill, when a person from Ghospara came, and told me, that if I would become the follower of the true gooroo, I should then get over this affliction. I consented to this: he then taught me the first initiatory incantation, ‘ O Kurta, the moon, the Great Lord, I walk and speak at thy pleasure,

* This name denotes one of the flock of Krishna, the Hindoo idol, *cal* meaning a flock.

thou art with me, and I am fed with whatever thou feedest me.' Some time after I had received these incantations the Lord restored me to health, and I became a gooroo myself, teaching many others this incantation, and making them my disciples. In this way I spent sixteen years of my life, after which the Lord sent his grace into India.

"One day, as I went to purchase sweetmeats for my children, I met Dr. Thomas, Mr. Ward, and Mr. Brunsdon, who had gone out towards Maniktula-bazar, to preach the gospel. Dr. Thomas called to me, and said, 'O Bengalee brother, where is the brahmun's school?' I answered, at Bulluphore. He then said, 'Can I go and return back in an hour?' I said, No. He then told me he would proclaim glad tidings, and asked me to attend. I consented, and he declared to me and others the tidings of salvation through the death of Jesus Christ, and said, that the sins of the human race required a great sacrifice, that those who believed in Christ's death would be saved from sin, because he offered his life as a sacrifice for sinners. And on that day the Lord was gracious to me. I then considered that no shastra* made an end of sin, and even among the people of Ghospara there was no provision for the pardon of sin. I began daily to examine into this amongst my friends and relations, and to be thoughtful how to get acquainted with the missionaries.

"A circumstance now happened by which the Lord showed himself particularly gracious to me: as I was going to bathe in my tank, my foot slipped and by the fall I dislocated my right arm. I was very much afflicted on this account, lest I should be unable to support my family. A relative told me that there was a doctor in the mission house, and requested me to go to him or send for him. I sent my daughter and the child of a friend to beg that the doctor might come and see me. The missionaries were at that time going to breakfast. The doctor seeing the two children, said to them, 'Why are you come?' My daughter answered, 'My father's right arm is broke, and he is much afflicted, will you come and see him?' Then Dr. Thomas came to my house and speedily cured me, and said that the father chastises the son he loves, and by cutting the arm of his child saves him from danger in the small-pox.

"The same afternoon Dr. Thomas and Mr. Marshman came

* The Hindoo scriptures.

again with some pieces of paper in their hands. They asked how I was? I answered that my arm was fixed but still was painful. They gave the papers (tracts) to me and to the by-standers to read. In this paper I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning, Mr. Carey came to see me, and after inquiring how I was, told me to come to his house, and he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the mercy of God my arm was cured. From this time I made a practice of calling at the mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the holy bible to me. One day Dr. Thomas asked me whether I understood what I heard from Mr. Ward and Mr. F. Carey. I said, I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, 'Then I can call you brother—come and let us eat together in love.' At this time the table was set for luncheon, and all the missionaries, and their wives, and I, and Gokool, sat down and ate together. It was reported all over the town by the servants that Krishna and Gokool had eaten with the sahebs, and had become Europeans; and in returning home we were ill used by the populace.

"My connexions now came to my house, and carried away my eldest daughter. Dr. T. hearing of this, came and took two of my daughters to his house, and the youngest remained with me. And some neighbours took me and my wife before the magistrate, who inquired of them what fault I had committed? They answered that I had eaten with Europeans, and become one myself. He told them he could do nothing, and that I might be carried before the governor, which was done. The governor put the same questions to my accusers, and received the same answers from them. He told them that I had not become an European, but a christian, and had done right, and that he would answer all demands against me, and forbade them to injure me. I told the governor that some of my relations had carried my daughter away. He immediately sent two persons, and had them brought before him, and commanded them to give my daughter back to me. They said, that I had lost cast, but my daughter had not. The governor desired

them again to give me back my daughter, and told them that when my son-in-law returned, he would explain every thing to him; they then gave me my daughter. In returning home with my daughter, the crowd, consisting of about 500 or 600 people, hissed and clapped their hands at us, and disgraced us by calling us *feringees*. My wife came crying, and said to me, "You have acted in such a manner that all the people despise us and call us *feringees*."

"At this time Messrs. Carey and Marshman were seeking for us. We met in the road, and they were very sorry at seeing our distress. The crowd at this time moved away a little. Mr. Carey said to my wife, 'Do not weep.' While he was speaking, he wept himself. He also said, 'This distress is not come upon you and your husband on account of any crime you have been guilty of, but for the sake of the Lord Jesus Christ.' My wife's mind was comforted at this, and we returned home. Gokool said to me, 'O brother, you have just escaped one difficulty, and there is another about to happen. Our relations and the respectable people of this town have agreed to disguise themselves as robbers, and murder us to-night, to prevent our destroying the cast of others.' Hearing this I sent a woman to Mr. Ward to acquaint him of the design. Mr. Ward wrote to the governor about it, who sent a sepoy to my house, and ordered him if any people came to my house to question them, and if they did not answer, to fire at them. Through the sepoy being placed at my house there was no attempt made.

"The next day Dr. T. sent for me, and told me that he should eat that day at my house, but forbade me to be at any extra expense on this account. I got victuals prepared at Gokool's house. Dr. T. came at 2 o'clock. As he entered the house, Gokool's mother and wife ran out. Dr. T., Gokool and son, my four daughters, and myself sat down and ate together, while my wife and her sister waited on us. Dr. T. asked a blessing before and returned thanks after the meal. Next day Gokool, my wife, and wife's sister, and myself, and Mr. F. Carey were received into the church. On the sabbath-day, Messrs. Carey, Marshman, and Ward came to my house and explained to us the subject of baptism. Gokool and the two women, through bashfulness, would not be baptized, but Mr. F. Carey and myself were baptized on that day. The report of my intended baptism having been previously spread, many people from Calcutta,

Chandernagore, besides many of the inhabitants of Serampore, and my own relations, came to witness it.

“After this, the pastors of the church sent me and Gokool into Jessore to publish the gospel. They told us to publish the glad tidings through the death of Jesus Christ, without fear, and gave us a number of tracts to distribute. On our way thither, in several places, we published the word. I had a letter of introduction from Mr. Carey to the judge, which I presented to him. He asked us what we wanted. I said that we wished to distribute the tracts which we brought with us, and which were extracts from the bible. He told us we might give them to those who asked for them. After this we went into the town of Sahebgunj, and I read the fifth chapter of Matthew, and expounded it. Many people heard me, and took the tracts. In the evening several brahmuns came to the house we had put up at, and said to us, ‘Sircars, we are come to ask you a question: will the lands of the brahmuns remain or not?’ We answered, ‘We know nothing about that, but we have come to seek the salvation of the souls of men.’ They inquired what that was. We then gave them the history of the birth, life, death, resurrection, and ascension into heaven of Jesus Christ. They inquired, if there was no salvation in their religion. I said, ‘O sirs, examine, and hold that which is right: among you sin is not forbidden, and no hatred of it enjoined. In your poorans, Ramayun, and Muhabharut, there are no directions for the forgiveness of sin, no knowledge of holiness, &c. but an account of the incarnations and power of your gods: can man be saved by them?’ They said, that if a sinner at the time of death repeats the name of Ram or Krishna, his sins will be forgiven, and he will obtain heaven. We said, that if that was sufficient to obtain salvation, pilgrimages, gifts to brahmuns, alms to the poor, and the daily worship were useless. Moreover, the blind could not lead the blind, for both would fall into the ditch. What! were not Ram and Krishna men? Ram destroyed the race of king Ravun, and Krishna killed his maternal uncle and a woman. Are these gods? They then said, ‘These people are the destroyers of cast,’ and went away.

“We returned to Serampore. About a year afterwards Mr. Marshman, brethren Seetaram and Kooveer and I went again into Jessore. In the town of Sahebgunj, on the

market day, Mr. Marshman stood on his palanquin and preached; many heard, and the market was almost deserted. The overseer of the market went immediately and complained to the judge, that a saheb and three Bengalees had created a disturbance in the market, so that there was nothing sold or bought. The judge sent two peons, and had us brought to him. Mr. M. and Seetaram went into the judge's house, and I and Kooveer remained without. While Mr. M. was taking a luncheon with the judge, Seetaram was asked by one of the native writers there, whether he was a christian? When Seetaram had told him he was, the writer beat him, and tore off his necklace, and turned him out of the house. Seeing the distress of Seetaram, I went to his assistance, and was served in the same manner. Mr. M. seeing this, endeavoured to bring us into the judge's house, when he was treated in a similar manner. After worship in the evening we returned to Serampore.

“I have been unable to mention all my journeys with Messrs. Carey, Marshman, and Ward. On one occasion I went with Mr. Chamberlain to a fair at Gunga-Saugur, and we distributed tracts there. After this I went again with Mr. Chamberlain to Dinagepore, and after remaining there fourteen days with him, left, and went to Benares, and on the way spoke and preached at various places. I was there five days, and spoke and preached the gospel. There the brahmuns said, I was a man from Serampore, and had been destroying the cast of several people there, and was come to do the same at Benares. They took me to the watch-house. I had with me three hundred books in the Nagree character. I was asked by the police native officer why I came to Benares, and I told him the object of my mission. He took a bible from me, and read it, and appeared much surprised at it, and told me to go to the judge at Secrole, and get his order for distributing these books. A peon was sent in charge of me, and ten or a dozen of the above brahmuns went with me to Secrole. I put the passport, which Mr. Carey had given me, and a bible into the judge's hand. He read the passport, and asked whether I were a christian and advised me not to remain in that part of the country, as the people would injure me. From thence I went to Ramnugur, and preached before a raja's house about Christ's incarnation and atonement for the sins of mankind. I again returned to Serampore.

“The missionaries agreed to my living in Calcutta, which I did for five years. In rotation I used to preach in twenty houses, and occasionally in different parts of the city. During my residence there, many Europeans and natives were baptized.

“After this, by the desire of the missionaries, I went with a native brother to Sylhet. I had a letter of introduction to Mr. Smith of that place. In my journey I stopped and preached at Dacca. There some of the most respectable mussulmans sent for me, to whom I gave a Persian bible, and lodged with them ten days. Proceeding from thence, I made the word known at Ajmeer, and Baitool. At Chatuk I met with Mr. Smith. After reading the letter, he returned it to me, and also gave me another to the judge of Sylhet. When I arrived there, I gave the judge the letters, and, on his inquiring, told him the reasons of my coming into that part of the country. Mr. Smith arrived at Sylhet a few days after. The judge desired to see the books I had brought with me, and was much pleased with them, and told me to give them to those who wanted them. I preached and distributed the tracts there.

“The judge wished me to go into the Khasee country, and gave introductory letters to a jemadar and subadar there, and also a sepoy as a guard. I was three days in going to that country. The jemadar and subadar gave me a lodging. I made known the glad tidings there. There, I hope, four sepoys, and two natives of the Khasee country, and a native of Assam, were converted. After a few days, the judge and Mr. Smith arrived there. I told them that I was very glad, for my labours had been successful. They requested to see the above-mentioned seven people, and inquired of them whether they believed in the death of Christ, that he died for sinners, and whether they wished to be baptized. The gentlemen then wished me to baptize the seven men, and we went to the Dhuvuleshwuree river. There were present eight rajas, and about six hundred Khaseeyas. I read the 6th chapter of Romans, expounded and prayed, and then baptized the seven men. I remained in that part of the country eight months, proclaiming the gospel, and then returned to Serampore.

“After this I took a journey to Cutwa, Beerbhoom, and Berhampore, and baptized a woman at one of those places. I was three months out at this time.

“My next journey was to English-bazar, where I lived six years, and baptized a man and a woman. I then went to Dinagepore, and baptized four men and women there, and married two couple, Mr. Fernandez, the pastor of the church, being at that time ill. I again went to English-bazar, and was there till the next year, when I again journeyed to Dinagepore. While I was there this last time, Mr. Fernandez baptized twelve persons, one of whom was a writer under the judge. My granddaughter being taken ill of a fever here, I was under the necessity of going to English-bazar to the doctor; fourteen days after my arrival there she died. On her death bed she requested me to read the bible to her and pray for her, and I trust she departed this life with a lively faith in Christ. I returned to Serampore after eight months. Then, at the request of the missionaries, I went and lived two months at Dacca with Mr. Leonard, and there preached the gospel.

“I was baptized in 1801, and from that time to this have been employed in the service of God. Pray for me, that I may live a little longer, and that I may still be employed in the same work with all my mind, and that I may always enjoy the communion of the Holy Spirit. I am now preparing to take another journey to Dacca. I was formerly dead in the worship of idols, but believing in our Lord Jesus Christ, the Son of the living God, I am no longer dead. You have employed me in making the gospel known to those who are dead in sin. O pray that God may preserve me, and crown my labours with success. I hope at the last to be received into eternal happiness.”

It appears from this letter, that Krishna carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the company's territories to the east, and that in most of these places he had seals to his ministry. As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ, the suffering, the atoning Saviour. He would often tell his countrymen how justice and mercy embraced each other in the undertaking of the Redeemer. He would contrast with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence

that he only was the true gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the mount. His method was mild and persuasive: and the sight was truly edifying to see this Hindoo convert in his simple native dress in the pulpit, pleading with his countrymen, and beseeching them to be reconciled to God.

As a private christian, Krishna stood high among his brethren, as well as among Europeans, by all of whom he was reckoned as a truly sincere and amiable christian.

In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August, in the forenoon, he was attacked by the fatal cholera; and though his relations neglected too long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore was called in by the missionaries; but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day, edifying all around him by his entire resignation; by the sweet tranquillity which illuminated his aged and languid countenance; and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, "It is good to be here. Verily God is in this place. Let my last end be like Krishna's."

When asked about his attachment to Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but He loves me more than I love him." The same question was put a short time before he expired by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous: when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder,) as it would produce insensibility,

and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him, would not pray for his recovery; and once or twice he asked if the grave had been prepared.

He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends, and hence, when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, "Pray that I may be saved, and that all my family may be converted;" thus exhibiting the last anxieties of a christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the chapel he had built near his own dwelling; but the wish to make some return to the Redeemer proved that he was sensible that the gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him. Thus he died in peace, fixing all his trust in the Lord Jesus Christ.

Such, then, was the religion of this Hindoo convert: summing it up, it amounts to this confession: "O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher (gooroo) and licked the dust of his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform those rites after my death which might deliver me from any difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died; but, blessed be thou, O Father of mercies, I heard the tidings of mercy through an atoning Mediator. These

tidings led me to a knowledge of my spiritual state, and I found myself lying under a dreadful load of guilt. By faith I fled to the Lord Jesus for refuge from the wrath to come; and the Saviour gave me peace and joy in believing. Now it is my joy to speak of him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor countrymen. I love my Saviour, though not as he loves me. I find his promise good, 'I will not leave you comfortless.' I have no fear in death. My only wishes are that I and my family may be his; that all I have may be devoted to him; and that I may depart and be with Christ, which is far better."

Do any doubt whether christianity be a good worth bestowing on the Hindoos? Let them look at this simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water, and look at the same man sitting with his christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna, repeating an unmeaning incantation, or teaching it to others as a religious nostrum—and see him afterwards surrounded with a group of heathens, reading to them the beatitudes. See heathen Krishna worshipping a wooden image of his lecherous namesake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his christian brethren. Look at heathen Krishna while he joins in the filthy songs and dances in honour of his idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee, a hymn, written by himself, of which a free imitation is annexed. Look at heathen Krishna overwhelmed with debt, and daily eluding his creditors, and then look at the same man punctually discharging all his engagements, and exhibiting through life the strongest contrast to the heathen in this respect. And when you have seen and heard all this, look at the death of Krishna the christian, consoled by the addresses of his christian brethren, by the hymns which they sing, by the words of the everlasting gospel which they repeat; and listen to the pleasant words which proceed from his dying lips: "My Saviour has

sent his messenger for me, and I wish to go to him, ---and then say, whether the gospel be a boon worth giving to the heathen.

Imitation of a hymn in Bengalee, by Krishna.

O THOU, my soul, forget no more
The FRIEND who all thy mis'ry bore,
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.

BRUHMA* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt ;—
And canst thou e'er such love forget ?

Renounce thy works and ways with grief,
And fly to this most sure relief ;
Nor HIM forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine ;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget ?

Ah ! no—till life itself depart,
His name shall cheer and warm my heart ;
And, lisp'ing this, from earth I'll rise,
And join the chorus of the skies.

Ah ! no—when all things else expire,
And perish in the general fire,
THIS NAME all others shall survive,
And through eternity shall live.

* Meaning Jesus Christ.

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LITTLE NELLY.

ELEANOR SIMMONS was born in the parish of W——y, in the year 1816. The mother of this poor infant was a woman of the most profligate and abandoned habits. Her child was the offspring of her licentiousness, and became in consequence, as is frequently the case, the object of her mother's abhorrence. That she might be relieved from the charge of her support, she, more than once, attempted to take her life, and, in addition to more open violence, has been known to leave her for two or three days together in barns or outhouses, while she was pursuing her occupation as a seller of matches, &c. about the neighbourhood. During these periods the child has sometimes been found in such a state of helplessness as to be unable to defend her scanty pittance of food from the rats and other vermin that infested the place. Her unnatural mother, however, was frustrated in these attempts at her destruction. The end of this woman was most awful. She had kindled a fire, as was her custom, by the side of the public road, and while preparing to cook her victuals, fell into the flames, and was burnt so as to cause her death within a short time after. The subject of this memoir, then about seven years old, was the only witness of this dreadful occurrence; her cries attracted some persons to the spot, but too late to render any effectual assistance.

Little Nelly, as she was usually called, was removed, on the death of her mother, to the parish poor-house, an abode in which she was appointed to remain during the brief period of her life. Here she derived her first instruction in that knowledge which, we trust, made her wise unto salvation, through faith which is in Christ Jesus. She had been rendered incurably a cripple by her mother's violence, and deprived of the sight of one eye, and nearly so of the other, by her mother's neglect. Though her capacity was equal to that of most children, she was, up to this period, totally unacquainted with the very first principles of religion. Though, on her entrance into the poor-house she was

carefully taught these, by the mistress of that establishment, it does not appear, for some years after her admission, that any serious impressions were produced. It is only from her conduct and feelings during the latter part of her life, that we are enabled to trace the workings of divine grace in her heart.

Little Nelly had been about four years in her new habitation when the formation of an abscess, in addition to other diseases, threatened soon to bring her to the grave. She lingered, however, in this condition about two years, during the whole of which time, three days only excepted, she was confined to her bed in a state of almost entire helplessness. It was under these circumstances that she first attracted the notice of the writer, who has often borne witness to her patience and resignation under her complicated disorders, and with delight recognised the power of that gospel by which she was supported. Though she seldom mentioned her own sufferings, yet she would sometimes burst into tears at the thoughts of the wearisome attendance which, from her weak state, she necessarily required from the mistress of the poor-house, by whom she was ever treated with the kindness of a parent. When asked whether she suffered much pain, she would reply, "Yes, I am in pain, but I can never suffer so much as my dear Saviour suffered for me." She would sometimes add, "If it is not wrong, I could wish that it might please the Lord to take me to himself, but I am afraid of wishing it, for fear he should be angry with me for being impatient." To an ignorant person who once said to her, when she was expressing sorrow for her sins, that it was not to be supposed that one so young could have any sins to answer for, she replied in a way that at once discovered great tenderness of conscience, and a deep sense of the exceeding sinfulness of sin in the sight of an infinitely pure and holy God. She knew that "the wages of sin is death," and though she had joyfully fled for refuge to Him who came to save sinners, yet the offences even of her childhood, when brought, in after years, to her recollection, kept her humble, and penitent, and self-abased. Her having formerly listened with complacency, and without rebuking it, to the evil language of her wicked companions, was a sore burden upon her conscience, as she thereby considered and confessed herself to have been a partaker of their sins. Among her other evil habits was that of falsehood, to

which indeed she was in a manner compelled by the commands of her mother—commands too often enforced by personal violence. Yet her having yielded to this sin was a source of much subsequent uneasiness, and a painful subject of her frequent thoughts. Oh! that those to whom God has given children, would duly consider the responsibility incurred by them, lest, by training up their offspring in the forgetfulness and contempt of God, they become the instruments of Satan, for the eternal ruin of their souls.

Little Nelly most delighted to talk about the love of Jesus Christ in dying for poor sinners. A boy, three or four years younger, and, like herself, an inmate of the poor-house, used kindly to read some hymns to her by her bedside. Many of these she thus committed to memory, and would take delight in repeating. Among these hymns was that beautiful one beginning, "Jesus! lover of my soul." About three weeks before her death, she was overheard by the mistress of the poor-house endeavouring to sing one of her favourite hymns. After repeated attempts, she felt herself unable, from extreme weakness, to go through with it. At last she exclaimed, as if grieved at her want of power to lift her voice in praise, "I cannot sing, but you know, my dear Saviour, I can pray." She then, fancying herself alone, (as indeed she was, for her mistress was in the room adjoining,) proceeded to express, as well as she was able, her thankfulness for the comforts she enjoyed in her present condition, contrasting them with the painful deprivations of her early childhood. She declared also her humble confidence in the Saviour of sinners, and her joyful hope of acceptance through his redeeming blood.

Her whole thoughts, for some time previous to her death, seemed to be absorbed by this delightful subject. It pervaded her whole conversation, and she would take occasion, from the most trifling circumstances, to direct the attention of those who conversed with her to the love of Christ, and the way of acceptance through him. To an aged inmate of the poor-house, who was much attached to her, she would frequently say as she entered her chamber, "That door, you see, is the door of this room, but whenever you enter think with yourself that Jesus Christ is the door to heaven." She taught this poor woman, who, like herself, was almost blind, some of the hymns from which she herself had derived much comfort, and would never be satisfied till she had heard her

perform her devotions, observing, at the same time, that it was useless to pray to God with the lips only, for that he demanded the service of the heart. "Remember," she would say to those who attended her, "that you always pray, and not with your lips only, but think in your heart what a sinner you are, and what a holy God you are addressing."

The time was now approaching when she was to sing the praises of Him whom her soul loved, in company with the multitude of those who have washed their robes and made them white in the blood of the Lamb. She became too weak to pray as usual, and lamented it to her mistress, begging her to pray for her. She was anxious for the prayers of her minister, and this, not only in private, but in the public congregation; not, however, from any wish or expectation of her recovery, but from a sense of the spiritual benefit it might please God to afford her from the sincere and persevering prayers of his believing people. The day but one before she died she was visited, for the last time, by the writer. She was in much bodily pain, yet not a murmur escaped her lips. Though too weak to converse, except in short and broken sentences, she desired prayer to be offered up to God for her; and when her request had been complied with, concluded by saying, "God be merciful to me a sinner, for Christ's sake." These were the last words the writer heard her utter, and He who inspired the prayer has doubtless, of his infinite love, condescended to answer it. She died, aged fourteen years, on the 26th of August, 1830.

Little Nelly was poor, and ignorant, and uninstructed as to all human learning, yet she obtained, through divine teaching, the knowledge of herself as a sinner, and of Christ the Saviour of sinners. Jesus Christ said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" How earnestly, then, should we pray for this promised blessing! Little Nelly was a poor and friendless outcast; yet "she glorified the Lord in the fires;" and the thought of her Redeemer's sufferings made her own trials appear as nothing.

Let us learn that nothing but faith in Christ can save and support the soul, and that he is able to save unto the uttermost them that come unto God by him.

PHEBE WOOD.

PHEBE WOOD was born and brought up near a small town in Essex: her parents, with a large family, were entirely dependent on their labour; but their character was marked by industry, sobriety, and religion. The father worked for a neighbouring farmer in various kinds of husbandry, and the mother had nearly full employment as a mantua-maker. Phebe owed much of her early instruction to a Sunday-school; and I cannot permit the opportunity to escape without observing, that it is a point of great consequence for the children of the poor to be placed under the training of such an institution in their tender years. She often spoke with the warmest gratitude of her obligations to the Sunday-school teachers; and during her tedious illness their visits were always welcome and cheering to her.

About the age of seventeen, Phebe became servant in a religious family not far from her father's house, and in that family, according to her own account, she received her first serious impressions. By the reading of the scriptures, and the offering up of morning and evening prayer, in which her master was accustomed to include with fervency and affection the cases of his domestics, her mind was considerably affected; and under the public ministry of the word, which from sabbath to sabbath she had an opportunity of hearing, she was gradually led to see herself a lost sinner, and to feel the need of a divine Saviour and to rest all her hopes on Him who shed his blood for the salvation of sinners. Not that she had then any very painful convictions, or powerful emotions; but she was so far excited, as to make conscience of secret prayer. After this, as she confessed, and as is too common with young converts, her mind lost for a time that sense of spiritual things which she had experienced, and sunk into a state of cold indifference.

Phebe afterwards went to live in London, and had the happiness to pass some years in a family of regular and devout habits. In May, 1819, she came home very ill, and from that period was almost the constant prisoner of affliction, till death brought a full release. For more than five years she had severe trials to endure, but enjoyed strong consolations to support her under them. Her disorder, which was peculiar and remarkable, baffled every means employed for its cure; and though several medical gentlemen of skill and experience, at different times, saw her, none of them could ascertain the nature and cause of her complaint. One day, seeing her much exhausted and spent, I said, "Though neither your doctor nor your pastor can give you relief, there is One who says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'" She replied, "I know that Jesus gives peace, for He shed his precious blood to redeem lost sinners. I believe He is able and willing to save all that come to Him. He is my only Hope, my only Refuge."

I never beheld a person who appeared to suffer so much in body, for a period so long protracted. During the paroxysms or fits of the disorder, she was alternately affected with such severe pain, and with such panting struggles for breath, that every gasp seemed as if it would be the last. After these agonies and conflicts had abated, her appetite usually failed; and so exceedingly small was the portion of food received by her, that every one wondered how nature could sustain the pressure of heavy and accumulated sufferings in such a state of extreme weakness. Yet amidst all this anguish and affliction, she was patient and perfectly resigned, and was never heard to utter a single murmur. "I am thankful" she would say, "for a little relief, and commit myself entirely into the hands of God: He knows what is best for me, and his gracious will be done. Oh! if I do but get to heaven at last, these pains are all nothing!"

Her disorder had surprising turns and changes. Again and again was she brought so low, that every friend thought her dissolution at hand; yet, partially recovering, and rising as it were from the verge of the grave, she was enabled to assist her mother in needle-work, and other light domestic matters. A few times during the five years of her illness, she was able to take her place in the

house of God. After one of these occasions, being asked on the Monday, how she had passed the sabbath: "Oh!" she exclaimed, "how sweet and refreshing was the word to my soul! I am ready to envy those who can enjoy it every sabbath; but why should I complain? I remember a time when I had no pleasure in the gospel, and it is grace that has given me a taste for it." Her views of the way of salvation were clear and consistent; and her manner of expressing them simple, natural, and unaffected. Nothing dropped from her lips, which savoured of pharisaic or antinomian pride; nothing that betrayed a tendency to wild and visionary extravagance. Janeway's Token, Susanna Harrison's Songs in the Night, and Baxter's Saint's Everlasting Rest, were books that she read with interest and profit; but the Bible was her chief companion and delight. Frequently, as she assured her friends, its sweet promises soothed and supported her mind in those long nights of pain and weariness which she had to endure. I generally found her with the sacred volume beside her on the bed, and many passages which had yielded her comfort were repeated with an emphasis of voice, and an expression of countenance, peculiarly touching. During the last six months of her life her lungs became affected, and she silently sunk under consumption.

In this young woman the triumph of divine grace was signally displayed. At times indeed she had her doubts and fears, which threw a gloom over her; she repeatedly complained that she could not keep her thoughts so steadily fixed in meditation and prayer as she wished; but her confidence was for the most part calmly fixed on the Rock of Israel, the Redeemer and Saviour of men. She felt herself to be a lost sinner, she knew that she could not save herself, and by faith was enabled to fix all her hopes on the Lamb of God, who taketh away the sin of the world. Thus simply looking to Christ she found peace and joy in believing. Those promises which relate to the influence and grace of the Holy Spirit, were never-failing springs of comfort to her, and she constantly sought his divine influence.

There was in Phebe Wood none of that talkative forwardness and self-importance, which we not unfrequently find in individuals who happen on any account to attract unusual notice. She knew her proper place, and the part

which christian duty called her to act; and there was a habit of lowliness and diffidence in her mind, with an air of artless simplicity in her manners, which infused a peculiar interest into her conversation. Her favourite theme of discourse, was the future happiness of the saints. While she spoke of heaven, she had the earnest of it in her heart, and the expression of that earnest in the sweet complacence and mild serenity of her countenance. A short time before her death she said to her father, as he sat by her bed-side, "I am going home." "I hope" answered he, "you are willing and prepared to go." "Yes," she replied, "I am willing; I desire to go and be with Christ." Many other expressions full of resignation and hope she uttered, when it was difficult for her so to speak as to be understood.

Thus, at the age of twenty-eight, departed this excellent christian, leaving an evidence of the power and preciousness of true religion, which deserves to be had in lasting remembrance. Happy those who embrace the truth, and imbibe the spirit of the gospel in their early days! How many snares and dangers do they escape! How many benefits and advantages do they secure! Experience enables them to testify, that godliness is profitable unto all things; "having promise of the life that now is, and of that which is to come." Let the youth who reads these pages lay to heart the solemn warnings and counsels of the eternal God, as they are communicated in the Holy Bible. That best of books is an inexhaustible treasure of truth and consolation. It is not enough to be decent and moral in conduct, the heart must be touched and renewed by the Holy Spirit; it is not enough to attend public worship, meditation and prayer in secret are necessary. Beware of leaving the great concerns of the soul to the days of old age. You know not but your sun may go down at noon. However fair and promising your prospects of earthly prosperity may be, you have no certainty of their continuance a month, a week, a day, an hour. "Seek ye first the kingdom of God and His righteousness, and all these things (which are needful) shall be added unto you."

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THE

TRAVELLER AND THE WIDOW.

I ARRIVED at the town of H——, on Saturday afternoon, January 6, 1827 ; and finding that the society of the inn on the following day would ill accord with the sanctity of the sabbath, I resolved to take another stage and reach P——. Just at dusk I started, trusting to the light of the moon to direct me on a road which I had never before travelled.

On passing through the turnpike at the edge of the town, I came up with a company of women returning from market, each with a basket on her head, when one of them, in a gruff voice, asked me for a ride. The tone convinced me that she was advanced in life. Proceeding at a walking pace, I asked where she was going ; her reply was to the village of ———, six miles on the road to P——.

On reaching the summit of the hill, I stayed for her, and having arranged her basket in front of the gig, she mounted.

Curiosity led me to inquire something concerning her history. I said, “ Who are you ? ” — “ I dare say you know me, sir ; ” was her reply. I said, “ No ; I never was within a hundred miles of this place before, and know no one, but why should you suppose that I know you ? ” — “ My name, they tell me, has been in all the newspapers fifty miles round ; for I am the poor woman who this day seven weeks lost her husband by the fall of a large piece of rock in a pit, and left me a widow with seven children. My name is A—— S——.”

“ I have not seen any account of it ; tell me how it happened. ” — “ He was working, sir, to get an honest penny for me and my seven children, when a large piece of rock fell from the top of the pit, and crushed both his thighs, and the lower part of his body, so that he died in *twenty minutes*. ”

Just as she had finished her narrative, we were passing

under a lime-stone rock, which rose almost perpendicular to the height of several hundred feet, on the road side. Taking advantage of the situation, I said, "It is a solemn thing to be called out of time into eternity, at so short notice; and your late husband's sudden removal ought to teach both you and me the solemn lesson—**PREPARE TO MEET THY GOD.** We seem now to be riding very safely under the shelter of this hill; but, for aught we know, one of the immense masses of rock that stand out beyond the others may give way, and crush us to atoms. Now tell me, Mrs. S. what are your hopes for eternity, should this be the case? Are you prepared to die?"

"I hope I am;" was her reply. "And what reason have you to hope that you are prepared?"—"I have always endeavoured to do my duty. I have been honest and industrious; and have had a great deal of affliction." "And do you think that this will carry you to heaven when you die?"—"I hope so." "I fear there are many people in this highly favoured land, this professedly christian country, who are thus building their hopes of heaven on their morality and their afflictions; but if these were sufficient to insure the happiness of heaven, surely the Lord Jesus Christ would not have come from heaven to earth, and died upon the cross to save sinners from the wrath to come. Have you ever sinned?"—"Yes, often." "Then you have incurred the condemnation of God's law, which declares that the soul that sinneth it shall die, Ezek. xviii. 4. and if you have sinned only once, you have as effectually forfeited the favour of God, as if your life had been one continued act of rebellion against him; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, James ii. 10. Now what reason have you to expect that your sins will be forgiven?"—"I have been told that God is merciful, and so I am sure he will have mercy on me, who have suffered so much in this life, for I have not been so wicked as my neighbours. I have worked hard for my family, and paid every body what I owed."

"Taking your own account of your past life to be correct, Mrs. S. then you have done one part of your duty. There may be, perhaps, many instances which you do not now remember, in which you have not fulfilled your duty even to your neighbours; but allowing that you have done that, there remains one most important branch of duty which you

have entirely overlooked." "And what is that?"—"Your duty to God; what have you done for him in return for his constant care of you? He was your Creator, and he has continued your life to the present moment. Without him you could not have existed an hour; without him you could not have performed the duties you have named, providing for your family, and paying every one his due. It was by his permission that you have suffered afflictions, and they were designed in mercy, but you have not allowed them to have their intended effect of weaning you from the world, and of inducing you to seek the salvation of your soul through faith in Jesus Christ. What have you done for him who sent his Son into the world to die, the just for the unjust? What have you done in return for all the blessings of his providence; and especially for the invitations and hopes of his gospel?"—"I do not know." "Then let us come to particulars. How have you spent your sabbaths? How will you spend to-morrow, if God should spare your life?"—"In the morning, sir, I must clean up my house, and bake some barley-bread for my children. In the afternoon I used, while my poor husband was alive, to sit and talk with him, while he smoked his pipe; and in the evening I go chatting with some of my neighbours."

"Now, Mrs. S. you must not be hurt at any thing I say. I do not mean to offend you; but if this has been the way in which you have spent your sabbaths, you have been living in open violation of God's law; and you have every sabbath day of your life insulted your best friend, your heavenly Father, even Him who alone can now be a father to your fatherless children, and a husband to yourself. That God, in whom you live, and move, and have your being, says in his holy word, Remember the sabbath-day to keep it holy; this you have not done: and as a proof that God will punish those who disregard the sabbath, it is recorded in the book of Numbers, that a man was stoned to death by the command of God himself for gathering sticks on that day, Num. xv. 32—36. Do you not think that *your* sin is as great as *his*? and that you have done wrong in not going to a place of worship to thank him for the mercies of the week, to ask him to forgive the sins of the week, and to prepare you for the day of judgment?"—"Yes;" she replied with evident emotion. "Do you not see that you are a sinner?"—"Yes." "Then now let me ask the solemn

question, what are your hopes for eternity? Do you think that God will forgive you who have lived regardless of his goodness, and in defiance of his laws?"—"I hope he will, for I have heard that he is a God of mercy." "True; he is a God of mercy, but of justice too; and he has declared himself willing to dispense that mercy to us sinners *only in one way.*"

This important truth, that God only dispensed mercy in one way, added to her conviction of sin, produced a degree of alarm in the mind of the poor widow; and if this tract fall into the hands of any whose sabbaths have been spent in a similar way, I pray God that he may put the inquiry with as much earnestness as she did—"What is that way?"

I reply; Through Jesus Christ. He died for sinners, and fulfilled that law which we had broken. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. i. 15. even the chief; in whom we have redemption through his blood, even the forgiveness of sins, Colos. i. 14. It is only for his sake that God will forgive the sinner, and adopt him into his favour. And the same voice that says, Flee from the wrath to come; says also, Come unto me, all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28.

"Why, sir, you are a methodist preacher."

"No, I am neither methodist nor preacher; but if the people called methodists have found out a method of getting to heaven when they die, which we have not, it were happy for us if we were of their number. I have known what affliction is, and when I meet with any one, like yourself, under heavy trials, I am anxious, though not a preacher, to point them to the same source of consolation that I found, and to the same Saviour that supported me when I believed myself to be on the border of the grave."

Her feelings by this time exhibited themselves in sobs and tears; and she, with evident anxiety, inquired where I thought her late husband was? I replied, "That was not for the living to decide; but that our ignorance of his state ought to make us very anxious about our own. Death, except to the decided disciple of the Lord Jesus, is at all times dreadful; but sudden death is particularly awful, and your husband's removal ought to teach you the folly, as well as the wickedness, of deferring the concerns of the soul till a dying hour. Now is the accepted time; behold now is the day of salvation," 2 Cor. vi. 2.

She seemed very anxious about her husband's state, and pressed the inquiry, to which I further replied: "We know not what passed in his mind during the twenty minutes that he lingered. If he cried to God for mercy in the name of Jesus Christ, even then there is a hope that he was heard; but we must leave him in the hands of a holy and a just God, 'shall not the Judge of the whole earth do right?' The thief on the cross was pardoned, and this one instance of the Saviour's compassion is sufficient to keep all from despair; but this is the only recorded instance in which that compassion was exercised so near death, that none may presumptuously defer till a dying hour, preparation for eternity. Our concern is with the living. You are now left with seven immortal souls who will live for ever in happiness or misery. It is a solemn charge for you! You, as their only parent, are bound to bring them up in the fear of the Lord; to remember the sabbath-day to keep it holy; to bring them to the Saviour; and if you neglect thus to prepare them for the enjoyment of God in heaven, their blood will be required at your hands; your wretchedness will be increased sevenfold by the recollection of your neglect of your children; while theirs will not be diminished by that circumstance."

"O, sir, how can I do this? How am I to prepare them for heaven?"

"Seek an interest in Christ yourself. Obtain the pardon of your sins by earnest prayer to God through Jesus Christ. Ask of God for the assistance of his Holy Spirit in bringing your children up in the way of holiness. Set them an example by carefully avoiding every breach of the sabbath, doing no work for the future on that sacred day. Let them see that you consider that God has a right to every hour of that day. Go with them to public worship. Place them in a Sunday school. Tell the superintendent of your anxiety that they should be led to Jesus the Friend of children, the Friend of sinners; follow up their instructions by inquiring at night what they have heard from the minister and the teachers; endeavour to enter into the instructions yourself; and then enforce them upon your children, both by exhortation and practice; and above all pray earnestly to God, night and morning, for them and for yourself. Do all this, and the blessing of God will attend you, and make your children blessings to yourself and the

whole neighbourhood. Feel your weakness, and ask for divine assistance; the more you are sensible of your dependence upon God, the more likely you are to obtain his assistance and his blessing. Seek them earnestly by prayer."

"Oh, sir, I cannot pray! I wish I could"

"Do not say so till you have tried. Go down upon your knees this evening before you sleep, and while this conversation, and the impression produced by it, are yet fresh. Say, 'Lord, teach me to pray! Forgive my sins for the sake of Jesus Christ.' Feel your need of forgiveness, and ask in a full belief that you will obtain it if you ask aright. Offer up one or more such petitions as these, and continue to offer them; do not rise from your knees till you can say more. He has promised his Holy Spirit to them that ask it; and he has said, 'They that seek me shall find me; knock (at the door of mercy) and it shall be opened.' Be in earnest, for it is ETERNITY that is at stake. When you complain to a neighbour I dare say you can find words:

Have you no words! Ah! think again;
Words flow apace when you complain,
And fill your fellow-creature's ear,
With the sad tale of all your care.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oft'ner be,
'Hear what the Lord hath done for me.'

Go to God thus this evening, and again in the morning, and you will find that he is a prayer hearing and answering God."

We now found that we were approaching the end of her journey. I put a small sum into her hand, with a few tracts, (a supply of which I always carried in my driving box,) with a request that she would read them, and pray over them; and then lend them to her neighbours; and finding that she had not a testament, I promised to leave one for her at the inn, on my return to H——; this promise was gratefully received; and on urging daily perusal of that sacred book, she inquired if she would find what I had said there. I assured her she would; and expressed a hope that whenever she read it, she would pray for the teaching of God's Spirit to enable her to understand it. "And now," said I, "before we part I must have one promise from you, which is, that you will not go to bed this night

till you have prayed to God, for yourself, and for your children, in the manner I have described."

"O yes, sir," said this poor widow, with sobs and tears. "O yes, sir, that I will, and for you too; and I hope you will pray for me also."

"I will pray that God would impress the conversation upon your mind, and that you may seek the salvation of your own soul, and of the souls of your children; and that if we meet no more on earth, we may meet in heaven!"

Alone I travelled on, thinking over the case of the poor widow; thankful to God that I had been enabled to tell a sinner of the error of her ways, and to direct her to the Saviour.

Reader, are you like this poor widow, resting your hopes for heaven on your own fancied good deeds? Take the conversation to yourself. Mark, in her conviction of sin, how insufficient these hopes are, when the law of God is brought to bear upon the conscience, and how worthless is every support in the prospect of eternity, but the atoning blood of Jesus. There is no other name given among men whereby we can be saved, but the name of Jesus Christ. His blood cleanseth from all sin.

About six months after this interview, business again led me to the neighbourhood; and I drove down a lane, and was soon directed to her cottage. This was, as before, on a Saturday afternoon. The house showed poverty, but neatness. An aged blind woman was sitting in the chimney corner, whom I approached, and inquired for A—— S——. She was from home. I waited her return, and on telling her who I was, she went to a drawer for the testament, and thanked me for it, telling her aged mother-in-law that I was the gentleman that told her so and so; relating some of the more important subjects of our conversation. "Then you have not forgotten me?"—"No, sir, nor ever shall. I have reason to bless God that ever I met with you. This testament has been read every day since I have received it; and the tracts have been read by all the neighbours round."

After a little conversation, she asked me to go and see a young man about two miles off, who was to have been married to her eldest daughter, but who was then confined to his bed by an accident, similar to that which caused her husband's death. On reaching his cottage I was at once conducted to his bed-room, and introduced by A—— S—— as the gentleman who had talked to her about her soul;

“and I thought,” said she, addressing the sufferer, “that you would like to see him too.”

He extended his hand in token of welcome. I spoke to him on the value of the bible, which I found lying on his bed; on the value of the soul, and the importance of preparation for death. I then took up other books which were lying by his side; and, as nearly as I remember, they were Baxter’s Call, Bunyan’s Pilgrim’s Progress, and Watts’s Hymns; and remarked, “Young man, you have good companions in your affliction. With the bible, and such good men as Baxter, Bunyan, and Watts, you might be happy any where, and under any circumstances.”

“Yes, sir,” said he, “and I thank you for them.” “How is that? I never saw you before.”—“No, sir, but A——S—— walked six miles to borrow them for me; and if it had not been for your conversation with her, she had never cared either about her own soul or the souls of others.”

The father of this young man soon entered, and with tears of gratitude took me by the hand, saying, “That the peace of mind that his son enjoyed in his affliction was principally owing to his having heard A——S—— repeat our conversation in the gig, six months ago. Sir,” added he. “that ride was a blessing to many; and I believe that I am within the bounds of truth when I say that your conversation, and the tracts you left, have been the means of converting ten souls.”

Reader, is there nothing in this narrative that you can apply to yourself? Can you not go and repeat the substance of what you hear in conversation with christian friends, or in public worship, to those who were prevented from attending by sickness, or by their own aversion from God? Cannot you lend some religious tract, or book, to a neighbour whose mind is distressed, or whose body is diseased? Go and do likewise; remembering that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins, James v. 20.

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THE CONVERSION OF AN INDIAN CONJURER.

FEW have been so successful in enlightening and reclaiming the wild savages of the American woods, as the devout and zealous David Brainerd. This worthy missionary followed the poor wretched wanderers from place to place, submitting with uncommon patience to the greatest hardships, that he might bring them to the knowledge of the faith of Christ. A considerable number of barbarians, American Indians, were led to a saving acquaintance with the gospel through his apostolic labours, among whom one of the most remarkable was a conjurer, whose previous life had been stained with the foulest crimes. Before, however, we state the particulars of his case, it may not be improper to make some reference to the habits of the society in which he lived. The red or copper-coloured natives of America, are divided into various clans or tribes, which subsist by fishing and hunting. They live in wigwams, or mean and filthy huts, are naturally indolent, and eager to gratify their sensual appetites. The women are forced to perform nearly all the servile drudgery of labour, while their husbands pass away their time in sleep and sloth. They seem incapable of being roused by anything, except the chase, and war with their enemies. When they pursue wild beasts, or undertake long journeys from one station to another, they are able to endure hunger, and cold, and every kind of hardship, with astonishing patience. They carry on wars with each other, or among the different tribes, in the most fierce and cruel manner. Revenge is one of the strongest passions in

their bosoms, and it often continues to burn in certain families towards their avowed enemies, from generation to generation. When they have been successful in the chase, or in war, their feasts are scenes of drunkenness, gluttony, revelling, and cruelty, which are too shocking to be described. In gross indulgence of the bodily appetites, they are nearly allied to the beasts that perish; and in the resentments and rancorous passions of the mind, they resemble demons. The black art of magic, or sorcery, is exceedingly prevalent among the roving Indians of America. Like all tribes sunk in ignorance and superstition, they are easily played upon and deceived by crafty impostors. Their powwows, or conjurers, pretend to change the weather, to ensure success to their hunting excursions, to bring or charm away diseases and calamities at their pleasure. They boast of intercourse with familiar spirits, and of having at their command and disposal, the most valuable blessings and the most direful curses. By these idle but confident pretences, accompanied with many tedious ceremonies and extravagant actions, they gain a great power over the minds of the people, which is but too often used to answer their own selfish and cruel ends. Even in our own country, and in these enlightened times, there are still found persons foolish enough to be duped out of their money or their peace, by loose vagrants, such as fortune-tellers and gypsies. The savages of the American forests are entirely under the influence of their magical enchanters. Nothing of consequence is undertaken or done, without consulting the conjurer. Their fears and hopes, griefs and joys, may be said to rise, fall, and fluctuate, at the nod of some great master in the mysterious art of sorcery. Mr. Brainerd, at one time, witnessed a great sacrifice which these poor deluded heathen offered, with the customary festivities which accompanied it. While the fat of the animals killed by them was burning in a fire that sometimes blazed up to a great height, they danced round the flame, yelling and shouting, in such a manner, that the noise might be heard more than two miles. After this idolatrous revel was over, Mr. Brainerd next day endeavoured to get them together for the purpose of giving them instruction. But he soon found, they had something else to do, and were not disposed to listen to his address. Having assembled their conjurers, they set about half a dozen

of them to playing their tricks, and acting their frantic pastimes, in order to find out why they were so sickly, numbers of them being at that time disordered with a fever and bloody flux. In this they were engaged for several hours, making all the wild distracted motions imaginable: sometimes singing; sometimes howling; sometimes extending their hands to the utmost stretch, spreading all their fingers, and seemed to push with them, as if they designed to frighten something away, or at least keep it off at arm's end; sometimes stroking their faces with their hands, then spurning water as fine as mist; sometimes sitting flat on the earth, then bowing down their faces to the ground; puffing, groaning, and wringing their bodies, as if in pain and anguish. To what contemptible fooleries, and odious degrading practices, are men led, who yield themselves up to the impulse of a loose ungoverned imagination! yet even from these depths of ignorance, bondage, and misery, the gospel has drawn some into light, and liberty, and peace. The example which follows, will serve as an illustration.

Mr. Brainerd baptized a man, who had been a most notorious sinner, a drunkard, a murderer, a conjurer; but who now appeared a distinguished trophy of the power and grace of God. He lived near the rocks of Delaware, and occasionally attended on Mr. Brainerd's ministry; but, like many others of the Indians, was for a time nowise reformed by the means of instruction which he attended. About this time he murdered a promising young Indian, and he still followed his old trade of conjuration, being held in high repute among his countrymen. Hence, when Mr. Brainerd told them of the miracles of Christ, and represented them as a proof of his divine mission, and of the truth of his religion, they immediately mentioned the wonders of the same kind which this man wrought by his magical charms. Sceptics and infidels have frequently had recourse to this stale device, for the purpose of discrediting our holy religion. But the low tricks and juggling manœuvres of impostors, will not bear a comparison with the glorious miracles performed by Christ and his apostles. The wicked man, however, of whom we are now speaking, continued for a while to mislead and beguile his countrymen, as Elymas, the sorcerer, opposed the preaching of Paul, and laboured to turn away the Roman deputy from the faith,

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As he was in this manner a powerful obstruction to the progress of the gospel among the other Indians, Mr. Brainerd often thought it would be a great mercy if God would remove him out of the world, for he had little or no hope that such a wretch would ever be converted; but He whose thoughts are not as our thoughts, was pleased to take a more gracious and effectual method with him.

The first time that the vile conjurer became impressed in a serious manner, was on witnessing the baptism of Brainerd's interpreter. Moses Tinda Tawtamy, the interpreter, was himself a striking proof of the victorious grace of God. At the time he entered into the service of Mr. Brainerd, he was well qualified by his ability and the knowledge both of the English language and that of his countrymen, for the work in which he had to engage. But religion did not interest him; it was not the element in which he found freedom and pleasure. He performed his task, and was satisfied. But this listlessness and stupidity did not long continue; and we are informed, that as soon as the truths of the gospel had touched and humbled his own heart, he addressed the Indians with tender and impassioned ardour. He was now full of deep anxiety for the spiritual welfare of his poor, blind, wretched countrymen, and seemed never weary of warning, admonishing, and instructing them, as their circumstances severally required. The decided piety of such a man was a point of great consequence to the success of the mission. After the baptism of Tawtamy, the conjurer before mentioned followed Mr. Brainerd to Crosweeksung, and continued there several weeks, during the season of the most remarkable and powerful awakening of the Indians. He was now brought under deep concern for his soul, and then upon feeling the word of God in his heart, as he expressed it, his spirit of conjuration entirely left him: from that time he had no more power of that description than another man; and afterwards he declared, that he no longer even knew how he used to charm and conjure, and that he could not do any thing of that kind, though he were ever so desirous of it. These circumstances are here simply stated; no attempt is made to account for them, or explain them.

One thing was undeniable; the change produced in him by the gospel was real and striking. His convictions

of his sinfulness and misery became by degrees more deep, and the anguish of his mind was so increased, that he knew not what to do, nor whither to turn. Soon after this, indeed, he became quite calm, his trembling ceased, his burden vanished; but yet in his own apprehension he had little or no hope of mercy. Observing him so remarkably composed, Mr. Brainerd asked him how he did? To this he replied, "It is done, it is done, it is all done now." On being asked what he meant, he answered, "I can do no more to save myself; it is all done for ever. I can do no more." "But," said Mr. Brainerd, "can you not do a little more, rather than go to hell?" "My heart," he replied, "is dead, I can never help myself." Being asked if he thought it right that God should send him to hell? he answered, "Yes, it is right. The devil has been in me ever since I was born. My heart has no goodness in it now, but is as bad as ever." Mr. Brainerd says, he scarcely ever saw a person more completely weaned from dependance on his own endeavours for salvation, one lying more humbly at the foot of sovereign mercy, than this poor Indian conjurer. He continued in this frame of mind for several days, pronouncing sentence of condemnation upon himself, and acknowledging the justice of his punishment; yet it was evident, that he had a secret hope of mercy, though probably, it was imperceptible to himself. During this time he repeatedly inquired of Mr. Brainerd when he would preach again, and seemed desirous of hearing the gospel every day. On being asked, why he wished to hear the word seeing, according to his own account, his heart was dead and all was done for ever, he replied, "Notwithstanding that, I love to hear about Christ." "But," said Mr. Brainerd, "what good can that do you, if you must go to hell at last?" "I would have others," replied he, "come to Christ, if I must go to hell myself." It is not unworthy of notice, that at this very time, he appeared to have a great love to the people of God, and nothing affected him so much as the thought of being for ever separated from them; this seemed a very dreadful part of that punishment to which he considered himself as doomed. He was likewise exceedingly diligent in the use of the external means of grace, though he had at the same time, the clearest views of their insufficiency to afford him help. All

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he did, he would frequently say, signified nothing; yet never was he more constant in attending to the ordinances of religion, not excepting even secret and family prayer.

When those who have gone great lengths in infidelity and profligacy, adding error to error, folly to folly, and crime to crime, defying heaven, despising hell, and glorying in their shame, once begin to see and feel the enormity and aggravation of their guilt, they are often for a time left to linger on in the dark and dreary borders of despair. Who can describe, who can imagine the horror and anguish of such a state? It is the blackness of spiritual midnight, the dread shadow of death, covering and wrapping the soul; it is the essence of gall and bitterness, filling to the very brim the cup of woe. The earl of Rochester, John Bunyan, Dr. Bateman, and many others after being awakened to a full sight and keen sense of their sin, were plunged into these direful and overwhelming horrors. But the God of grace, can turn the shadow of death into the morning; and can take out of the sinner's hand the cup of trembling, and give him in its stead the cup of salvation. It was so in the experience of the Indian whose history is here related. After continuing in this state of mind for some time, he obtained one day as Mr. Brainerd was preaching, such a lively and delightful view of the excellency of Christ, and of the way of salvation through him, that he burst into tears, and was dissolved in joy, and gratitude, and praise. From that time he appeared a humble, devout, affectionate christian; serious and exemplary in his behaviour; often complaining of his barrenness and want of spiritual life; yet frequently favoured with the quickening and refreshing influence of the Holy Spirit. In short, he appeared in all respects, to possess the character and disposition of one who was created anew in Christ Jesus unto good works.

In the narrative here given, the attentive reader may see the work and the power of the glorious gospel. It scatters the thick clouds of ignorance and superstition; it tames and harmonizes the rude savage; it turns the stupid idolater into a humble and holy worshipper of the true God. Wherever paganism prevails, the most infamous vices and odious abominations are encouraged and sanctioned, Sorcerers and impostors practise their base

arts to tantalize and enslave the people. Revels of drunkenness and excess, and acts of treachery and violence, are blended even with their religious rites and ceremonies. How justly has the psalmist David said, The dark places of the earth are full of the habitations of cruelty ! But the religion of Christ chases away the gloomy shades of hell, and all the hideous revolting crimes which they cover. We see this in Greenland and Labrador, where the United Brethren have laboured with such signal success. He who cordially believes the gospel, can neither practise nor countenance magical arts ; can neither injure others by injustice, nor himself by intemperance. The happy effects of divine truth on the American Indians, are forcibly displayed in the account of them given by Brainerd. The converted conjurer, whose change has been described, was not a solitary instance. It is worthy of remark, says our missionary, that numbers of these people were brought to a strict compliance with the rules of morality and sobriety, and to a conscientious performance of the external duties of christianity, without their having them frequently inculcated upon them, and the contrary vices particularly exposed. When divine truths were felt at heart, there was no vice unreformed, no duty neglected. Drunkenness, their darling vice, was broken off, and scarcely an instance of it known for months together. The practice of husbands putting away their wives, and taking others, quickly ceased. The same might be said of other vicious courses. The reformation was general ; and all springing from the influence of divine truth on their hearts. Nor can it be denied, that wherever the gospel is sincerely embraced, whether by men in a savage or a civilized state, it will bring forth the fruits of holiness, peace, and consolation. " For the grace of God, that bringeth salvation, hath appeared to all men ; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 12—14.

Reader, you may perhaps flatter yourself with the idea that you are much better than the blind pagans of the vast

American forests. But remember, that God's word declares, we are all "by nature children of wrath even as others," Eph. ii. 2. The most sober and decent, as well as the profane and vicious, need the free rich grace of Jesus, the only Saviour. Nor will a little christian knowledge in the head be of any real advantage, without a root of true faith in the heart. If you die unpardoned and unchanged, you will sink into the gulf of outer darkness. Think then of your state in the sight of God, while there is hope. Fly to the refuge opened in the gospel, to the Redeemer and Deliverer of lost men, and pray for the enlightening and renewing power of the Holy Spirit, to fit you for the service of God on earth, and his glory in the kingdom of heaven

Mighty Redeemer, set me free
From my old state of sin ;
O make my soul alive to thee,
Create new powers within.

Renew mine eyes, and form mine ears,
And mould my heart afresh ;
Give me new passions, joys, and fears,
And turn the stone to flesh.

Far from the regions of the dead,
From sin, and earth, and hell,
In the new world that grace has made
I would for ever dwell.



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THE MOUNTAIN MILLER.

IT is the glory of the gospel, that it is adapted to the circumstances and wants of all; and equally to the glory of its great Author, that, while he "inhabiteth eternity," he condescends to "dwell" "with him also that is of a contrite and humble spirit." Such was eminently the character of the individual whose history is now presented to the reader, in a simple, unexaggerated narrative of facts.

I first became acquainted with Joseph Beals, which is the real name of the subject of this narrative, about the year 1800. He lived in one of the then recent settlements on the beautiful range of the Green Mountains, which extend, in a northerly direction, near the western boundary, and through almost the whole of New England, North America. I have learned that he was born, June, 1752, in Bridgewater, a few miles from Boston, in Massachusetts; and that he early imbibed what, as he approached to manhood, became the fixed, and, but for the grace of God arresting him, had proved the fatal opinion, that external morality, without a change of heart, is sufficient to secure the salvation of the soul. Pecuniary embarrassments induced him, in 1779, to seek a residence for himself and a rising family among the forests of the mountains, where his axe soon laid open a spot sufficiently large for the erection of a cottage, the sides of which were composed of the logs he had felled, and the roof was covered with bark or flat slips of wood.

He continued to make new inroads upon the forest, and at length, by the fruits of his industry, succeeded in providing for his wife and little ones a more convenient, though humble habitation, and in storing it with a sufficiency of the necessaries of life. Here, when nothing occurred to

persuade him to omit the duty, he frequently called his household around him to offer their morning and evening devotions ; for, having undertaken to procure heaven by his own righteousness, he thought family worship must constitute a part of it. And so watchful was he over his conduct in other respects, that, excepting his moroseness, his unyielding temper, his frequent murmurings against the allotments of Providence, and his opposition to the distinguishing doctrines of evangelical religion, his life was, in the view of those around him, blameless.

Such was Joseph Beaks, when, in 1789, a year of great scarcity of provisions, God saw fit to teach him the true character of his heart by laying his hand upon him in a very afflictive dispensation. Being absent from home one evening, with his wife, at about eight o'clock the alarm was given that his house was on fire. The flames had proceeded too far to be arrested. The house was consumed, and with it nearly all the provisions he had laid in store. Thus perished in an hour the fruits of his labour, which for nearly ten years he had been collecting ; and the wretchedness of absolute famine stared him in the face.

Here he found, probably for the first time, that he had no true submission to the will of God. He could not say, "Thy will be done." His heart repined against Him who, as he knew, orders all things well, and whose kind preservation of his children called loudly for his gratitude. This led him seriously to question whether his religion was such as would stand the final test. He could not endure the trials of this life, and he trembled in prospect of the retributions of eternity. For a time he sought to banish the unwelcome reflection, amid his strenuous exertions to provide for his family the means of subsistence ; but when the abundant crops of the succeeding summer removed the occasion of this anxiety, his relish for earthly pursuits died away, and he became equally wearied with his fruitless endeavours to work out a righteousness of his own.

Thus was he prepared, in the mysterious providence of God, for the visit of the Holy Spirit to "convince him of sin, of righteousness, and of a judgment to come." He was brought to see that the law of God is "exceeding broad," extending not to the external actions merely, but to "the thoughts and intents of the heart ;" that his sins were immeasurably great ; that "all his righteousnesses were

as filthy rags ;” and that the day of judgment, which shall try men’s souls, was but a little way before him. He saw the wrath of God revealed against him, and neither acquiesced in its justice, nor perceived any way of escape. He betook himself to the scriptures, and began to search them in earnest for relief, but they seemed to contain no promises or blessings for him. He was ready to despair of ever finding mercy. Every day, and sometimes every hour of the day, he would retire to the forest, and there attempt to breathe out his prayer to the God who reared the stately trees, and against whom he had so grievously offended.

Every thing he met seemed to concur with the accusings of his own conscience in showing him the magnitude of his sins, and deepening his impressions of the dread realities of a judgment day. When husking his Indian corn, with his little sons beside him, the separation of the ripe ears so forcibly reminded him of the awful separation of that day, when he expected to hear the sentence, “ Depart, ye cursed,” that he could not continue his work, but was compelled abruptly to retire. Under these impressions, he went to his impenitent wife, thinking that he could convince her of the danger to which they were both exposed ; but he found that the Lord only can affect the heart.

Thus he continued borne down with a sense of his sinfulness, and of “ the wrath of God abiding on him ;” recurring to his bible, and then to his consecrated place of prayer ; silently presenting himself wherever any were assembled for the worship of God, and using all the external means of grace, till one morning as he was about to close his prayer with his family, he suddenly broke forth in new strains of devotion, penitence, and praise for redeeming love ; and continued praying, apparently insensible to the progress of time, as his family believed, for more than an hour.

To his children, this fervour, as well as the previous anguish of his spirit, appeared quite unaccountable ; for they seemed scarcely to have heard that “ except a man be born again, he cannot see the kingdom of God,” John iii. 3. or to have known any thing of the renewing and sanctifying influences of the Holy Ghost. But his wife, who had recently witnessed some other instances of deep sorrow on account of sin, which had been followed by joy and peace in believing, feared that the same result was about to be realized in her husband, and to her impatient and unhumbled

spirit the season of prayer was tedious almost beyond endurance.

In the husband and father were shown the temper of one whose heart had been softened by Divine grace, and broken on account of sin, and whose mouth was filled with arguments by the manifestations of redeeming love and mercy, pleading with God with the earnestness of his own dear children, and refusing to let him go without his blessing. In the wife and mother were manifested the proud spirit, which would not accept of mercy for herself, nor consent to its being bestowed upon her husband ; but she knew not what blessings were to descend on her and her children in answer to his prayers.

The reality of what she feared soon became too evident to be questioned. Her husband enjoyed a cheering hope of his acceptance in Jesus Christ, a hope which the reader will not be disposed to think unfounded when he learns the fruits by which it was accompanied, in that best of all evidences—a holy life. Such fruits of the Spirit are the chief evidences of saving conversion. Whether the hour of our deliverance from condemnation be known to us, as was joyfully the case with the subject of this narrative, or not, the grand question to be solved is, whether we have surrendered our hearts to Christ ; whether, whereas once we were blind, now we see ; whether we have now the graces of the Spirit in exercise, proving our union with Christ. The manner of the Spirit's operations in different minds is very diverse ; the radical change from sin to holiness is essentially the same in all who are savingly converted to God.

From the time of his conversion, his heart became engaged in all those religious duties which he had hitherto performed with a cold formality. His hopes of salvation, which before were grounded on his morality, he now rested on the atoning sacrifice of Christ, and repentance and faith were wrought in him by the operations of the Holy Spirit. His own sinfulness appeared greater than ever before ; but he saw there was perfect efficacy in the blood of the Lamb of God to take away all his sins. His irritable temper became mild and lost in love to God and man. He became an example of meekness and devotion to the cause of his Redeemer ; and early in 1791 publicly consecrated himself to him, by uniting with a small evangelical church which had been formed in the district where he resided.

Immediately after his conversion he began to pray and labour for the salvation of his family, instructing them from the scriptures, and urging upon them the duty of submitting themselves without delay to Christ. Especially was he solicitous for the salvation of his wife, in whom the opposition of the heart to vital godliness was most conspicuously manifested. His enjoyment in religion, and particularly his delight in spiritual communion with christian friends, were almost odious to her. He could with difficulty persuade her to attend a religious meeting; or even to visit friends with him, if she knew that christians were to be present. On one occasion, after visiting with him at the house of captain S——, a heavenly-minded man, she determined never to go with him again; for his mind was so engrossed with religious topics that she thought herself quite forgotten. He sometimes remonstrated with her mildly; assuring her that if her heart were right with God the subject of religion would be a source of the highest enjoyment. She was not inclined to credit his assertion; but in the waywardness of her mind, resolved, as she afterwards told a friend, that if her views of religion should be changed, he should never know it.

It was long before she relinquished all hope that what her companion thought was a change in his affections would prove a delusion. She considered murmuring and peevishness to be his besetting sin; and when any unpleasant event occurred, she would wait with eagerness to see an exhibition of his former fretfulness—and it is more than can be said of most professing christians, that she is believed always to have waited in vain. One sabbath morning she fully expected that the adversary would triumph over him. The new settlers had united about this time in procuring the stated preaching of the gospel, and he was very anxious to be present at an early hour. He went out to his pasture to take an unruly horse, which formerly had caused him many a weary step and filled him with wrath; but though his patience was much tried by the animal, he did not show any ill temper, but was filled with that peace which the sacredness of the day and the delightful services in which he was about to engage, were calculated to inspire.

The opposition of his wife to the spiritual religion he had embraced continued for some years, during which he was

enabled to exemplify its excellence in a life of uniform meekness, kindness, and sympathy in all her trials. He also prayed to God continually for her conversion. Nor did he cry in vain; for when God had tried his servant as long as he saw it to be needful for his discipline and growth in grace, he granted a gracious answer to his supplications, and she became a companion with whom he could hold sweet intercourse on the subject nearest his heart. In September 1803, she united herself with the church. They then went joyfully "to the house of God," and to the table of the Lord, "in company," and were mutual helpers in their spiritual pilgrimage, till together, as the sequel will show, they took their departure for the "rest" which "remaineth for the people of God." After her conversion she declared to a pious friend, that if her husband would have permitted it, it would have been a relief to her mind to have fallen on her knees before him humbly to beg his forgiveness.

Soon after his conversion, he found his first-born son earnestly seeking an interest in Christ, and his tenderest sympathies were excited by the concern of a little daughter, at the age of four years, lest her soul should be lost. With this child, the incidents of whose death will hereafter be mentioned, he spent many sleepless hours, endeavouring to compose her agitated feelings by instilling into her mind a knowledge of that Saviour, who, when upon earth, "took little children into his arms, and blessed them."

He became also very active and useful in visiting the sick and afflicted; instructing those who were inquiring the way of salvation; and animating the desponding christian.

About the year 1798 he purchased a corn mill, which he regularly attended during the remaining years of his life, as the means of supporting his family. He usually appeared in a miller's dress, unless when attending at public or social worship, and is remembered as the pious miller, probably by all who knew him.

The purchase of this mill was, to many of the friends of the Redeemer, an occasion, at first, of regret, on the ground that his confinement to it must greatly interfere with his usefulness. But they soon saw how Divine Providence, which is never limited in resources, rendered this circumstance the means of good. His mill became a frequent resort of those inquiring the way to Zion, and was doubtless the gate of heaven to many wandering sinners. He was almost always

to be found there, unless absent at some special call of duty, and was always ready to converse on the great concerns of eternity. Few of the children of God entered his mill without receiving some new encouragement to fidelity in the christian life; few impenitent sinners without being affectionately warned; rarely a child without being instructed in religion; and none without seeing in him a living example of its power.

Many instances might be specified in which individuals were greatly helped in their spiritual course by a visit to this mill. One was the case of Mr. G. V. a man who, like the miller, had cherished from his early years an undoubting confidence in his own external morality for salvation; but who had been led to see that his heart must be renewed, or he must be lost. He found no one who seemed so thoroughly to understand his case as the miller, and often resorted to him for instruction and counsel. By the grace of God he was enabled, at length, to cast himself on Christ for salvation, and became a steadfast pillar in the church.

An eminent and faithful clergyman has also informed the writer, that, when he was brought to see his danger as a sinner, he frequently went from a neighbouring town, three or four miles, over a deep gulf, that he might avail himself of the miller's counsel, and his prayers.

Confined as he was during six days of the week, he most scrupulously reserved the whole of the Lord's day for religious purposes.

At the close of the year 1804, God saw fit to try him by calling him suddenly to part with his eldest daughter, for whose spiritual welfare, at the tender age of four years, he had, as before related, felt so much anxiety. He was not confident of her preparedness for heaven; but he was consoled, while he cast her upon the mercy of his heavenly Father, and felt that he would do all things well. She was a most beloved daughter, in all the bloom of youth. The stroke was most severe. He pleaded with God for her earnestly; but such was the grace and resignation imparted to him, that the moment he perceived her spirit had fled, he said to the weeping friends, that he knew not but he as cheerfully gave her up to God as he received her from his hand. He seemed borne above "the sorrow of the world,"

and soon repeated, with much emotion, the whole of his favourite psalm,

“ Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing,” &c.

Such a state of mind continued, though with an increase of his spiritual joys, until the hour appointed for her burial, when his christian friends, who came in great numbers to sympathize with him, saw in his placid countenance a glow which betokened more than earthly peace and joy. It was the custom of the plain and affectionate people among whom he resided, after the funeral exercises to place the coffin on a table a little distance from the house, where all who were present might take a last look at the deceased ; after which they would fall back in a circle, while the bereaved relatives approached for the same purpose. Such was the proceeding on this occasion. The devout miller presented himself, with his deeply distressed wife and children beside him, uncovered his head, and with a countenance so serene that its expression will never be obliterated from the minds of many who were present, placed his hand upon the coffin’s edge, and in a voice mellowed by the bursting emotions of his heart, began to speak to the sympathizing friends around him of the sweet consolations of religion in such an hour as this.

He appealed to them, that they knew how he loved the child whose remains then lay before him ; and how suddenly she had been called into eternity ; but assured them, such had been the kindness and mercy of God to him in this affliction, such the spiritual consolations he had received, such the smiles of the Saviour’s countenance and the joys of his presence, that that day had been the happiest day of his life ; and the sweet peace he had experienced outweighed all the joys of earth.

He proceeded to remind them that they could now do no more for her who was departed than to deposit her remains in the grave. He commended to them that religion which he now found so precious, urging all who knew not its consolations to embrace it without delay, and all who had embraced it to be more holy, and to come up more fully to the enjoyment of the privileges to which their Redeemer invited

them. Thus he proceeded for some minutes to give vent to the feelings of his heart. Many a veteran in sin, who had seldom wept before, united his sympathies with the throbbing bosoms of youth, in witnessing this scene ; and hardened unbelievers, as they retired from it, were heard to say, “ I thought the religion of those called devout christians was a delusion. I once called Joseph Beals a hypocrite ; but when I saw and heard him to-day, at his daughter’s funeral, I knew he had something to support him that I had never experienced.”

The manner in which the miller was sustained in this affliction is to be ascribed to no sudden burst of excited feeling, but to special aids of the Holy Spirit, imparted to one who habitually lived near to God, and maintained an abiding sense that, though “ clouds and darkness are round about God,” yet “ righteousness and judgment are the habitation of his throne.” From the time of his conversion, the language of his heart in every trying dispensation seemed to be, “ It is the Lord ; let him do what seemeth him good.” From that period no murmuring word against the dealings of his Maker toward him is known to have escaped his lips. At one time, when a dear babe was apparently brought near to death, and his wife expressed her fears respecting the result, he told her that, much as it had entwined itself in their affections and engaged their prayers, he felt that he could resign it without reserve to God, to spare it, or take it to himself, according to his pleasure.

The same confidence in God supported him when, nearly six years after the death of his eldest daughter, he was called to bury his second daughter, at the age of twenty-one, who departed in the hope of heaven. Though his soul was not so elevated with the manifestations of the Divine presence as in the former trial, he was composed, and sweetly submissive to the will of God.

In all the circumstances of his life, his christian course was remarkably uniform. No calamity on the one hand, however severe, was suffered greatly to depress his spirits ; nor, on the other, did any scene through which he passed greatly elate them. A mild and calm expression usually marked his countenance, indicative of the peace that, by the grace of God, reigned within. The character which he exhibited in the occasional company of christians, or in the meeting for social worship, he exemplified also in his family

and at his mill. None felt so deeply as his most intimate acquaintance, that his holy life proceeded from an abiding sense of the presence of God, and of his obligations to live entirely for his glory. His wife and children often conversed with deep interest on the probability that God would soon call him away from them. Heaven seemed to be already begun in his heart, and he appeared rather to “desire to depart” and be with his Saviour, where sin would be done away, and he should see him as he is. As he was walking one day with a daughter in the grave-yard, she said to him, “My father, are you always ready to go?” he meekly replied, “The prospect of living here always would be melancholy to me.”

In the summer of 1813 the period came when his pantings for heaven were to be realized, and when the prayer of the great Intercessor must be answered concerning him, “Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.” He was violently attacked with a prevailing fever, which in a few days, on the 20th of July, released him from this body of sin, at the age of sixty-one. In this sickness he was calm, patient, and resigned to the will of God; but in the rapid progress of the disease he found occasion to say, that, though he had a thousand times reminded others that a sick bed is a poor place in which to prepare for death, he then thought it much more unfavourable than he ever did before. But, through abounding grace, he had long been ripening for his departure. It was only for the spirit to quit its tenement of clay, and its abode was in glory. He died suddenly, in a fit of faintness, having had no premonition that death was immediately near, and with no opportunity to add any thing to that best of all evidence of his good estate—a life of devoted piety.

His body was interred in the grave-yard, near his accustomed place of worship, where a rough stone, bearing his name, age, and the date of his death, is all that remains of “The mountain miller.” His death was recorded in the county newspaper, with this expressive and appropriate motto; “His presence animated the christian, and awed the sinner.”

His wife, for whose conversion he so long laboured and prayed, and who was afterward so long the partner of his spiritual joys, was seized with a fever of the same character

almost at the same time as himself, and died on the second day after his decease: not being informed of his departure, though under the same roof, till their happy spirits greeted each other in the presence of their Redeemer above.

Several traits in the character of the miller are worthy of a distinct consideration.

1. His uniform and consistent piety. It proceeded from a heart regenerated by the Holy Spirit and guided by his influences. It was founded on the soul-subduing doctrines of the cross. His conversation abounded in a contemplation of the holiness and other perfections of God—the love and mercy of Christ, our sinfulness, the excellence of vital religion, and other kindred topics. No man was more easy of access on religious subjects. If conversation were introduced on subjects of this world, he would soon turn it to the concerns of eternity, and in a manner so natural and familiar, that it rarely struck the mind of any one as abrupt. “Out of the abundance of the heart” his mouth spake, and “the law of kindness” was upon his lips. Upon one occasion, when a man came to his mill angry, because the poor beast that brought him, and which he had been beating unmercifully, had occasioned him delay, “What do you think,” said the miller, of this passage, ‘Make to yourselves friends of the mammon of unrighteousness?’” At another time, when a number of persons were speaking, with some animation, of their prospect of removing to a distant part of the country, “Well,” said he, “I expect to move but once more, and then into eternity!”

2. His meekness. This was perhaps the most distinguishing trait in his character. The expression of his countenance bespoke his communion with God. Perhaps the presence of scarcely any other man would silence so soon a company of the rude and dissolute, not because he attacked them openly, but from the impressions of the reality of religion and of eternal things which his presence awakened. Probably he did not hear an oath in all the latter years of his life; for the most profane revered him. It has been remarked by a very intimate friend, that though from the time of his conversion he was always cheerful, yet he scarcely ever laughed.

3. His abiding sense of the uncertainty of life and the retributions of eternity. His prevailing theme, in his familiar conversation with his friends, in his family, and in the social circle, was the uncertainty of life, the importance or a

preparation for death, and “the glory that shall be revealed” in them that love God. These truths seemed never to be absent from his mind. At the last religious meeting he attended, a few hours before the attack of fever that closed his valuable life, he urged these truths with great seriousness, and prayed with great fervency that they might be felt and practically improved by all. “He abounded,” says the friend from whose letter we have quoted, “in speaking of the solemnity of dying and appearing before God in judgment. His conversation would never tire, and it seemed that he was never weary of religious conversation.”

4. His usefulness to awakened sinners. The conversation of no private individual was perhaps ever more ardently sought by those inquiring the way of salvation. They thought him able to direct them, for none doubted that he was himself acquainted with the way. They knew he would attend to their requests; for the salvation of souls was the great desire of his heart. Into his kind ear they could unbosom all their sorrows. But deeply as he felt for awakened sinners, he never sought to “heal slightly” the wounds which sin had made. He never told them of their blameless life, or endeavoured to calm their minds while they continued the enemies of God. He considered their view of the enormity of sin, and the nearness of eternity, as feeble when compared with the reality; and urged them to surrender their hearts without delay to Christ, as the only way to obtain enduring and substantial peace. He represented Christ as knocking for admission to their hearts, as standing with open arms ready to receive them; and urged them no longer to resist such love, but to make the surrender of their all to him. When, in the social meeting, he rose to say a word for the cause of Zion, or to lead in prayer, those who were anxious for their salvation listened with eagerness. They knew that what he said proceeded from a heart deeply solicitous for their welfare, and felt that his prayers would avail with God.

5. His perseverance in doing good. The benevolent exertions of the present day for the heathen, which he lived to see commenced, had his cordial approbation; but though he longed and prayed for the conversion of the world to God, the sphere of his efforts was mainly confined to the limited circle in which he moved. As an illustration of his persevering endeavours to do good within that sphere, the

following fact is adduced by the writer of the letter to which we have alluded. "Monthly meetings for prayer for the influences of the Holy Spirit, of which he was, if not the first mover, the principal and constant supporter, had been established not very far distant from his dwelling, and continued for a number of years, when nearly all on whom he had depended for their support forsook them; till, at length, if my recollection is correct, only two or three attended. But he was never weary in well doing. His zeal, his resolution, his patience, were not yet exhausted. He still continued his exertions to sustain the meetings, hoping almost against hope, until he saw a little cloud arising, a few drops of mercy begin to fall, and the abundant blessing of the Holy Spirit to descend. The neighbourhood was thinly inhabited; but instead of two or three, the aged and the young crowded to attend the meetings, and the house was filled. He now, with wonder and delight, saw the salvation of the Lord, and was actively engaged in doing all in his power to promote the good work of the Holy Spirit, and in directing anxious inquirers to that gracious Friend of whom they might 'buy wine and milk without money and without price.' "

6. His life of prayer. None had the privilege of uniting with him in this exercise without feeling that he was addressing a God with whom he often held communion. In his private devotions he sought to be unobserved, yet his family were not ignorant of his regularity in this duty, and often well knew the sacred moments when he was pleading for them and others before the throne of his heavenly Father. His regular devotions in the family were fervent. And besides his delight in the social prayer-meeting, he was ever ready to embrace occasions for special prayer. In the interval of public worship, in the warm season of the year, he was frequently observed to retire, with a friend, toward a neighbouring grove. It has since been ascertained that they improved that hour for some years, when no special call of duty interrupted, in visiting a sequestered spot for united prayer, that their own hearts might be replenished with Divine grace; that the children of both families might be converted; that religion might be revived, and the Redeemer's kingdom advanced by the effusion of the Holy Spirit; and particularly, while his wife continued

hostile to religion, that God would turn her heart to the love and service of himself.

7. His care for the spiritual welfare of his family. This was especially manifested in the importance he attached to their regular morning and evening devotions. He selected the most favourable hours, and nothing was permitted to interrupt them. He accompanied the reading of the bible with plain practical suggestions; and he directed their minds, both in his conversation and prayers, to the passing events of providence, that they might notice the hand of God in them, be grateful for his mercies, submit to his chastisements, and suitably improve all his dispensations.

8. His deportment in the house of God. He was a constant attendant, and always took care to present himself early. His venerable pastor has informed the writer, that, for a long course of years, as he entered the sanctuary, a sight of the countenance of the miller gladdened his heart; for he knew he should have at least one hearer who would be attentive, who would love the truth, and whose prayers would be ascending for the presence and blessing of God. He did not discourage his minister by sleeping. His heavenly deportment seemed to say, "How amiable are thy tabernacles, O Lord of hosts—Blessed are they that dwell in thy house; they will be still praising thee."

9. His temperance. This virtue he practised not merely in regard to strong liquors, but in the use of food; and it doubtless contributed in no small degree to promote the rare assemblage of excellences which were combined in his christian character—his uniform cheerfulness; his consistency; his readiness to engage in religious exercises; his wakefulness in the house of God; and the perpetual elevation of his religious affections.

The combinations of his character are thus summed up by a respected friend: "He was unusually grave and serious. He was neither a flatterer nor a slanderer; 'not given to wine;' 'not greedy of filthy lucre;' but he appeared almost indifferent to the world. He was sound in the faith. He ruled his children and his household well. His godly example spoke powerfully in favour of the reality and the excellence of religion. Indeed I think I may say that Joseph Beals, by his life, exhibited a more eminent, a more uniform, a more striking example of piety, than any other individual with whom it was ever my privilege to be acquainted."

A similar testimony is given by one who is now a preacher of the gospel, and in a station of much responsibility and usefulness in the christian church: "With my earliest recollections," he says, "are associated the godly example, the affectionate christian admonitions, and the ardent prayers of the pious miller. Often have I stood beside him in his mill, and heard the gracious words which fell from his lips, for my own benefit and that of others. Often have I hung upon his lips in the social meeting, when he spoke of the blessedness of that salvation to which I was then a stranger; and seen him lead in the devotions, apparently in the attitude of the most intimate communion with God, and even then bringing down spiritual blessings from on high. Often did I accompany him homeward from the social meeting, still breathing the language of Canaan. I was, alas, unrenewed, and at heart still alienated from God; but I knew that I must obtain an interest in Christ, or finally perish; and there was no man whose example and counsel I thought could do so much for my spiritual good, and whose prayers for me I thought would be so efficacious at the throne of grace.

"Since the departure of the miller I have had the happiness to become intimately acquainted with a large circle of christian friends, in city and country; and I hesitate not to say that, with the exception of one other departed saint, the savour of whose name 'is as ointment poured forth,' I have never known the individual who, in my view, lived so near to God, and bore so much of the image of his blessed Master as did Joseph Beals."

Reader, the character of the miller is thus presented before you for your own spiritual benefit. Weigh well his history, both before and after his conversion. So ignorant was he of the heinousness of sin in the sight of God, and of the way of salvation through Christ, that he vainly thought his own blameless life and good works would entitle him to heaven. To these delusions he obstinately clung, till God, of his abounding mercy, communicated to him the influences of his Spirit; showing him the purity, spirituality, and obligations of his law; that he who has "offended in one point is guilty of all," in that he is a transgressor, and cannot escape punishment except through pardoning mercy;

showing him that such mercy is offered through the cross of Christ, and inclining him, by repentance and faith, to accept of it. You see what blessed fruits spiritual religion produced in the heart of this humble, but godly man; what abiding peace and joy it afforded him; what love to God and to his fellow-men it wrought in him; what a blessing it made him to his friends and acquaintance, and the church of God; how it supported him in trials, and sustained him in death.

Would you have the sweet consolations of the miller, in life and in death, and partake of his eternal joys, seek religion where he found it. Look at the law of God, till you see its extent and purity, and the terrors of that curse it pronounces against sin. Look at your own heart till you see how, in thought, word, and deed, by sins of omission and commission, you have violated that law in the sight of a holy God. Behold the atoning sacrifice offered for you by our glorious Redeemer on the cross. Hear him say, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." Go and prostrate yourself before him. Confess your sins. Tell him you are "a wretch undone." Cast yourself on his mercy. Do this, and your soul shall live. The same Saviour who said, "Except a man be born again, he cannot see the kingdom of God," said also, "Him that cometh unto me, I will in no wise cast out." Come now, and yield yourself to him. This is the language the pious miller would utter in your ear, could he speak to you from heaven. Come now; let nothing hinder you. Now, while your day of probation yet lasts. Now, while the voice of mercy yet speaks to you. Now, while God is moving on your heart by the silent influences of his Spirit. Now, before you lay aside this tract. Fall on your knees. Let your hard heart break. Give yourself to Him who died for you. "Behold, now is the accepted time! behold, now is the day of salvation!"

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ACCOUNT OF THE WRECK OF THE ROTHSAY CASTLE STEAM PACKET,

In the Menai Strait, on Wednesday, August 17, 1831.

FEW events have occasioned more intense interest, or produced more pungent sorrow, than the melancholy loss of the Rothsay Castle steamer. She was formerly employed on the Glasgow station, and afterwards repaired and fitted up to convey passengers between Liverpool, Beaumaris, and Bangor. On Wednesday, August 17, this vessel left the Pier Head at Liverpool at eleven o'clock, crowded with passengers, to the amount of 100 or 110, exclusive of the captain and crew, &c. She had to contend with a powerful north-west wind, as well as with the tide, which began to flow soon after she had passed the rock; and her progress was slow. When she had arrived off the Floating Light, about fifteen miles from Liverpool, the roughness of the sea so alarmed many of the passengers, that they earnestly entreated the captain to put back; to which he replied, in very harsh and peremptory language, that "he was not one of those who turned back." After dinner he became violent and abusive, and when asked what progress the vessel was making, and the time when she was likely to reach her destination, his replies were evasive and contradictory. Full of fears, and in a state of increasing agitation, the passengers beheld the approach of night, and the vessel still at a considerable distance from Beaumaris. It was near midnight when they arrived at the mouth of the Menai Strait. The tide, which had for some time retarded their progress, was just on the turn. They had got round the buoy on the north end of the Dutchman's Bank, and had proceeded up the river as far as the tower on Puffin's Island, when suddenly

the steam got so low, that the engine could not keep the packet in its proper course. A considerable quantity of water had continued, during the whole of the day, to force itself into the hold ; and long before they had arrived in the strait, the bilge-pumps were choked. The water so overflowed the coals, that in renewing the fires, the wet coals slackened them, and the steam could not be maintained ; a circumstance which was not mentioned to the captain. The vessel, which had evidently come fair into the channel, although there was no light on the coast to guide it, now drifted with the ebb-tide and the north-west wind, towards the Dutchman's Bank, on the north point of which it struck, with the bows fixed in the sand !

Many attempts were made to get the unfortunate vessel off the sands, but the most strenuous and united efforts of the captain, the crew, and the passengers, were unavailing. No words can describe the terror of all on board. The vessel appeared more firmly secured in the sands, and they gave themselves up for lost. The conduct of the captain appears to have been highly reprehensible, in refusing to hoist lights, and to make other signals of distress, although frequently urged to do so.

The water now rapidly entered the cabins ; the alarumbell was rung violently till the clapper broke, and then, in the agony of distress, some of the passengers continued to strike it with a stone. The bell, it seems, was heard at Beaumaris, but as no light was hoisted on the mast of the steamer, those who heard the signal were ignorant whence the sound proceeded. At this awful moment the sky was perfectly clear, though the weather was boisterous ; the moon still threw a considerable light on the surrounding objects. A strong breeze blew from the north-west, the tide began to set in with great force, and a heavy sea dashed over the bank on which the packet was now immovably fixed.

Who can depict the anguish of all on board, with death before them, and no possible means of escape ? Husbands and wives surveyed first each other, and then their children, with feelings of the deepest agony. Females, uttering the most piercing shrieks, flew to each other's arms. Some furiously tore their garments, while others bewailed, in torrents of tears, their unhappy lot that they should see their friends no more ! A thousand painful thoughts rushed into their minds, and augmented their bitter feelings. All at once

a pilot from Liverpool exclaims, "It is all over—we are all lost." A universal shriek of despair ensues. Women, children, gather round and embrace each other, in prospect of an immediate separation, and utter the most dismal sobs and cries. They hang upon each other's necks, reluctant to part. Again the mother gazes with a frantic eye upon her darling infant. Again the wife fixes hers upon her beloved partner; they weep till exhausted by excessive sorrow, and then they recline against each other, as if the vital spark had quitted them for ever. Mr. Jones, the steward, and his wife, lash themselves to the mast, determined not to be separated in their last moments. Some, concerned for their everlasting state, are beheld in the attitude of prayer, earnestly commending their souls to the mercy of God; while others are pouring forth their fervent ejaculations, "Lord save us! Lord be gracious to us! Lord protect us! O! protect us from the devouring waves! Save my partner, save my child! Rescue us from destruction Lord save us! We perish! we all perish!"

But it is impossible to picture a scene so full of wo; the very attempt awakens each tender and distressing passion. The vessel did not go to pieces until some time after she had struck. The sea made a complete breach over her, sweeping off successively the persons on board; of whom the captain and the mate were among the first that perished in the deep. The poop, on which were collected between thirty and forty passengers, was the first part which gave way. A heavy sea separated it from the fore part, and plunged the persons who were upon it into the devouring deep. Several of the unhappy victims clung to pieces of the wreck, most of whom were washed off by the surge. In an hour and a half the remainder of the vessel went to pieces, and those persons who had till then adhered to the wreck, were dashed into the foaming abyss! Among the sufferers were twenty-four persons from Bury, in Lancashire; the Rev. Mr. Owen, of Jesus College, Oxford, and his two sisters. He had been at Liverpool to purchase furniture, previous to his entering upon the duties of master of Ruthin grammar school. When they perceived their danger, they were seen with other passengers earnestly engaged in prayer. Also Rev. S. M'Carthy, Roman Catholic priest, of Dublin; Mr. Souza, of Liverpool, a native of Portugal, secretary to the late Mr. Canning,

when he was ambassador at the court of Lisbon in 1814. To render the catastrophe still more afflictive, many of the passengers who were saved, witnessed the loss of their near and dear relatives. Among others, Mr. Henry Wilson, of Manchester, after having placed his wife three times on a raft, had the grief to see her ultimately lost. Mr. and Mrs. Hammond, of Leeds, held for a considerable time by the boom, till the latter, overcome by fatigue, sunk to rise no more! Mr. Broadhurst, of Sheffield, had been taking a journey, and met his two daughters at Chester. He was saved after having been six hours in the water, but his daughters sunk with exhaustion, after being for a considerable time supported by pieces of wood!

W. M. Forster, esq. of Regent's Park, and his wife, well known as devoted christians, were among the sufferers. The following particulars concerning their last hours are related by the Rev. J. H. Stewart:—"When the vessel struck at twelve o'clock they were seen, with many others, hastening upon deck. At first they ran forward to the bow, but the master having, with a view to float the vessel, given an order for all to go to the stern, they returned there.

"Afterwards they were seen by another survivor, withdrawing themselves from the other passengers, and remaining together in fervent prayer, for almost a quarter of an hour. When they had thus obtained fresh confidence and strength from the Lord, they joined the other passengers. At this moment some of the persons who were at the bow of the vessel were dreadfully alarmed, and crying out in the bitterness of despair. Our beloved brother was seen by the same person, who had observed them thus together in prayer, going, as we might well say, like an angel of mercy amongst them, and telling them 'not to be in such terrible dismay, that it was not yet too late to apply to the Lord Jesus; that he was still able and willing to save;' and therefore, desiring them, 'whilst there was one moment left, to cast themselves upon him.' The Lord seemed to have blessed this message, for there was an immediate stillness, and some were heard devoutly calling upon the Lord.

"After our dear brother had delivered this most important message to these dreadfully alarmed, and now, as we may hope, redeemed sinners, he and Mrs. F— took their station together near the paddle wheel. Here they remained for a little time, when the steward came and asked permission

for their carriage to be thrown overboard. To this request Mr. F— at once assented, and even urged them to use the greatest expedition. After this, the waves beating over the vessel with still greater violence, his faithful servant descended to the cabin for their cloaks, and gave them to his master. Our dear friend then taking one of them, and drawing his beloved wife to his bosom, wrapped it around them both, covering her head, so as to shelter her from the waves, and to keep her from seeing the dreadful scenes then surrounding them. Thus embracing each other, they remained in humble confidence, and silent prayer. The swell still increasing, and the waves beating with still more fury, as the vessel rolled from side to side, a kind fellow-sufferer asked him if he would not change his station ; but having chosen that which appeared the place of the greatest safety, he said, ‘ No, we will remain together where we are.’ He who is a Refuge from the storm, in tender mercy did not suffer them long to wait ; for our heavenly Father, answering as to them the memorable prayer of his well-beloved Son, permitted another sweeping wave to wash across the deck, and at one moment their bodies sunk into the waves, and their happy spirits entered into the presence of the Lord.”

Out of twenty-six persons from Bury, Lancashire, who had made up a party to visit Wales, only two were saved, Mr. Nuttall and Miss Whittaker. When the vessel went to pieces, the former on being carried away caught hold of a portion of the wreck, consisting of the rudder-wheel, and part of the timber to which it was attached. Five other persons also adhered to the same, among whom was a boy, son of the helmsman, who clung round Mr. Nuttall’s neck. These six individuals succeeded in rescuing three more. One was Miss Whittaker, whom Mr. Nuttall caught by the hair of her head, as she was being swept past them, and thus almost miraculously preserved her. They continued to drift before the wind and tide until seven o’clock in the morning. For the first four or five hours the tide was flowing, and carried them towards land, but when it began to ebb they were carried out to sea ! Their deliverance was as remarkable as their danger was great. Having caught a piece of timber which was floating past them, they tied a handkerchief to it, and waved it as a signal, in the hope of being observed ; at the same time they shouted while they had any command of their voices ; but although they were now

within sight of Beaumaris, they did not attract the notice of those on shore, till Miss Whittaker, as a last resort, gave up her flannel petticoat, which being torn into large strips and hoisted to the top of the staff, was perceived from the land; the life-boat was put off to their assistance, and rescued them from a watery grave! It is remarkable that only Mr. Nuttall and Miss Whittaker, who had been instrumental in forming the party, should have been saved, and that each of them should have been helpful in saving the other. Mr. Sidney J. Marsden, of Wakefield, struggled for six hours, and was at length picked up by a boat, while his companion, Mr. John Day, was lost.

One of the sufferers lost his sight while in the water, he says, "It was quite dark, and according to my calculation about one o'clock. I kept praying for day-light and for deliverance. Of what further happened, I have but a confused recollection, and it appears to me like the traces of a horrible dream. It seemed as if I had been in the water many days, when I heard the welcome sound of a human voice shout 'holloa,' to which I also shouted 'holloa.' Soon after, I was lifted out of the water, and placed in a boat belonging to R. Williamson, Esq., who, when he was informed of the calamity which had befallen us, manned two boats, and came out to pick up the sufferers. On being taken up, I asked my deliverers when it would be day-light, and they told me it was broad day: it was about ten o'clock in the forenoon. I was stone blind." Happily his sight was afterwards restored to him.

The awful catastrophe was not known on shore until four o'clock in the morning, when a man at Penmon Point on the Anglesea coast, saw just above the surface of the water something which appeared to him like the mast of a vessel, but he was soon convinced it was the chimney of a steamer. A boat was instantly manned and rowed to the spot; three men were picked up and carried to Beaumaris. It was now about six o'clock. The dreadful intelligence was instantly spread, and with a promptitude highly commendable, nearly twenty boats from Beaumaris hastened to the wreck. Sir Richard B. William Bulkeley, accompanied by his land-agent, proceeded along the sands to Penmaen Mawr, to give orders to his tenants to secure the luggage that might be washed ashore. Captain Galt, of the Eclipse steamer, and Mr. Williamson, of the Campedora yacht, manifested the

greatest alacrity in rendering every assistance to rescue the unfortunate sufferers, and in some instances were successful.

The whole number saved does not appear to exceed twenty-one! so that it appears about A HUNDRED were swept into eternity! How solemn the thought! To those who were prepared, the transition was joyful; sudden death was sudden glory. It is pleasing to reflect that there were some on board who feared God, and in the midst of the universal consternation and distress, maintained a calmness and resignation which true religion alone could inspire.

The following interesting fact is related by the Rev. J. H. Stewart:—"Amidst these almost overwhelming distresses, involving in one general calamity men, women, children, and even tender infants, it is a rest to the heart to turn for a moment to some special marks of divine mercy. I am sure, my very dear friend, the following incident, related to me by the father of the boy, will deeply affect you. He was near the helm with his child, grasping his hand, till the waves, rolling over the quarter-deck, and taking with them several persons who were standing near them, it was no longer safe to remain there. The father took his child in his hand, and ran towards the shrouds, but the boy could not mount with him. He cried out, therefore, 'Father! father! do not leave me!' But finding that his son could not climb with him, and that his own life was in danger, he withdrew his hand. When the morning came, the father was conveyed on shore with some other passengers who were preserved, and as he was landing he said within himself, 'How can I see my wife, without having our boy with me?' When, however, the child's earthly parent let go his hand, his heavenly Father did not leave him. He was washed off the deck, but happily clung to a part of the wreck on which some others of the passengers were floating. With them he was almost miraculously preserved. When he was landing, not knowing of his father's safety, he said, 'It is of no use to take me on shore now I have lost my father.' He was however carried much exhausted to the same house where his father had been sent, and actually placed in the same bed, unknown to either, till they were clasped in each other's arms. When you read this interesting fact, regarding this poor ship-boy, you will remember the words of David, 'When my father and my mother forsake me, then the Lord taketh me up.'"

Many had been long preparing for this excursion, and had indulged the most pleasurable anticipations. They hailed with joy the day when they should enter the steam-packet. They received *the farewell* of friends and relatives. Alas! they did not know it was a last farewell—They knew not what a day would bring forth! How little can we calculate what events may befall us! “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

What must be the sensations of those who were preserved from the watery grave! Surely they can never, never forget their wonderful deliverance. Rescued from the very jaws of death, will they not devote their whole selves to Him that preserved them? God has spoken to them in a manner truly awful. Let none of them turn again to folly, and thus despise the solemn warning they have received.

Events of this description are calculated to impress every mind with the necessity of constant preparation for death. “In an hour when ye think not, the Son of Man cometh.” “Blessed is that servant whom his Lord when he cometh shall find *watching*.” Death may arrest us in the house—at a party—in a carriage—in the shop—in the house of God—as well as in a steam-packet. Therefore we should be always prepared, so that *to live* may be Christ, and *to die* eternal gain. To be pardoned by the blood of Jesus, is to be *truly* prepared; and the soul that sincerely repents and believes in the blessed Redeemer, hath obtained this pardon. “Repent and be converted, that your sins may be blotted out. Believe on the Lord Jesus Christ, and thou shalt be saved.”

How necessary in journeying is prayer for protection to Him who is able to keep us from all evil! to preserve our going out and our coming in. “In all thy ways acknowledge Him, and He will direct thy paths.” To those who believe in Christ, and are the heirs of everlasting life through him, “to die,” by whatever casualty, “is gain.” “Blessed are the dead which die in the Lord,” Rev. xiv. 13.

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A

CHRISTIAN EXHORTATION

TO

SAILORS,

AND

PERSONS ENGAGED

IN A

SEAFARING LIFE.

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No. 7.

“ THEY that go down to the sea in ships, that do business in great waters ; these see the works of the Lord, and his wonders in the deep : for he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths ; then soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet ; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! ”

Ps. cvii. 23—31.

(25)
A

CHRISTIAN EXHORTATION,

&c.

I HAVE often meditated upon the nature of a Seafaring life; and in considering the dangers and difficulties, to which many of my Fellow-creatures employed upon the seas are exposed, my heart has been warmed with strong desire, that they may be more generally acquainted with the consolations of True Religion. In this desire, I have wished to remind them of the love of our Heavenly Father; and, in a few words, to beseech them to consider, how far they are endeavouring to live in love to Him, and to walk in the way of his Commandments.

It is a very precious truth which we find recorded in the Holy Scriptures, that “God is no respecter of persons.” (*Acts* x. 34.) Our almighty Creator has made of one blood all the nations of men that dwell upon the face of the earth; and in his love He makes no distinction between the rich and the poor, the learned and the unlearned;—between the inhabitants of one nation and those of another: but all are children of the same family, created with the gracious design that they

should enjoy peace with Him while here, and everlasting happiness hereafter. The great work of true religion to which I now desire to direct your attention, my dear Brethren, appears to me to consist in knowing this great and gracious Being, in loving Him, in doing his will, and living in his fear. This is the principal business of life; this would make us truly happy. It is for want of knowing and loving God, that there is so much misery and wretchedness in the world, that so many are living without peace, and as we have reason to fear, dying without hope.

It is from God that we receive all our blessings: it is He who hath clothed and fed us: his fatherly eye hath been watching over us for good. It is He who hath delivered us in danger; and it is of his mercy that our lives are lengthened out to the present day. Oh! how great is his goodness! how much do we owe to Him, from whom we have received all these favours! But He has not only provided for us in those things which concern our present outward condition: He has placed his good Spirit in our hearts, to instruct us in his holy law; and it is by this, that as a kind and tender Father, He is reproving us for our disobedience; and inviting us to forsake every wicked way, and to walk in the path of peace. It is thus that He has made himself known to the children of men in all the former generations of time; and He is in the same manner, manifesting his gracious regard to the inhabitants of the earth, at the present day.

This is the voice of his Wisdom, the invitation of Divine Love. It is the grace of our Lord Jesus Christ, and the power of God unto salvation. In our early childhood, this Holy Spirit visits our minds, and reproves us for evil; and as we advance in life, it continues to follow us, pleading

with us, and persuading us to turn unto the Lord, and serve Him with our whole hearts. But if we resist its power, if we refuse this invitation of the love of God, and do that which we *know* to be evil, it condemns us, it brings us into sorrow, and heaviness, and distress. We are afraid of his displeasure, and instead of looking up to Him, as to a merciful and tender Father, which his obedient children can do with humble confidence, our hearts are filled with terror, and we look to Him, as to a just and righteous Judge, who will punish those that rebel against his law.

Now, do you not know something of this Divine Power? Have you not heard this voice of heavenly wisdom, and been favoured, after this manner, with the invitation of Divine Love? Consider then the goodness and mercy of God, and be entreated to receive the visitation of his Holy Spirit. Hear its reproofs, and listen to its instructions. Let it bring to your remembrance the sins of your early lives. Be willing to behold yourselves as you are seen in the sight of Almighty God, and if you feel that you have transgressed his law, and that you are sinners in his holy presence, suffer his righteous judgment, endure the fatherly correction of his powerful hand. But do not despair of his mercy and forgiveness: remember that Jesus Christ our Lord, ‘came into the world to save sinners,’ (1 Tim. i. 15,) to save the chief among sinners, to save them from sin, and to give them hope in the great mercy of God.

He has given Himself for us: yes, He has tasted death for every man. He died for us, that He might redeem us from all iniquity, and that we might be purified to Him, and by Him. For He came into the World, and fulfilled all righte-
obedience to his Father’s will, not only

that he might be a perfect pattern unto us in holiness, humility, meekness, and love; but He has borne our infirmities, and victoriously endured the temptations with which we are tried, that He might manifest his tender compassion with the weakness of our nature. Now He who has done and suffered so much for poor, rebellious sinners, who was crucified by the hands of cruel men, and who is now ascended into the glory which He had with the Father, before the world began, is still waiting to receive those that seek Him; the language of his love is still the same: "Him that cometh to me I will in no wise cast out." (*John vi. 37.*) If we embrace the invitation of his love, and come unto Him, we shall find all that we want, to render us acceptable to that pure and holy Being, who is, through his beloved Son, seeking our happiness and everlasting peace.

Christ will then be our Light and our Leader. He will be our strength and our defence. Through his Holy Spirit we shall become more thoroughly instructed in the way of righteousness and peace: we shall not only be more fully convinced of the necessity of denying ourselves of much to which our evil inclinations are prone, but we shall see, that the way of the cross is a path attended with the purest joys, and most substantial consolations, of which we can possibly partake in this life. Through our Redeemer our hearts will be strengthened; and we shall be endued with holy courage to acknowledge ourselves his disciples, even in the presence of his enemies. If we thus faithfully follow Him, He will defend us in the hour of temptation, and give us the victory over the many lusts of our flesh, and the love of this present world. He will not only deliver and preserve us from that which is evil; but if we live in obedience to his good Spirit, we shall delight in the

law of God, we shall love Him with all our heart, and with all our soul, and with all our strength, and with all our mind; and we shall love our neighbours as ourselves. (*Luke* x. 27.) In every nation, and amongst all the different people we meet with in the world, we shall do unto others as we would that they should do unto us. (*Matth.* vii. 12.) We shall take no unjust advantage in our dealings, we shall not oppress our fellow-creatures, when we have it in our power;—but we shall fulfil the law of kindness unto all; loving our enemies, doing good to them that hate us, and blessing them that curse us, and praying for them that despitefully use us, and persecute us. (*Matth.* v. 44.) And in our daily conduct and deportment among men, we shall approve ourselves true disciples of the Lord Jesus, in chastity, humility, meekness, sobriety, temperance, and patience. It is thus that Christ becomes all in all to them that believe in Him, come unto Him, and obediently follow his blessed guidance. And thus shall we know Him as He is described to be “the Lamb of God which taketh away the sin of the world.” (*John* i. 29.) We shall rejoice in Him as *our* Redeemer, because He has saved us from our sins and settled our minds in hope of obtaining through the goodness of God, an inheritance in his glorious kingdom in the world to come.

This is pure Religion and true Christianity. It is attainable by all of every class, whatever may be their situation or condition. So that although a sea-faring life may subject those who follow it to many difficulties and discouragements, and may be attended with some temptations peculiar to itself; yet through the condescending mercy of our Heavenly Parent, the consolations of the gospel, that message of glad tidings of

mercy and redemption to poor, sinful man, which is freely offered through our Lord and Saviour Jesus Christ, are as certainly within the reach of the Sailor and Fisherman, as of those in any other station or employment in life. He who is God of the whole earth, is also God of the great seas; all is the workmanship of his hand; his all-seeing eye beholds us every where, in all circumstances, and in every land. When we are in peril of our lives, and ready to perish with cold and hunger,—when our hearts fail us through fear, and we may think that sudden destruction is coming upon us, though we may be out of the reach of help from our fellow-men, yet He sees us, and if it please Him He will deliver us. But it in his wisdom, He suffers the continuance of all these hardships, until we even lose all hope of life, He can make us content in all our many troubles, and comfort us in the assurance, that when we leave this world, we shall have peace with Him for ever. His ear is always open to our petitions, and though we may not be able to express our wants to Him in words, yet as He searches our hearts, and knows our wants, if we ask in submission to his will, He will help us. True prayer is the language of the heart, the breathing of the soul to God; so that whether we express our wants in words, or secretly pour forth our souls in sighs and groans before Him, we have cause to hope, that our prayers will meet with his gracious regard. If we have none to give us the instruction which we feel we want, if we have no outward minister to remind us of our duty to God and our fellow-creatures, yet if we take heed to the teaching of the Spirit of Christ in our hearts, we shall never want a teacher, for that will make us wise unto salvation: it will be as a word behind us, when we turn to the right hand, or to the left, saying,

“ This is the way, walk ye in it.” (*Isaiah xxx. 21.*) If we had the opportunity of frequently attending on the teaching of men, their help might fail us ; but this will never fail us : it is in us, and it will abide with us.

Thus might the Lord Almighty be worshipped in Spirit and in Truth by the poor seaman, day by day, while he is toiling upon the deep waters. And thus would the holy religion of the blessed Jesus bring forth acceptable fruits, so that the Great Name would be praised by many of our fellow-creatures, who seem to be living in forgetfulness of God, and without concern for their latter end. They would be sober and temperate in their lives and conduct ; there would be no more quarrelling or discord among them ; they would speak the truth every man to his neighbour ; the tongues of those who had once blasphemed the holy name of God, and cursed their fellow-creatures, would be governed by the fear of offending their Maker ; and instead of cursing, and wicked wanton words, they would often speak one to another in meekness and kindness, and persuade one another in brotherly love, to join with them in serving the Lord Jesus Christ. The Holy Bible, which it is to be feared is now too much neglected by many among them, would meet with more frequent and serious perusal ; and to this profitable employment we may hope that the Divine Blessing would be graciously added, by increasing their love to God, and their acquaintance with the promises of the Gospel.

Being thus preserved in the fear of the Lord, in their daily occupations on the sea, the poor mariners, when temptations assail them on shore, would be also helped to resist the devil in all his devices, to flee the wicked and deceitful company of those who in almost every sea-port, are trying

to lead them into wantonness and drunkenness, and endeavouring to spoil the youth of their innocency, and to rob them of the wages, which they have earned through so many toils and dangers.

But alas! where at the present day, shall we find greater wickedness, and more abominable vice than in some of these places, among our sailors and their companions in riotous mirth; and how are they, in foreign lands, even where the religion of Christianity is hardly known, violating the law of God's righteousness, and causing his name to be blasphemed among the heathen! Consider these things, I entreat you. Listen to the voice of God, and flee while you have opportunity to return. Time is short and uncertain to all: but to you it seems more particularly uncertain. Remember how many of your companions have been called at an unexpected hour; how many who partook with you of the same mess, perhaps but a few months ago, have found a watery grave in the mighty deep. How little do you know, but the next storm may sweep you off this stage of life, and bring you to the bar of the great Judge! Oh! then, that he that reads, may be brought to fear, and to trust in the Lord.

I would now address a few words more particularly to you, *young men*:—to you who are now healthy and strong, full of courage, and perhaps looking for many more days. Let me entreat you to remember your Creator now in the days of your youth. It is not too soon for you to seek the Lord, and to think of your latter end. Have you not already heard the voice of his Holy Spirit? has it not reproved and pleaded with you, and do you not now feel the power of its convictions? I would hope that the minds of many of you are not so far hardened, that you can sin against

God without remorse. Are not your ears shocked when you hear the name of the great Preserver of men openly profaned; and do not your tender hearts now shudder at what offends your eyes almost every day? If this be your happy case, Oh! beware that no man rob you of this heavenly treasure,—the fear of God. Do not forget that you are constantly under the notice of our Almighty Parent; that He hears your words, and sees your actions, by night as well as by day; on the sea, as well as by land; and that although much may be concealed from man, yet nothing can be hid from his all-seeing eye.

Let not any example among your elder associates, or even superiors, induce you to transgress the law of the Lord. Turn a deaf ear to their enticements, and look unto God, and He will help you to bear their revilings and reproach without anger or impatience. He will give you that sweet peace, which will make your hearts joyful, in the midst of all the sufferings you can endure from wicked men, for his name's sake. Thus, dear young people, would you be preserved in the fear and love of God, in a life of many temptations, and find Him a strong hold in every time of trouble. He would be with you in all your many difficulties and dangers, and if you were called from this world in early life, you might hope, that you would be permitted to enter into his kingdom of rest and peace.

FINIS.

HISTORY

OF

THOMAS MITCHELL.

THOMAS MITCHELL was born in the south of Scotland, of parents who were tinkers, or sturdy beggars; but his grandfather had been a miller near Greenlaw, and a person of good character and industry. Thomas's father, after serving sixteen years in the army and navy, returned in a poor condition to his native place; and as he had disobeyed his father, in entering the army, and showed no inclination to work when he came back, he met with so cool a reception at home that he left it, and took to the life of a vagrant and common beggar.

He behaved honestly for some years, but having fallen into the practice of drinking, he became a thief, and joined himself to some of the most noted gangs of gipsies, tinkers, or vagrants of the time; they strolled about mostly in the south, west, and midland counties of Scotland; and the depredations they committed on sheep, poultry, clothes, &c. were very great. In such society, Thomas Mitchell was educated; and with them he continued until upwards of twenty years of age.

His father appears to have retained some of his early habits, for he carried a bible with him, and failed not to teach Thomas to read it; which he persisted in doing, much against the boy's wishes, who did all he could to provoke him to give it over. He also appears to have taught him writing.

The advantage of this education, to one in Thomas Mitchell's circumstances, cannot be too highly valued. It gave him considerable acquaintance with the contents of the scriptures, and several works of history, even when he

was very young ; and, in latter life, enabled him to give a faithful and sensible narrative of all that befel him.

When Thomas was sixteen years of age, his parents, in the course of their wanderings, happened to take up their abode in a barn or outhouse in the neighbourhood of Biggar, and he went to the church and heard Mr. Jack, minister of the parish, preach ; which made a deep impression on his mind for some time, and laid the foundation of the change produced upon him many years after.

After his father died, he was put to great straits to earn a living for himself and his mother, who was unable to do any thing, and was, besides, much given to drinking. He tried different plans for this purpose, such as painting, marking names on books, and on pewter and brass boxes, but with little success ; and, being ashamed to beg, he became an easy prey to some of his father's old acquaintances, who persuaded him to join their gang, and employed him in many acts of theft ; the recollection of which, caused him grief in after life. Soon after this, he was pressed, at Moffat, as a vagrant, and enlisted as a soldier, and sent to Ireland ; from which he returned the following year with his regiment.

Having deserted soon after, and having lost his mother, he became much cast down ; the following is the account he gives of this part of his life, in a letter he wrote many years after from Gibraltar, to a Mr. Tweedie, in Biggar-Shiels, near Biggar, (the parish where he heard the first sermon in his life,) being the only person he could think of to whom he could write with any confidence for advice ; and whom he reminds of the circumstances under which he had seen him, in case he had forgotten him :—

—“ I now began to lay my condition to heart, but found myself an object loaded with many great and scandalous sins, especially theft and drunkenness. I began to be very dull and melancholy, and to reflect on my past life, the thoughts whereof startled me ; but just as I was thinking of forsaking my wicked life, to my great loss, I met one Armstrong, a gipsy, who seemed to be a great friend to me. I staid with him and his wife several days, till they sent me and another boy, his wife's brother, to steal hens, which I was very unwilling to do ; and on the way, being seized with a sudden illness, I told the boy I would steal

no more, for I knew it was wrong. After this, I know not how it happened, but I began to shun all my former acquaintances, and one day I ran off from Armstrong and left him. After this, I was greatly cast down, and tried to keep school, but my conscience did so check me that I was almost in despair; and now I began to see clearly that the way wherein I had walked, and wherein I was born, was the way of death, and that my case was most miserable; but at last it had such an effect on me that I could take no exercise, and my very heart and joints quaked. Now I had some very good books, but I durst tell no man my case. I turned exceedingly weak and pale, but I cannot, by a thousandth part, tell what I underwent; but I came to you, remembering that I once heard a fine sermon in your church; and you came into your barn where I lay, and your words were very comfortable to me; so on the sabbath I went to Mr. Jacks, and I resolved to fast all that day, for I was ready to sink in despair; you talked to me as we were on the way, during which time I could do nothing but weep. I shall never forget Mr. Jack's sermon; it was the dawn of life, I hope, unto my guilty soul; for which I have reason to praise and magnify God for his infinite mercy to such a monster, and have ever since been in a measure kept in a sense of my own vileness by nature; and I strive still, by the grace of God, to maintain a conscience void of offence toward God and man."

We may observe here the great importance and blessing of that ministry of the gospel which our kind and merciful Saviour has ordained. It was from the apparently accidental circumstance of Thomas, when a boy of sixteen, going into a church near where his parents were staying for the time, that may be dated the religious impressions that never were lost; and which were afterwards fully and firmly fixed. In the time of his agony of mind, amounting almost to despair, he recollected having been in that church, and immediately crossed the country to it again: the discourse of the minister was blessed to his soul, and was the means of leading him to the Lord Jesus Christ, the Saviour of sinners. He came indeed labouring and heavy laden, and in the everlasting gospel of Jesus Christ, who died for our sins and arose again for our justification, he found rest to his soul, which had hitherto been like to the

troubled sea, which casts up mire and dirt, and which never rests

We may likewise see the blessed effects of christian humanity and kindness in the conduct of Mr. Tweedie, at Biggar-Shiels, from whom Thomas Mitchell received shelter when on his second visit to that parish, and to whom he stated his case. This worthy man, who came to the barn where he had given Mitchell shelter, after hearing his story, talked with him, and poured in words of christian comfort to heal his wounded spirit; and on the Sabbath following went with him to church, conversing with him by the way, in a manner so tender and affectionate as to draw tears from the eyes of the wretched outcast. This benevolent farmer's kindness was blessed to this poor lad; and not only was instrumental in a great degree, along with the powerful preaching of the minister, Mr. Jack, to his conversion; but also, through him, to all the good which Thomas Mitchell produced while stationed at Gibraltar and other places; where he was the means of turning many from darkness to light, and from the power of Satan unto holiness, and uniting them in christian communion.

It appears that soon after this, he had entered the 21st regiment of foot, with which he was sent to Gibraltar, and from that place he wrote the above letter to Mr. Tweedie, giving him a general sketch of his history, from which the above account is taken. He ends his letter in the following affecting manner:—"I have not room to enlarge how God has been gracious to me; but I am yet in doubts about myself, for I have been the vilest sinner on earth; yet I hope you will not take it amiss, but send me an answer; for I have neither father nor mother, friend nor relation, nor parish, nor people, nor minister; but am a poor sinner, separate from good people, at present in a barren place, where nothing but sin and wickedness abounds; but, blessed be God, I am not worse. Remember me in your prayers."

This account of him had been sent to the late Mr. Gibson, minister of the parish of St. Ninian's, who wrote to him an affectionate and useful letter of advice; sending him, at the same time, the present of a book suited to his case.

Mitchell wrote a most grateful reply to Mr. G., thanking him for his kindness; by which it appears that he had

been making great progress in a devout life. The following are extracts from it:—"Your welcome and much-longed for letter was exceedingly comfortable to my fainting soul, and did very much refresh me. May God reward you for your kindness to me! Your book was the first I ever received as a gift, and it was more acceptable in this place than gold, for here is none to be bought. Dear sir, your kindness and labour for my poor guilty soul, in your letter, both in comforting and advising me, have been of great use to me, for I have neither friend nor relation; for all my friends are dead, some of whom have been my greatest enemies—for my natural friends were my spiritual enemies. Glory, honour, and eternal praise be to the God of Abraham, Isaac, and Jacob, that I was born in Scotland, and have heard the glad tidings of salvation by Jesus Christ; for I hope my soul can witness that there is mercy for the vilest sinner, though I once thought there could be no hope for such a thief and vile sinner as I have been, despairing of God's mercy for three months.

"My dear friend, your letter has been more comfortable to me than any thing I have got since I came to this place. I desire you may remember me in your prayers; for I am very weak, and have few to remember me."

In Gibraltar, Thomas was instrumental in forming a religious society among the soldiers, which, by his means, increased to twelve truly religious men, who met for prayer: and he was so watchful over himself, and got so completely the better of his habit of drunkenness, that although in that place wine was uncommonly cheap, and at some seasons more easily obtained than water, he drank nothing stronger than water; and was so attentive to his duty as to obtain the complete approbation of his officers.

There were two gentlemen in Edinburgh who took an interest in him, probably through Mr. Gibson—Mr. Archibald Wallace, and Mr. Dickson, both men of eminent piety, and unwearied in their labours of love for the cause of Christ and his gospel. They sent him books, both for himself and for distribution among such of the garrison as he should think it best to give them to. For this attention he was most grateful. In a letter to Mr. Wallace, he says—

"According to your will, I have distributed the books; and indeed they were very acceptable to them, as well as

myself. I think I may say, for myself and many others, that a box of silver would not have been so acceptable. I am greatly obliged to you and Mr. Dickson, and to all the gentlemen whom I know not, for your great kindness to my poor soul."

On being discharged, he came to London, where he was put on the invalid establishment, and sent, with the company to which he belonged, to Carlisle, to do garrison duty. He had now an opportunity of visiting the friends who were so attentive to him, and obtained leave of absence for that purpose.

The delight he found in a christian ministry and christian fellowship, on his return to Scotland, were the constant subjects of his thankfulness. During this journey, he had the satisfaction to hear Mr. Boston preach, of whose discourse he speaks in high terms, in a letter to Mr. Wallace; and he was afterwards greatly delighted with a letter which Mr. Boston wrote him.

One great object he had in view in visiting Scotland, was to make restitution for thefts he had committed when with his parents and the gipsy gang.

In a letter to Mr. Wallace, from Carlisle, he says, "Another reason of my coming to Scotland is, to make restitution of about seven pounds' worth of goods, which I stole from a man, and which was the greatest crime I ever was guilty of. This sin has lain like a terrible weight on my spirit, for many a day and night; and I stole a plaid and jockey-coat, on Clydeside; but, thanks be to God, I have ten guineas, and, as far as I can, I will make restitution."

He continued most assiduously to seek out every person he had wronged; and set aside his pension for the purpose of restitution, until he had restored the value of every thing he could ascertain. You see how anxious Mitchell was to make restitution to those whom he had robbed, when a very young man, with the gipsies. This lay like a heavy weight on his mind; and the steadiness and perseverance with which he did it, prove the truth and sincerity of his christian principles. He did not attempt to get rid of the obligation, by saying that he was, at the time of committing theft, the unwilling and ignorant slave of others, whom he durst not disobey—that the time was now so distant, that probably he might not be able to hear of the

persons—that they must long ago have forgotten such circumstances; and, at any rate, would never now expect to have any restitution. Setting aside such deceitful arguing, he listened to the plain commands of the bible, and obeyed them. Ezek. xxxiii. 15.

Oh how happy would human society be, were men moved by the spirit of the gospel of Jesus. All the tricks and schemes, by which the peace and property of men are invaded, would then be set aside, and plain, honest, kind intercourse in all the transactions of life would prevail.

When we observe such a change wrought upon so great a profligate as Mitchell, (a change so complete and steady, and producing such excellent practical fruits,) we cannot but adore the rich mercy and love of God in thus quickening one so dead in trespasses and sins, and to His sovereign grace alone can we ascribe those powerful principles by which his heart was governed and his conduct guided in his after life? In one of his letters to Mr. Gibson, Mitchell expresses his conviction that he was entirely indebted to the free mercy and pardon of God, through the merits of Jesus Christ, for salvation; not only renouncing all dependance on his own righteousness or works, but accounting himself a singular monument “of God’s infinite and free mercy and grace,” in the hope of salvation.

Mitchell afterwards, when the garrison-company was disbanded, removed to Dumfriesshire, where he lived to a great age, adorning the doctrines he professed, and showing a complete contrast of conduct, in the latter part of his life, to what it had been in the early period of it.

He occasionally visited Edinburgh; and when at last unable to take such a journey, he used to write, at least once a year, to some of the friends who had been his patrons, or to the survivors of their families; who were accustomed to send him a small sum annually, to procure him some little comforts in his old age, beyond what his slender pension could afford.

He died, in the faith and hope of the gospel, in the year 1801; having been for half a century a striking example of the transforming power of the gospel of Jesus, and of the happy effects of that influence which is only to be derived from the belief of its doctrines.

We may further observe his peaceful and happy departure from this world, in the well-founded hope of eternal life, as forming a striking contrast to what his last hours

would have been, had he continued with the profligate companions by whom he was brought up, and in the ways of vice in which he was so early trained.

The subject of this narrative was plucked as a brand from the burning; snatched by divine grace from the influence of evil men and evil habits, and, instead of dying, as he must have otherwise done, in the agonies of despair or in hardened insensibility, and then being plunged into a state of hopeless woe, his end was serene and peaceful; and he has entered into the joy of his Lord—into that blessed state where the highest purity and the greatest happiness shall continue to all eternity.

This narrative speaks a solemn warning to those who have enjoyed the benefits of religious instruction, and opportunities of spiritual improvement, without profiting by them. The advantages possessed by the subject of this narrative, were few and scanty indeed; and it should be recollected that any religious impressions on his mind, were most liable to be counteracted by the companions among whom his lot was cast. What opportunities he had within his power, however, he eagerly embraced, and spared neither toil, nor fatigue, nor want to avail himself of them.

Our Lord has addressed a solemn and awful warning to such as neglect or abuse their spiritual advantages: "To whom much is given, of them shall much be required; and it shall be more tolerable, in the day of judgment, for Sodom and Gomorrah," than for those who, living amidst the light of gospel truth, shut their eyes against it, and love darkness rather than light, their deeds being evil.

Reader, did Thomas Mitchell obtain mercy through the grace of the Lord Jesus Christ, and why should not you seek the same blessing? Christ is now exalted to give repentance and forgiveness of sins. Seek his mercy while it is called to-day. Plead his death on the cross for the salvation of your soul and his own gracious promise, Him that cometh unto me I will in no wise cast out. (John vi. 37.) Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

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THE
RECLAIMED INFIDEL ;

BEING AN ACCOUNT OF

THE LAST DAYS OF WILLIAM ROSE,

A Drummer in his Majesty's 59th Regiment of Foot, who died at Berhampore, East Indies, January 8, 1821.

WILLIAM ROSE, the subject of this narrative, was born at Nottingham. In his youth he was religiously instructed : but it is deeply to be lamented, that many, who appear in the spring of life to be very hopeful, are carried away by the temptations with which they are afterwards assailed. This was the case with William Rose. When he left his father's roof, and entered into the army as a drummer of the 59th regiment, one good principle after another was destroyed, and vice substituted in its place ; till scarcely a vestige of his former character remained, and he soon equalled, if he did not exceed, most of his depraved companions in iniquity.

That his character may be more fully known, it will be necessary to notice particularly some of its most prominent features, during the greater part of his life. He was much addicted to the crime of SWEARING. His oaths were often dreadful, and of that description which produces a shuddering horror in those not accustomed to such things. He affixed the holy name of God to every trifle, and called his attention to every passing circumstance. Sometimes he used it in derision, and frequently as the means of giving vent, with peculiar force, to his violent anger. He also often employed it to aggravate his denunciations of revenge, or to imprecate evil upon others. To call upon the Almighty God to curse himself and his fellow-creatures, and to bear witness to a lie, was with him no uncommon

thing. It is scarcely possible to conceive of a grosser insult to the Creator of the universe than this. We acknowledge that He is infinitely holy, and worthy of the highest reverence; and to call Him in this solemn manner to witness the merest trifle, or to execute the most awful threats that our angry minds could desire, is to laugh at Him who is "clothed with terrible majesty," and before whom angels veil their faces, and devils tremble.

William Rose was distinguished by the commission of other vices, which debase the mind, degrade the moral character, and which, being persisted in, ruin both the body and the soul. But the foundation of all his crimes was his confirmed INFIDELITY. When man has departed from his God, he endeavours to believe that he does not exist, or that if he does, he interferes not with the concerns of mankind. Hence he treated religion with the most profane ridicule, nor could he endure to hear any thing read, which had the slightest appearance of devotion.

The Bible was constantly the object of this infidel's scorn, and in the presence of many witnesses, he has stamped it under his feet, calling it a collection of lies. He drank deeply into the pernicious opinions of Paine, and endeavoured to disseminate his sentiments among his companions. As for Jesus Christ and his apostles, and all those by whom the world has been spiritually enlightened, and millions "saved with an everlasting salvation," he blasphemously termed them a set of impostors.

How easy is it for the infidel to scoff at the Bible, and to assert that its contents are false and foolish! but how difficult to prove his assertions! If, as the infidel affirms, the Bible was written by bad men, how can it be accounted for, that it contains such sublime and lovely descriptions of the character of God; such just and holy precepts; such tremendous threatenings against those who do evil, and the promise of such bountiful rewards to those who do well? But if the book was written by good men, why reject their testimony as vile impostors? May it not be suspected, however, that the infidel renounces the Bible, not because it is not good enough, but because it is so good?—not because its contents are so mysterious, but because they are so holy? "This is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil." (John iii. 19.) They cavil at the

Bible, as the criminal cavils at the laws of his country, because they condemn him; or as the owls and the bats dislike the sun, because of its light and splendour. Infidelity cannot endure the light. Its system is supported by sophistry and false reasoning.

Notwithstanding the gross immorality and avowed infidelity of this young man, he became a signal monument of the mercy of God, and gave satisfactory evidence of his being made "a new creature." The preparatory circumstance which led to the return of this prodigal, was a lingering liver complaint; and this disorder increasing, he was brought into the hospital at Berhampore, on the 1st of November, 1820. A missionary, visiting the hospital a few days after, while speaking to one of the patients, heard a most dreadful groan at a little distance, which seemed to proceed from one enduring great mental agony and bodily pain. On looking round, he saw the poor young man, and went to converse with him. His frame was greatly shattered by his disease, and his sufferings were very severe; but these appeared little compared to the terrors of his mind. The hand of God was upon him, and his eyes were opened, too late, as he thought, to his real condition. While he was in health, and death appeared at a distance, he could brave the warnings of conscience; but not so now. If there was a God, he knew He would punish him. If the christian religion was true, it must condemn him; and like Belshazzar, his strength was gone, "and his knees smote one against the other" with fear and trembling. He now saw the sentence written against him, "Thou art weighed in the balances and found wanting!" And neither his infidel principles, nor the cheers of his wicked companions, could impart any consolation to his terrified soul. Hence he continually cried out, "Lord, have mercy upon me! Lord, be merciful unto me!" A pious young man, who was in the hospital at the same time, seeing his wretched and inconsolable condition, was desirous, if possible, of alleviating his sufferings; and removed his bed near to that of poor Rose, that he might attend and speak to him on the all-important subject of religion. Having done this, he asked Rose what made him so unhappy, and led him thus to cry for mercy? To which the unhappy man replied, "I cry for mercy because I have awfully sinned; and I call upon Christ, because there is

no other name under heaven whereby I can be saved. I have before despised him, but if all the world were now mine, I would freely give it for the smallest hope of his favour, or for time for repentance!" The person above mentioned, for his encouragement, then spoke of the infinite love of God, in pardoning the greatest of sinners, through the atonement of Christ, who died the just for the unjust, to reconcile sinners to God; and of Christ being "appointed to bind up the brokenhearted, to give liberty to the captive, and to open the prison to them that are bound." Hearing this, a ray of hope appeared to cheer his dark, despairing mind, and with tears he replied, "My guilt is great, but I will hope in his mercy, and trust in his promises. I know that my course of life has been contrary to his holy law, and I am worthy of death, but He has said, 'Whosoever cometh unto me I will in nowise cast out.'"

It is the glory of the christian religion, that it can and does console and support the minds of believers in the midst of all the sufferings of human life. The infidel dashes the only cup of consolation from his lips, and prefers a cup, whose taste is at best but insipid, but which is more commonly a cup of wormwood and gall. The christian, however, possesses "a peace that passeth all understanding;" "being justified by faith, he has peace with God through Jesus Christ our Lord."

There is one article of belief contained in the Bible which the infidel cannot expunge even from his meagre creed, which is, "It is appointed unto all men once to die." The infidel must die as well as the believer, and the former in the hour of death needs consolation as well as the latter. And oh, that must be a poor system that can yield no comfort, when comfort is most desired!

From the time William Rose became awakened to a sense of his condition as a lost sinner, such an evident change was seen in the whole of his conduct and conversation, that all who knew him were astonished. He viewed his former conduct with grief, and shame, and self-aborrence. He wished only to talk about salvation, and what he should do to be saved. His views were completely changed. Those things which before were his glory, he now counted his shame; and those which he formerly despised, he now esteemed above all others. The

missionary, in his visits to him, was particularly pleased with his views of the “exceeding sinfulness of sin” as committed against a good, a holy, and righteous God; and his humble faith in the merits of Christ. He appeared to “lay hold on the hope set before him” as an almost drowned man lays hold on a plank or raft to save himself from a watery grave.

Some who knew him in the midst of his iniquities, may disbelieve that a person so depraved and hardened should in so short a time become a meek and spiritual disciple of Christ; but to this it may be said, that in the former part of his life he was favoured with many religious privileges, and that the Spirit of the Lord appeared to work mightily upon him. This will be further seen by his deep sorrow for sin, his earnest exhortation to his fellow-sinners, his patience, his delight in spiritual things, and by his faith, hope, and peace in his departing moments. His repentance appeared to be deep and genuine. Sometimes, when in great pain, he would exclaim, “What is all I suffer in comparison with what I deserve? And what is it compared to what Christ suffered for me? Nothing!” At another time he said, “There are many who will be condemned at last, and surely I deserve to be one of them!” His friend observed that none were accepted on account of their own merits; all were guilty; and if we have proper views of our characters, we shall think ourselves to be “the chief of sinners.” “True, true,” he answered, “but you do not know the extent of my crimes; and even now I feel my heart hard.” He then broke out in prayer, “O Lord, soften my hard heart! do not let me deceive myself!” When he was once reminded of having embraced the principles of Paine; “Yes,” he said, “I remember it with grief, that I should ever have been carried away with such delusions. I have read many books, but how ignorant I am of the truths of the Bible!” When a friend read to him one of Burder’s “Village Sermons” on Repentance, he said, “he feared his repentance was not genuine,” but observed, “that he was encouraged amidst all his fears by that hymn,

‘ Poor, weak, and worthless though I am,
I have a rich, almighty Friend;
Jesus, the Saviour, is his name,
He freely loves, and without end.’

He requested that some of the cheering invitations and promises of the gospel should be read to him. His patience was very great; for though the least movement of his body pained him exceedingly, yet no murmuring word escaped his lips. His warnings to others against sin were impressive and pointed. He had been the means of leading many to the commission of vice, and was now anxious to reclaim them. His address to one of his comrades was striking: "Look at me," said he, "and behold the low and painful state into which I am brought; and this is the situation in which you intend to prepare for an eternal world. I have enough to do now to endure my bodily pains." He then with tears begged him not to leave the work of repentance till a dying hour, but in health and youth to seek the Lord.

The Bible and hymn-book were now his constant companions; and when he could not read them himself, he would ask an occasional visitor to do it for him. Once, when food was presented to him, he said, "I have other bread to eat;" referring to Christ as the bread of life. He spent much of his time in prayer. One day being asked if he had not been sleeping, he replied, "No; I have been holding communion with God, in which I feel great pleasure. I expect to be awake the most of this night, and it rejoices me to think how happy I shall be when all is quiet, and I can meditate on the salvation of Christ without disturbance." He was not able to attend public worship from the commencement of his illness, and this he greatly lamented; an instance of which may be noticed: his friend inquiring if he could spare him to attend? "Yes, yes," he answered, "I would not have you stay away even to save my life—and would it not be possible for me to attend? I could sit a good while with a pillow to lean against. Could I not accompany you? I never had such a desire as I now feel to attend the public worship of God."

What multitudes are there in this "christian land," who never attend a place of worship of any description! How many do we observe on a Sabbath-day clothed in their working dress, sauntering about the streets, going to or returning from the alehouses, the fields, or their gardens; and thus declaring plainly whose they are, and whom they serve defying the Almighty to his face.

trampling upon his sceptre, despising his laws; and by their conduct impiously saying, "Who is the Lord that we should obey him?" And how many are there who devote the sacred day to reading the newspaper instead of the Bible, to visiting their acquaintances, to travelling, to every thing but the service of God! Let such remember, that there is a dreadful place in hell for sabbath-breakers! "Shall I not visit for these things, saith the Lord?" Let such persons learn a lesson from the anxiety this poor soldier discovered, even in his dying moments, to be conducted to the house of God!

Leaning on the neck of his friend, while moving in bed, he said, "I am in great pain, but Christ is my support and comfort; and if I could lean upon him as I do upon you, my happiness would be complete. Upon one occasion, the shock of an earthquake being felt, many of the patients ran out of the hospital for safety, but this he was unable to do; and after the shock had subsided, being asked how his thoughts had been engaged during the alarm, he replied, "They were fixed upon Christ my hope and refuge."

A few days before his death, he was requested to take a little wine; but he declined, saying, "I wish to drink new wine in the kingdom of heaven;" alluding to the words of Christ to his disciples. On the 6th of January, 1821, two days prior to his dissolution, he was asked if he was happy? He said, "Yes I am looking to Christ, for his friendship never fails." The missionary visited him on the morning of the 7th. His eyes appeared then as if covered with glassy scales; and his hearing was impaired. He welcomed his visitor with a low and faint voice; and when that friend took hold of his cold and clammy hand, and inquired if he knew him; he replied, "Yes." "Do you experience the consolations of religion in the trying hour?" he again replied, "Yes." In the afternoon of that day, he revived again, like a dying taper, for a short time, and requested some of his favourite hymns to be read. His friend said to him, "You seem happy;" "Yes," he answered, "the Lord has done great things for me." At three o'clock the ensuing morning, his friend assisted him to turn in his bed, after which he softly breathed out his soul into the hands of his Redeemer

As to the manner in which his funeral was conducted, I know not; for on that morning, at six o'clock, we marched away from Berhampore, and left his body to be put into the ground by those who knew him not—the soldiers of his majesty's 17th regiment, who relieved us that day

This account shows us the importance of religion, and the necessity of being prepared for death and judgment. Poor Rose had lived a sinner and an infidel, and he had well nigh died in that awful state, but was saved on the brink of ruin. When death approached him, he felt the horrors of his situation. The delusions of infidelity could not then pacify his troubled mind: he experienced that alarm which he had formerly ridiculed, and anticipated that eternal burning wrath which had been equally the subject of his contempt. His seemed a hopeless case, but God was rich in mercy to him, and, I trust, saved him, though at the "eleventh hour." But if he did, presume not, reader, that you will find the same mercy when you are laid on your dying bed: for you know not when or where you may die. There may be no minister at hand, no pious neighbour to explain and exhibit to you the hope and consolations of the gospel; and if there should be, your mind may be distracted, and your heart hardened, and your prayers rejected. O then, delay not to repent of sin, and believe on the Lord Jesus Christ! While there is life there is hope; but as life declines, hope diminishes. Few old men are saved who have not repented in their youth or prime; and still fewer dying men, if they neglected religion in health. O then, "prepare to meet your God!" Remember **DEATH—JUDGMENT—HEAVEN—HELL—ETERNITY!**

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THE SOAP BOILER

T. E—— was a man of sober, industrious habits, and good moral conduct, but knew nothing of true religion. He was employed in a soap-manufactory in London. The character and disposition of his wife were like his own, and although their income was small, times bad, and their family increasing, yet, by industry and care, they were enabled to support themselves, and to enjoy a tolerable share of earthly happiness.

But the scripture affirms, that “man is born to trouble as the sparks fly upward.” This was shown to be true in the case of **T. E**——. One day, while employed in the factory, his foot slipped, and he fell into a copper of hot soap-lees, by which he was dreadfully scalded. His life, however, was mercifully preserved, but it was nearly four months before he was again enabled to return to his work. During part of that period he was supported by the kindness of some friends, but these resources, as might be expected, soon failed. Just at this time his wife was confined, by which circumstance their necessities were greatly increased.

It happened that **T. E**—— had a relative who was possessed of some property, to which he was the next heir; to this person he applied for a small loan, but met with a direct refusal: this circumstance, added to their general distress, affected the mind of his wife so powerfully that she formed the dreadful resolution of destroying both her infant and herself. For this purpose she placed the child on her knee, and was about to commit the horrid deed; but between extreme weakness of body and agitation of mind, the

instrument she had procured for the dreadful purpose fell from her hand on the floor, and while in the act of stooping to take it up a shilling fell from some part of her dress. This little circumstance in the event proved manifestly providential, as it was made the means, under God, of saving her life and that of her child. The poor woman, overjoyed at the discovery, threw away the instrument with which she intended to commit this dreadful deed, took up the shilling, and with it bought a small supply of necessaries for their immediate relief.

About this time T. E—— was supplied with a little medicine from a dispensary, by a benevolent individual; and was also (with his wife) placed on the books of a Society for visiting the sick poor. The writer was one of those who visited them. For some time they remained ignorant of the gospel, and “were going about to establish their own righteousness.” But on hearing from the word of God that nothing short of perfect obedience could be accepted; and being referred to those scriptures which set forth the person, character, work, and death of Christ—the suitableness of his salvation to sinners, and its full satisfaction to divine justice; the minds of these poor people were savingly awakened, and the event fully proved that they were indeed “born again.”

It is the declaration of an apostle, that “if any man be in Christ, he is a new creature.” When life is given, its effects will be seen. That animals are alive is shown by motion; in vegetables, the sight of leaves, flowers, and fruit is a full proof of life; and the life of man, as a reasonable being, is proved by his acting according to reason. In like manner the existence of spiritual life is proved by those fruits of the Spirit, which result from his operations on the mind; “old things are (thus) passed away, and all things become new.”

Among other effects of this kind, love to the Bible is always the result; and it cannot be otherwise, for this

is in general the grand instrument of conversion, and the principal means of keeping alive the graces of the Spirit in the soul. That such was the case with T. E — and his wife will now appear. The visits of the writer were generally made in the evening. On one of these occasions he observed an unusual cheerfulness and animation in both T. E — and his wife. Inquiring the cause of it, he received the following reply: “Ah sir, this is the happiest night we ever knew; before I was ill, I thought I enjoyed myself in playing a game of cards in the evening with my wife, but that wont do now. Instead of the cards we read the Bible, and this afternoon, while we were from home the fire went out, and when we returned we had no money to buy coals; and so I got a few sticks and lighted the fire, but not having quite enough to boil the kettle, I burnt the whole pack of cards, and now you see we have the Bible before us, and are quite happy.”

T. E — and his wife were at last restored to health, and by attendance on public worship, as well as private means of grace, it became evident that they “grew in grace and in the knowledge of our Lord and Saviour Jesus Christ.” Some months after their recovery T. E — was afflicted with a fever, and again he and his wife came under the notice of the Society when the visitors received additional satisfaction as to the reality of their conversion.

For about two years afterwards, nothing was heard of this poor though happy couple. But one day a person respectably dressed in mourning called on the treasurer of the Society—it was T. E —, but from the change of his dress he was not recognised. On making himself known, however, he stated that a relation of his had died, and that he now was in possession of his property, and that as soon as he could settle some domestic affairs he would show his gratitude to the Society. Soon after this he was again taken ill, and finding his disease likely to become mortal, he sent for an attorney to draw up his will, the very first

article in which was a legacy of ten pounds to the "Good Samaritan Society." His illness continued about two months, during which he lived by faith in Christ, and rejoiced in him, and then died in the blessed hope of a joyful resurrection.

Reader, observe the benefit of afflictions. David said, "It is good for me that I have been afflicted, that I might learn thy statutes." And again, "Before I was afflicted I went astray; but now have I kept thy word." Think about your soul while in health, and believe on Christ, then shall you experience his pardoning love, and then neither affliction, nor even death itself can hurt you. Observe too the excellence of the Bible; let the case of T. E—— and his wife encourage you to read it for yourself, and, with the Lord's blessing, you may be assured of the happiest result. If you are careless about your soul, remember afflictions may quickly come, and death is certain. "Now is the accepted time, now is the day of salvation." Perhaps, like Martha, you are "careful and troubled about many things," but forget the "one thing needful;" the care of your soul.

Are you convinced that you have hitherto been walking in the "broad way" which leads to death? Act then just as you would if you were literally travelling on a wrong road: make proper inquiries, retrace your steps, and give yourself no rest, till you have found out the right way. Jesus Christ is "the way, the truth, and the life." He died for our sins, and rose again for our justification. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.) Believe on the Lord Jesus Christ, read your Bible, and attend to the preaching of the gospel; and you may safely indulge the hope, that you will, through the grace of God, be blessed here, and hereafter inherit that kingdom which has been prepared for all the children of God from before the foundation of the world.

THE
DYING GIPSY.

‘Be sure your sin will find you out.’ NUMB. xxxii. 23.

CONSCIENCE, say some, is a mere whim, that frightens weak minds, renders man a coward, and cuts short half his purposes. But is it not rather the candle of the Lord shining in man’s dark bosom, to bring to light the hidden wickedness of the heart; that well-known voice which gives no sound, yet will be heard—that hand often felt, though never seen? Reader! if you regard this inward monitor, (and I trust you do,) you will not then turn away from the following relation of facts.

Several reports were brought to P——, of a dying gipsy, who was lying in a camp two miles off; that his mind was greatly distressed at the prospect of death, that he had offered a sum of money for a person to read to him a portion of the Bible, and that he had also offered money to a poor woman for reading to him part of the Book of Common Prayer; and further, that he had declared he could not endure the thought of dying till God had forgiven him.

Not being able that day to visit him myself, I prevailed on a friend to go instead, to whom the gipsy gave an account of himself in nearly the following words:—

“My name is Stanley, my ancestors were once respectable, my great-grandfather was a principal officer in the army of the commonwealth; but the family falling to decay, my father took up with the wandering life of the gipsies, among them I was born, and have continued to the present time. I am now in my eightieth year, and have led a long and wicked life; but there is one thing that troubles me above all the rest. About forty years ago, in the course of conversation with a brother of mine, I

cursed the Almighty to his face ! From that time, sir, I have been a stranger to peace ; the recollection of my blasphemy has followed me ever since ; I cannot forget it ; it haunts me from place to place ; alone or in company it is the same. I get no rest ; my wickedness fills me with horror ; I am indeed a monster ; often have I tried to remove the impression, but it is impossible. O, sir, my sin is too heavy for me to bear ! Such has been its influence upon my spirits, that the bare mention of God's name would bring a trembling upon me, and fill my mind with anguish. As long as I could, I concealed the cause of my uneasiness, till it became too painful to bear, and I was at length induced, about two years ago, to reveal it to my family ; from that time I have earnestly sought for God's forgiveness, but I still feel his hand heavy. O might I but be pardoned ! I could then die in peace ; but, sir, with this burden upon my soul, death will indeed be dreadful."

Having heard his affecting relation, my friend immediately spoke of Jesus Christ—of his death on the cross for the salvation of sinners, and exhorted him to believe in the Son of God, who died for the sins of the world ; assuring him, that there was mercy with God to pardon him ; that the divine compassion was like the boundless sea ; that the arms of Christ's mercy were still extended to embrace and welcome all that come to him, even the vilest ; that many great sinners had been pardoned upon repentance, and were now shining in glory ; that there was room still for more, and that if he repented and believed in Christ as the only Saviour, salvation was as free for him as for others. At these words his countenance brightened ; but as speaking had by this time greatly exhausted him, my friend bade him farewell for the present.

The next evening we visited him together ; a small tilt pitched upon the ground, enclosing room just sufficient for a bed, contained the sufferer. As we drew near, a young woman of about twenty, in features, dress, and manners every way the gipsy, came forward, and (as is frequently the case with unenlightened relatives) wished us not to introduce the subject of eternity any more. She said he had felt much more composed in consequence of my friend's preceding visit, but still she feared if we mentioned the subject then, it would again disturb him ; besides he was

already much fatigued. However, on our replying that the tidings we brought were calculated to soothe, instead of disturb, a person in his circumstances, she drew the curtain from the front of the tent, and the object of our attention lay before us, gasping for breath.

I confess I was much struck with the affectionate attention the family appeared to pay to their aged father; however careless of their own persons, they did not neglect him—there was every thing that could be expected under such circumstances—a feather bed, bolster, and pillows, supported the limbs of the dying man—the sheets and pillow-cases were white and clean, and a patchwork counterpane, equally clean, covered him outside.

He immediately noticed us, and though nearly breathless made an effort to speak; he replied to some of my friend's questions concerning the subjects they had discoursed upon; said that his mind was easier than it had ever been before—that he felt as if a great weight had been lifted off from him. We asked, "What has been the practice of your past life?" He replied, "Nothing but sin."—"What do you deserve at the hands of God?" "Eternal punishment."—"Would God be just, if he were to refuse you mercy?" "O yes!"—"If you should be spared and recover, would you live as you have done?" "O no! not for the world."—"What do you now desire? what do you most need?" "Mercy! mercy!"—"What, if you might be pardoned?" "O I would give the world to obtain it!"—"Are you then really desirous of pardon, that you may join the redeemed in glory?" To this he signified his full assent, not indeed in so many words, they were too feeble to convey his meaning; but with eyes and hands uplifted, and a countenance remarkably animated, he seemed at once to collect all the remaining energies of body and spirit to say, "O yes! indeed I am!" This assent was accompanied with a force of expression, which I apprehend none but a dying man could give to it.

I again stated to him the plan of salvation, through the redemption of Jesus Christ; the necessity of a change of heart to render us meet for heaven; to all which he replied as intelligibly as we could expect from his weak state and previous ignorance, for he could not read a letter. I then stated to him some of the invitations of divine mercy, as, Isaiah lv. 7, "Let the wicked forsake his way, and

the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And, Isaiah i. 18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." John vi. 37, "Him that cometh unto me I will in no wise cast out." Matt. vii. 7, 8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Rev. xxii. 17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." I asked him if they were not sweetly suited to the case of a penitent? He replied, "O yes!"—"Do they suit your case?" "O very well!" By this time he was so much spent, that speaking appeared almost impossible; I therefore kneeled down by him, and endeavoured in a short prayer to plead the promises which are yea and amen in Christ Jesus, on which we are encouraged to hope. We then left him, and he expressed the sincerest gratitude for our attentions, as did his family also.

As we turned away, my mind was deeply affected with the scene which surrounded us; it was a fine evening in May, the landscape was extensive, and richly diversified with sections of arable and pasture land—the wide common on which we stood was skirted on one side by a continuous range of hills, whose sloping sides exhibited the various shades and hues peculiar to the season, as seen in the fallow ground, the deep foliage of the copse, the corn, the turnip, and the varying grass; while here and there, a lengthened bank of chalk was seen beneath the frowning precipice—in the distance, the parish church raised its neat white spire above the trees—behind these, another range of hills, though more irregular, stretched their encircling arms so as completely to bound the prospect—the sky, with the exception of a few light clouds, was clear and serene, and the whole beautifully tinged with the rays of the setting sun.

Such was the face of nature, which seemed suited in its stillness to the solemn scene we had quitted. But with

man it was far otherwise—a sad contrast now presented itself. In a retired part of the common, beneath the shade of a few trees, we had just seen a poor fellow-sinner (and we hope a penitent) preparing to enter the presence of his Maker—the soul on wing for flight, trembling, and anxious for the future—here we had trodden the confines of eternity, and seemed to have been breathing the air of death, and holding converse with the spirits of another world ; but at no great distance on the same common, hundreds, who had assembled to celebrate the Whitsun holidays, were wasting in giddy sinful mirth that precious time, which the poor man we had just visited would have given the world to recall. How sad a perversion of the sacred festival appointed for the purpose of commemorating the descent of the Holy Ghost !—that sacred Spirit, against whom this thoughtless rabble were constantly striving, by stifling his voice, and quenching his influence within them ! Thus, thought I, men sin ; and thus, as in the agonies of that dying man, they often suffer for it ! But this is not all ; he will, we hope, find mercy, many of them perhaps will not—we trust he is a penitent, he has rejoiced to hear of the Lamb of God which taketh away the sins of the world ; but who can say that one fourth of that thoughtless crowd will ever repent ? And if not, these visionary joys must be succeeded by real and everlasting misery. The thought affected me, and I felt thankful for the grace, which I hoped had made me to differ.

The next day our penitent (for so we considered him) was again visited by some of our friends, but was nearly speechless. He lingered for a few days longer, and then died, we trust in peace, through the infinite mercy of Christ. We learnt, that for the last twelve years of his life he had been a very altered man ; and his family declared that since he had unbosomed his sin and grief, they had often seen him under the hedges in secret, as they thought, praying fervently for mercy.

Reader, we see in the case of this poor man,
First, The force of conscience.

Let it be remembered that this sin was committed in private—his family knew nothing of it—his brother probably did not notice it at the time—there was no man of God at his elbow, to reprove him—no Bible at hand to

condemn him—and yet he was never happy afterwards. What was it, then, which made him thus miserable, and always thus brought his sin to remembrance, but that same conscience, which so many deny, and always affect to despise? Though there was no recorder upon earth, there was one in heaven: God heard and marked his sin: he it was that roused conscience to its duty, and bid it wring the sinner's heart; it did so, and the unhappy blasphemer could never afterwards forget the impious expression; it was ever present to his recollection, it followed him like a frightful spectre wherever he went, and peace was a stranger to his bosom.

This it was that clothed death with so much terror: he could not die as his fellows are used to die, in brutal ignorance and stupidity; he was alive to his situation, he saw his danger; he knew that punishment was deserved; conscience, ever pointing to the bar of God, told him to prepare for judgment—and though he knew but little of God's word and his threatenings against sinners, he could not but fear the worst: it was this that shook his strong nerves, and bowed down his spirits for forty years. Oh! who can resist an enraged conscience? “A wounded spirit who can bear!”

Reader, pause for a moment. You possess a conscience, though perhaps it sleeps, but be assured it will not sleep for ever; it is immortal as the soul, it will surely awake, and that soon, either in time or eternity: convinced of sin you must be, either by the mercy of God in this world, to bring you to repentance; or by his vengeance in the next, “where their worm dieth not, and their fire is not quenched!” O whenever it speaks, listen to it, it is a friendly voice: do not stifle it, for in stifling conscience we quench the last glimmerings of hope; we commit the last act of violence upon the soul, short of self-murder; and do, as it were, leap down upon the very shelvings of the pit, that mercy's hand may never reach us.

Secondly. See here the bitterness of unpardoned sin.

God hath thus spoken by his prophet, (Jer. ii. 19,) “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, at thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.” This language was fearfully made out in

the case before us : for forty years this man had no rest in his mind ; he had committed many sins before, which, like so many lying spirits, had deceived him ; but this sin as soon as committed, he felt to lie upon his conscience unforgiven ; and from that time forward all his sins, which he once turned as sweet morsels under his tongue, he found to be bitter as gall. His sufferings for so many years together, may be better conceived than described ; wherever he went, whatever he did, he seemed to see the eye of God continually fixed and frowning on him. Oh ! if the pressure of one unpardoned sin upon the conscience, be sufficient to fill the soul with anguish, and render a man wretched through life ; what must be his sufferings in the world to come, where all his sins will be brought to remembrance, and made to prey upon his peace for ever !

Reader ! You must sooner or later taste the bitterness of sin. O that it may be in time to bring you to repentance and salvation ! But know, that if you die unpardoned, you must dwell with devouring flame, and lie down in everlasting burnings.

Thirdly. Notice signs of penitence.

His views of christianity were indistinct and confused : this, however, was to be expected from his habits of life. Up to his eightieth year he had been a fugitive and wanderer upon earth, without the means of grace ; and there is reason to think, without ever hearing a sermon in his life. And had he possessed a Bible, he could not have read it : nothing therefore but profound ignorance could be expected ; but then, he exhibited signs of the deepest penitence, and we know who has said, “ The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.” (Ps. li. 17.) Nor was this contrition the mere effect of his dying circumstances ; for some years previous he had been an altered man, and had frequently been seen by his family, engaged in prayer by himself under the hedges, and in other retired places. I have certainly no warrant for positively declaring that he is now happy ; nor dare I say he is not ; “ to his own Master he standeth or falleth ”—but when I heard of his death, I could not help, in the judgment of charity, tracing the departed spirit to the throne of God.

Reader, are you thus penitent ? Have you felt and

confessed your sins? Have you earnestly implored mercy through the atonement of Christ? Have you forsaken sin? For remember, he declared as a dying man, that he would not repeat his former practices, nor live as he had done for the universe. If indeed you have forsaken your unrighteous thoughts and ways, and turned to the Lord through faith in Jesus Christ, he will assuredly receive you, and abundantly pardon. But know, that if you still allow yourself to sin, and still find sin pleasant, your state is truly awful, you are as sure to die as he was, but not so likely to obtain mercy, for he was penitent but you are not, and “except ye repent, ye shall all likewise perish.” Luke xiii. 5.

Fourthly. We are herein reminded of the blessedness and value of the Bible, which reveals a Saviour and the hope of pardon.

It was not any thing of our own, but the truths of the Bible which interested and cheered this dying man. With eagerness he listened to the doctrines of redemption and mercy through the blood of Christ, and found them exactly suited to his case.

O then how diligently ought we to study the Bible! Read it, and pray over it; it will conduct thee to the fountain of life and mercy. Remember, there is no salvation, no pardon, but through that Saviour of whom it speaks; for “there is no other name given under heaven among men, whereby we must be saved.” (Acts. iv. 12.) Mere sorrow for past sin, prompted by present pain, and dread of the future, forcing a cry for mercy, cannot save us; nor must we trust to it: this man wept and groaned for years but it brought him no relief—nothing effected this but the hope of mercy through the Redeemer.

Sinner, go to Him; and may the divine Spirit seal these truths upon thy heart, through Jesus Christ. Amen

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THE
PROVIDENTIAL VISIT.

AMONG the many pleasing anticipations which the christian delights to cherish in connexion with an eternal world, the knowledge of the total amount of good effected upon earth, may justly have a place. How often is his mind *now* depressed by the comparatively few that are on the Lord's side, but *then* he shall see "a great multitude which no man can number, of all nations and kindred, and people, and tongues." Whilst contemplating the mass of corruption that remains after all the efforts that have been made, the extent to which the sabbath is profaned, the bible despised, and Christ and eternity neglected, how often is he ready to conclude that little if any good has been effected; but the discoveries of eternity shall show how erroneous are those conclusions, and shall fill his mind at once with surprise, and gratitude, and joy! How many instances of usefulness will then be revealed which were never known on earth. There the christian minister will doubtless be met by many over whom, on earth, he often mourned with the anguish arising from the apprehension that the gospel might be unto them "a savour of death unto death." And there the christian parent, and teacher, and philanthropist shall find that the seed which they had been the instruments of sowing, and which they thought had perished, did not die, but, through the influence of the Divine Spirit, brought forth fruit thirty, sixty, and even an hundred fold.

However, it is not always that success is concealed; to preserve us from despondency, to encourage our faith, and to excite us to continued exertion and persevering prayer, God is at times pleased to bless our feeble labours, and he who sows is also permitted to reap. Surely such instances should be recorded, especially when the means employed have been so simple that there is no danger of

ascribing the success to human instrumentality, but the praise is rendered unto Him without whose blessing even a "Paul might plant and an Apollos water" in vain. Among such humble agency may be classed the distribution of religious tracts, and to record such an instance of usefulness is the design of the following narrative.

A few years since I visited one of those small but interesting sea-port towns which abound on the western shores of England. The inhabitants consist principally of fishermen, an industrious and hardy race, whose poverty and daily occupation, exposing them to numerous privations, and frequently to imminent danger, rendered them objects of more than ordinary interest, especially when associated with the recollection, that several of the first disciples of our Lord were similarly occupied, when called by him to be thenceforth fishers of men. This little town, though far remote from any of our populous and wealthy cities, where the friends of the Redeemer abound, and so many institutions for the promotion of the best interests of men flourished, was not overlooked by Him "who judgeth not as man judgeth," and though on an humble scale, various means were employed in order to communicate to the inhabitants that knowledge which alone can make wise unto salvation. One of these was the institution of a Loan Tract Society, and the writer esteemed it both a duty and a privilege to become one of its visitors. The district which was appointed for my weekly visits possessed a peculiarly romantic character. It consisted of lofty cliffs overhanging a beautiful bay, and commanding, far as the eye could reach, an expanse of waters, sometimes reflecting the varied hues of the firmament above them; at others realizing the sublime description of the psalmist in the 104th Psalm; and usually covered with a number of vessels, and especially with the fishing-boats, which constituted almost the sole property, and the only means of subsistence to their owners. The reception given to the little "messengers of mercy" was generally encouraging; by some, indeed, they were received with the indifference so natural to the unrenewed mind, but by others with interest and pleasure, and by a few with gratitude. Amongst this latter number was a female, whose appearance on our first interview greatly interested me. Her habitation indicated poverty, but it was clean and neat,

whilst her manner and conversation rendered it manifest that she had seen better days. This interest was much increased by the following occurrence.—She had received one week the tract (No. 21.) “To the Afflicted,” and on my calling to exchange it, requested that she might be allowed to retain it a few days longer to finish copying it. “Have you been much pleased with it, that you make this request?” I inquired. “I have, indeed,” she replied, “it has taught me what I never knew before—why I have been afflicted; and this hymn at the close speaks the feelings of my heart better than I can myself express them.” I promised to give her a similar one, and on taking it, asked her whether the indisposition under which she evidently laboured constituted the afflictive dispensation for which she had been previously unable to account? She shook her head, and replied, “Oh, no! this is the least of my troubles, though this, in my present circumstances, presses heavily upon me: but if you will sit down, I will tell you my history.” I accepted her invitation, and seating myself by her side, listened with much interest to the following statement.

“My father,” she said, “was a man of some property, and my sister and I, his only children, were brought up very tenderly; alas! too tenderly, for we now feel the reverse more severely, but our poor father was a kind-hearted, indulgent man, and he always tried to make his children as happy as possible, and therefore denied us nothing. I was the eldest, and, like too many giddy girls, was fond of dress, and every kind of light and trifling amusement. I used to attend all the fairs and feasts in the neighbourhood, to join in parties of pleasure on the sabbath, and though sometimes when I attended a place of worship, what I heard aroused my conscience and made me feel alarmed, it was like the morning cloud and early dew, for it soon passed away. My poor mother would sometimes say I was too giddy, but my father always took my part, and said youth was the season for enjoyment; ‘You would not have an old head, dame, clapped upon such young shoulders, would you?’ he would say, and thus encouraged me.

“I proceeded in my sinful course until my marriage, when I made many resolutions to be more steady, and I think I should have been so, if my poor husband had not

been as thoughtless as myself; but we went on as usual, and spent in pleasure what he earned, instead of laying up the little we could spare for a change of circumstances; but, ah, we thought affliction would never come to us;—we were soon undeceived, however. The first trial I ever knew was the sudden death of my dear father. I wept bitterly for him, for though he was a kind parent, and an honest man, yet I fear he was not prepared for the sudden change. My mother soon followed, and my husband and myself were left to struggle on alone with our little ones.

“My husband’s business declined, and we were obliged to sell one thing after another, until we had parted with the best of our furniture, without any prospect of replacing it. We strove to bear up, however, under these trials, and consoled ourselves by thinking it was a common calamity, and hoping that soon things would take a more prosperous turn; but our hopes were disappointed, and my husband became dejected, and used to wander about like one forlorn, and would sometimes stay out so late at night that my anxious fears were often awakened for his safety.”

“I was sitting up one evening waiting for him, and fancying a hundred dreadful things, when he entered with joy beaming in his countenance, and threw a handful of money into my lap. ‘Where have you got this?’ I eagerly inquired. He bade me be silent, and asked if I had not wondered at his absence of late? I replied that I had, and told him the fears I had entertained. He laughed heartily; but if my anxiety was great before, it became tenfold greater when I found that the money he had given me was part of the produce of a smuggling adventure. I begged and entreated him not to go again, but to no purpose; he told me, he had given his word to accompany his companions once more, and he could not draw back; at the same time assuring me they had taken such precautions, that there was not the least danger of detection. I knew better, but I was foolish enough to suffer myself to be overpersuaded, and to give my consent to his going once more.

“Their arrangements were made with great secrecy, and they calculated that each man would receive at least thirty pounds as his share of the profits. My husband had little or no work,” she added, after a pause, “my health was indifferent, my babe nearly a cripple, and I thought it

would help us nicely through the winter ; and then I resolved, suffer what we would, my husband should never run such a risk again."

"And did he succeed?" I inquired. "I saw him set off," she replied, "with a heavy heart ; something told me he was doing wrong, and that it would end badly, but I strove to dismiss my fears. I could not, however, rest, but passed many restless nights ; and as the appointed hour for his return drew near, anxiously listened to every footstep I heard, hoping it might be his ; at last some one approached the door, and I rose in haste to open it, but instead of my husband, I saw the wife of one of his companions. Her frantic looks told me something was amiss ; I was afraid to ask her, but, alas, I learned it too soon. My poor husband and his companions were discovered by the officers of the preventive service as they were returning ; they pursued them, and after a severe struggle took them all prisoners."

Here the poor woman wept bitterly, and was for some time unable to proceed. "Is he still in prison?" I asked. "Yes, only six months of his time have elapsed." "You hear from him?" "Yes, frequently ; he is a kind husband, and I know he feels more for me than for himself. I might be permitted to see him, but the distance is great, and I have no means of bearing the expense. Several gentlemen have kindly interested themselves for us, but in vain. Smuggling has increased so much lately, that the magistrates resolved to make an example of the next person that was taken. I thought it hard," she said, "that for what *then* seemed to me a slight offence, he should meet with such a heavy punishment, and many murmuring thoughts were continually arising in my mind, for I did not at that time feel the sinfulness of the engagement, nor regarded it as a violation of the laws of God as well as of man.

"I was thrown, with my poor little ones, on the parish ; my husband, however, was allowed to work in the prison, and the produce of his labour he always sent to me, entreating me to keep up my spirits, and to look forward to the time when we should meet again.

"Poor fellow ! I would not tell him for some time that the disease, which had just made its appearance when he left home, had been since rapidly gaining ground, but

when the doctors assured me that it was a confirmed cancer, and that nothing could be done but removing my breast, I wrote to him to ask his advice.—I shall never forget his reply,” she said, while the tears streamed down her cheeks; “he knew not how to express the anguish he felt at this new affliction, and at the impossibility of his coming to me; he desired me to be guided entirely by the opinion of the medical gentlemen, and if they thought an operation the only means of saving my life, to submit to it for his sake, and for the sake of my children. I felt much dread at the thought of the operation, but I had suffered a great deal of pain already, and the desire of seeing my dear husband again, and the unprotected state of my children, overcame my fears, and I consented to go to the infirmary at ———. But, oh, a heavy trial awaited me there, heavier than any I had before experienced. Several surgeons met to assist in the operation, and when I was led into the room they kindly strove to encourage me, and told me it would soon be over, and I should be quite cured. I sat down full of hope, my eyes were bandaged, and my hands held, and I expected every moment to feel the first incision, when one of the surgeons observed that he feared the cancer had extended to my side, and an operation would be useless. I thought I should have sunk into the earth; I felt as if my death-warrant had been signed, and I entreated them if it was possible to remove all; I could bear any thing better than such a disappointment, but they assured me it had taken such deep root that if they removed one part it would break out in another, and all they could now do was to give me something to check its progress and allay the pain. Oh!” she exclaimed, “the agony of that hour I cannot express, I thought of my children, I thought of my husband, I thought we should never meet again, and I was overwhelmed with anguish bordering on despair.

“I returned home. ‘You will soon be friendless,’ I exclaimed, on seeing my children, ‘in an unfeeling world,’ I know not what else I said, but I know I thought I was hardly dealt with, and that my case was harder than any other; but, alas, little did I then think that I had deserved all this and much more; but I was ignorant of my numerous offences, and self righteous; and if God had dealt with me according to my sins, he would have left me to my

own evil ways, and to the rebellion of my heart. But his mercy is boundless, and it was his mercy that sent me this little tract to humble me, and instruct and console me. I was indeed a stranger to God and to his grace, and I see now that all my trials were intended to bring me to the knowledge of himself. I can now say that it is good for me that I have been afflicted. I have been led to feel myself a sinner, and my need of a Saviour, and to look to Jesus Christ, who invited the weary and heavy-laden to come to him for rest. I can now resign myself to the divine will ; and though I still earnestly pray that I may be allowed to see my dear husband once more, and to tell him all that the Lord has done for me, yet I can resign this also, and say, ‘ Nevertheless, not my will but thine, O Lord, be done.’ ”

I was much interested with this simple and affecting recital, whilst my subsequent visits to this abode of sanctified affliction became more frequent and additionally satisfactory.

It was doubtless under God’s superintending providence, that the writer of this memorial, without any knowledge of the circumstances of the individual visited, left the tract before alluded to at her house. She read it with attention ; it peculiarly suited her case, and through the influence of the Holy Spirit accompanying its perusal, she was led to trace all her sufferings to sin as their cause, and brought to implore mercy through a crucified Redeemer. Nor were these transient impressions ; her convictions of sin, and of her need of the atoning blood of Christ, became deeper and deeper, and the language of praise for the mercy which had revealed such a Saviour to her, was continually on her lips.

Her disorder made steady and frightful progress ; days and nights of weariness and pain were appointed to her, and her means of subsistence became increasingly precarious, but every murmur was hushed, the rebellion of her heart was subdued : she no longer thought she was ‘hardly dealt with,’ but as earth and earthly prospects faded from her view, she blessed Him who had given her a good hope through grace of a better, a more abiding inheritance. The only anxiety she expressed, was that her husband might be permitted to return, whilst she had strength to tell him of the mercy of God, and to urge him to flee to that Saviour who alone could save him from the wrath to

come; and for her children she pleaded his promise, who is especially the protector of the orphan.

The desire of her heart was granted her, for through the interposition of some kind friends, the imprisonment of her husband terminated about a fortnight before her death, and he was permitted to watch over her last moments, to receive her dying charge, and to witness the wondrous change which the grace of God had effected in his once thoughtless wife. This unexpected event she viewed as a new and especial mercy; she died in peace, and her "last faltering accents whispered praise."

Reader, are you in health? Are you yet a stranger to affliction? think not, therefore, religion is unnecessary for *you*. You have sins which need forgiveness, and which can only be pardoned by Christ, through faith in his blood and righteousness. You have a heart "deceitful above all things, and desperately wicked," which must be renewed by the Holy Spirit of God, or you cannot be admitted into the kingdom of heaven.

Are you afflicted? In the spirit of the tract referred to, (No. 21.) let me beseech you to ask yourself, Has this affliction led you to proper thoughts of sin, as the cause of all suffering? Has it led you to inquire into the particular cause of your affliction, for God doth not "willingly afflict the children of men," but "chastens us for our own profit that we may be made partakers of his holiness." Has it been the means of producing humility and godly sorrow? Has it endeared the Saviour to your heart? Have you been taught the vanity of the world, and been led to think seriously of death and eternity? Have you sought the aid of the Holy Spirit to secure these effects in your experience?—If you can answer these questions in the affirmative, happy are you; then you too can say, "It is good for *me* that I have been afflicted." You can sing of mercy in the midst of judgment, nor doubt but the same grace which supported this poor woman, shall be sufficient for you, and that the strength of God shall be perfected in your weakness.

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THE
HISTORY OF MARY WHITE.

MARY WHITE was born near Perth, in Scotland, July 29, 1760. She was one of a large family of children, and was sent to service early in life; her parents not being in circumstances to provide for her beyond the days of her youth. Though poor, they did not neglect the education of their children, like those who plead their own ignorance and poverty as an excuse for their disregard of their offspring.

Her parents were convinced, that the little they were able to bestow on the instruction of their children, might, in the course of time, promote their prosperity in the world; but it was their chief desire to bring them up in the fear of God. Their mother, in particular, who was a pious woman, laboured to impress their tender minds with the importance and necessity of the religion of the bible. Their salvation was the object of her most anxious cares. She well knew, that it was not by human power this desirable end could be obtained—that a “new birth unto righteousness” can only be effected by divine influence; but she was equally sure, that the Almighty had promised his blessing in the use of means; and that it was as much her duty to use every scriptural effort for the conversion of her children, as to depend, after she had done all in her power, on the blessing of God for success. Impressed with such sentiments, she began early to store the minds of her children with scriptural knowledge: they were not only taught to read, but to get by heart considerable portions of the word of God; which, by the blessing of God, proved a great benefit to their daughter Mary upwards of fifty years after those instructions had been given. Those early lessons were accompanied and followed by such petitions to the Almighty for his blessing upon them, as the piety and love of a mother’s heart would dictate. She would not be satisfied to include her children in her morning

and evening devotions; but would spend a special hour in prayer as often as possible on their account: nor would she feel satisfied to pray *for* them only, she would occasionally take them to her room to converse and pray *with* them. Their presence would add fervour to her prayers, and she reasonably hoped, that her example would make a deep and lasting impression on their minds. It was thus she endeavoured to practise the important admonition of Solomon, "Train up a child in the way he should go;" trusting in the assurance, "when he is old, he will not depart from it." The following brief account of Mary White will show how far this promise was fulfilled in her experience.

The immediate benefits resulting from this early care, were not of a nature to warrant the hope that it had produced a renovation of the heart; although it operated as a restraint on the follies and vices of youth. When a young woman, Mary obtained a situation in a nobleman's family. Her great prudence and obliging conduct gained for her the esteem of her master and mistress, and of all who knew her. After several happy years spent in a respectable service, she was married to a fellow servant, by whom she had eight children. She had expected many years of happiness from her marriage; but soon found herself the subject of severe trials: six of her children were taken from her by death, and a still more painful stroke soon followed; for their father did not long survive. He was cut off in the prime of life, and left her a destitute widow with two young children.

Her brother, who had settled in London, was a kind friend to her in her distress: after frequently assisting her with money, he offered to take his sister and her children into his own family, and supplied them with the means of travelling to London. Here she might have been happy and useful, had she retained the prudence for which she was distinguished when a young woman. It might have been supposed that, after the loss of her husband and children, she would have known how to retain the affection of her brother, and prove herself worthy of his kind support; but the reverse was the fact. The principles which her pious mother had taken so much pains to inculcate were abandoned. She encouraged the addresses of an Irishman in low circumstances and was soon after united to him in marriage. This imprudent conduct so grieved and

disobliged her brother, that she could never expect him to notice her again. It was the commencement of a series of trials such as she had never before experienced : all her former troubles were light compared with those which were to follow, as the sad consequences of her conduct.

Her husband had no regular employment, and they soon became very much distressed, scarcely being able to procure the common necessaries of life. They struggled for some time against poverty, by carrying about small articles for sale, the profits of which afforded them but a scanty and precarious support. In those seasons of sorrow, which such a life occasioned, she had often leisure to reflect on her past conduct ; and the review invariably increased her distress. She called to mind the happy days of childhood and youth, when blessed with the care and instructions of a pious mother ; the comforts enjoyed while a servant in a respectable family ; and the affection of a kind brother who took her in, and supplied herself and children with every thing they needed, at a time when they were reduced to want and misery. These thoughts, in some degree, humbled her spirit ; but no deep impression of divine truth was made on her mind, until it pleased God to bless the preaching of a minister near London to her conversion. His faithful and heart-searching addresses were made the means of convincing her deeply of sin : she had often acknowledged that she was a sinner, but now she felt and lamented over her own state. The distress of her mind was increased by the consideration of the privileges with which she had been so long favoured, but had not improved ; and it was some time before she enjoyed peace by trusting in the mercy of God in Christ Jesus as her Saviour.

She had been taught in early life what were the doctrines of the gospel, and her memory was well stored with its truths ; nor had all the varied scenes through which she had passed since she had quitted her parents' roof, effaced them from her recollection. When, therefore, the Spirit of God brought the truth with power to her heart, she found no small benefit, arising from her previous knowledge of the holy scriptures. The pains which had been taken with her in childhood now began to produce good effects ; she was at no loss for scriptural testimony to assure her of the truth of the doctrines and precepts which she heard enforced with so much energy and power. The minister of the gospel

found her mind stored with abundant materials on which to work. That which was chiefly necessary for her, was to have a spiritual bias given to her mind; and, when this important change took place, she enjoyed advantages over many believers, who have been neglected in early life. To her the gospel which she now heard with so much pleasure was not a strange sound, though she listened to it with new feelings. She attended to the glad tidings of salvation as one who was deeply and personally interested in what she heard; and her profiting appeared to all who knew her. From this time, Mary White took much pleasure in the regular perusal of the word of God. She read all parts of it, both of the Old and New Testament; but delighted most of all in some parts of the latter. Several chapters in St. John's gospel she read so frequently, that she could repeat them from memory. The fourteenth and seventeenth chapters always gave her comfort in the midst of the severest trials to which her circumstances reduced her.

Some time after the happy change in her mind which has been noticed took place, being in great distress on account of poverty, she turned her thoughts once more towards her justly-offended brother. She had no other earthly friend from whom to expect relief, and though she had forfeited his confidence, she placed her reliance on his sympathy and compassion. He received her application with the kindness of a brother; and succeeded in obtaining employment for her husband. Thus a kind Providence once more seemed to smile on the subject of this little history; and, had her husband retained his place, their circumstances would have been more comfortable than they had ever expected.

Not many years passed, however, before new and unexpected difficulties arose. John White lost his situation, and they were once more thrown upon the world without the means of support. Being very infirm, and advancing in years, they saw no prospect before them but that of entire dependence on charity. By a long and painful illness, Mary White had lost the use of her legs, and could not move; her friends were obliged to lift her from place to place. Her husband was unable to procure food; and, in this extremity, they applied for parochial assistance, and Mary White was admitted into the poor-house. There she received such kind attention as rendered her situation comfortable, and excited her gratitude both to God and her fellow-creatures.

Her being unable to walk to a place of worship occasioned regret, because she loved the house of prayer; but she was visited by a minister of the gospel and other pious persons, which was considered by her a great privilege, and afforded her much consolation in her affliction.

She spent most of her time, when free from pain, in reading the scriptures; enjoyed peace with God, and was entirely resigned to his will. Had she been permitted to remain there until her happy spirit was released from the body, no notice would have been taken of Mary White: there would have been nothing in her life more remarkable than in that of many others, who, after passing through many changing scenes, end their days in a poor-house.

Little did this poor woman think that new trials awaited her, at the distance of some hundreds of miles from the spot where she expected to end her days. She had imagined that her frail body would have been accommodated with the necessaries of life in her present abode, till it should please her heavenly Father to put her in possession of a "house not made with hands, eternal in the heavens." In this hope, however, she was greatly disappointed; there was an order issued that all Irish paupers should be passed to their own country, and Mary White was obliged to accompany her husband. This occasioned the most painful apprehensions in her mind. The time of their departure arrived, and they were placed on board a vessel bound to Cork. After being a short time in that city, their means of support were nearly exhausted; they had but a few shillings left. Her husband sought an opportunity to go by a return cart as far as Mallow towards Limerick, his native place, where he hoped to meet with friends disposed to help him. A carman engaged to take them up; but before they reached Mallow he made a demand for more money than they were to have paid him; and, because they were not able to satisfy the demand, he put them down several miles from the town, and left them on the high road.

As Mary White could not move from the spot, it was impossible they could proceed together. Their situation at this time was very deplorable: without money and without friends, not having even the shelter of a tree, (for it was a bleak open country,) they knew not where to procure a morsel of food, and the day was near its close. They consulted together as to the method they should adopt in such

trying circumstances. For both of them to remain where they were, appeared to promise no hope of relief; but if her husband could go forward to Mallow, and induce some humane person to return with a cart and fetch his wife, they might escape starvation. As it was very uncertain whether he might succeed, it was exceedingly painful to separate; yet to remain there was still more distressing; and under these gloomy circumstances her husband left her. This was a time to call into exercise all her faith on the promises of God; and mournful as her outward prospects were, her mind was kept in peace. Her confidence was placed on Him who had said, "I will never leave thee," &c. She felt comfort in the hope, that, whatever might become of her poor helpless body, there remained for her rest in heaven. She felt His gracious presence who is the "dwelling-place of his people in all generations;" and knew that if it pleased him some one would come to her help. Her mind was occupied on those instances of remarkable deliverance recorded in the inspired volume. She thought of Elijah's being fed at one time by the birds of the air, and at another by an angel from heaven, as he sat down under a juniper tree in the wilderness of Beer-sheba, expecting, and even wishing to die, 1 Kings xix. 5. She thought, too, of Hagar's distress in the same wilderness nearly a thousand years before Elijah's day. She remembered the delightful vision which Jacob saw. She knew that Jacob's God was her God; and that neither distance of place, nor length of time, could effect any change in Him who is the same, "yesterday, to-day, and for ever:"—that he who had compassion on the multitude, and had fed five thousand persons with a few loaves and fishes, was willing and able to pity and relieve her. She expected no miracle to be wrought in her favour, and knew it was not necessary;—that her heavenly Father would send her help in the ordinary course of his providence, if he designed to prolong her stay in the wilderness; or if not, that he would take her to a better world.

Yet her confidence was not altogether uninterrupted. The enemy was not willing to let pass such an opportunity for tempting a child of God to despond and murmur against his will. Although she had sufficient strength of mind and faith in God to prevail on her husband to go forward and leave her to the care of Providence, yet, when she found herself alone by the way-side, on a bleak and open common,

without strength, without food, and without a shelter, at the close of day, she could not but remember her weakness, Nature struggled, but grace prevailed. The conflict was short, though severe, and her mind soon regained its tranquillity and peace. The assurance of hope by which her spirit was animated, rendered her equal to the great trial which she was called to endure. As a christian, she had often contemplated the approach of death; and had buckled on her armour for the last conflict: and though she had not expected him in the form in which he now seemed to advance, yet she was prepared to meet him, and was not terrified at the prospect. The patient sufferer believed, that if on that night she was to enter the valley of the shadow of death, though no human being might be at hand to perform the last kind offices of friendship, she should not feel herself alone, while she could say with the psalmist, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me,” *Psa. xxiii. 4.*

Night was fast approaching; the cold earth was her bed, the green turf her pillow, and her only covering, the canopy of heaven. She thought of Him, who, “though he was rich, for our sakes became poor;” so poor as to compel him to say, “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head,” and was ready to exclaim, “It is enough for the disciple that he be as his Master, and the servant as his Lord.” There was no prospect of human aid being near; but she knew that the Lord could yet deliver from threatening death; and though it was her duty and privilege to yield entirely to his will, yet she was not forbidden to pray for help. In this exercise, too, she felt encouraged when she thought of her Lord and Master.

“Cold mountains and the midnight air,
Witness’d the fervour of his prayer.”

Her prayer was heard; for she soon experienced the truth of the promise, “Before they call, I will answer; and while they are yet speaking, I will hear,” *Isa. lxv. 24.*

A poor labourer, as he returned from his work, passed where she was. Her respectable appearance and foreign accent excited his surprise, and the tale of her sufferings called forth his compassion. He was a poor man with a large family, and his cabin stood at some distance on the

common; but he resolved, that the poor woman should there find a shelter for the night, and share with his wife and children his supper of potatoes and butter-milk. He procured assistance, and carried her to his home. Her first thoughts on entering a place of shelter, were directed to the goodness of God in her preservation. Then she thought of her husband; and with the thanks which she offered up for her own safety, she sent a petition to the throne of grace on his behalf. It was a painful separation, but it would have been still more distressing had they known that they were never to meet again. She saw his face no more. He reached the town of Mallow, but could procure no assistance there for his wife: next day he proceeded toward Limerick, where he arrived after a few days, and was received into a refuge for the destitute. He died about twelve months afterwards, without the means of knowing what had become of Mary. While his concern for her was confined to her temporal condition, she was distressed by the reflection that he was a stranger to those spiritual consolations by which her own mind was supported. She could have given him up with less regret, had she the satisfaction of knowing that he was prepared for another and a better world: but her fears on his account were ever afterwards mingled with her own hopes of a blessed immortality.

Having partaken of the humble repast which had been provided for the family, she was glad to repose her weary limbs on a bed of straw. One end of this lonely dwelling was used by the family, the other was given up, as is usual in the cabins of the poor Irish, to the pigs and the poultry. It was not to be expected that Mary White could long be entertained in this place. Had she strength to proceed on her journey the day following, she would have departed deeply impressed with the kindness and hospitality of her poor friends; but, from necessity, she remained some days, which exhausted the disposition, if not the means of the family to continue their kindness towards her. It must be mentioned with regret, that they took from her several articles of clothing, and carried her again to the highway-side; where she was left in a more destitute state than before. The mind of this poor woman had become familiar with trials, and this repeated exposure to want and suffering, with the loss of those garments which had served on similar occasions before to screen her from the cold, she endured with

christian patience. Her confidence, in her best, her only Friend remained unshaken; and in the enjoyment of his favour she “possessed her soul in peace.” Fresh ground was afforded her for the exercise of faith; and though appearances were so much against her, she was encouraged to hope, that the Lord would again dispose some passenger, before night, to pity and to help her. She calmly waited for an opportunity to make known her condition, and to be taken as far as Mallow where she might be relieved by the humane and benevolent. In the course of the day, a carman was prevailed upon to perform this friendly service for a helpless cripple and stranger.

On entering the town, he placed her under an archway near the street. Here, too, her appearance, the account she gave of herself, and her accent, excited surprise. Some pitied and relieved her. She gladly received a few potatoes from persons who were too poor themselves to offer her bread, or money to procure it. By others she was thought to be an impostor, and desired to leave the place: her feelings were wounded by their remarks, and she assured them, with many tears, that she was not an impostor; that she had not the least use of her legs, and therefore was unable to leave the spot where she lay. At length, finding that neither threats nor persuasions induced her to remove, a person was procured to put her away in a wheel-barrow, to some other part of the town. Either by accident or design, she was put down near the door of a person who was considered to be a pious and benevolent man. She gained his attention and received relief; but he also, at first, requested her to remove to some other place. She endeavoured to convince him that without help this was impossible, and briefly stated by what means she had been brought to the town and placed in the situation in which he saw her. Though he could scarcely credit her story, yet her appearance and language were so much superior to common vagrants, that he was induced to question her more particularly. In the course of conversation, she made some touching allusions to the compassion of our Lord; which inclined him to believe, that she was not only an object of charity, but an enlightened and intelligent christian.

It was evening, and no time was to be lost in procuring for her a lodging for the night. This he felt to be his first duty, and he immediately and cheerfully performed it.

Thus was Mary White once more rescued from the effects of exposure in the open air, and again she felt and acknowledged her obligation to an overruling Providence, in raising up friends for a stranger, in a strange land, at the moment when she most needed assistance. As she was admitted into a place of shelter, she felt so much gratitude as to be ready to exclaim, "The Lord is my Shepherd, I shall not want." And when she reflected on the goodness of God in keeping her mind in peace in the midst of her trials, the language of praise was in harmony with her feelings, when she said, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

Mary White's case soon became known to a minister of the gospel; who, with a few persons of his congregation, made a small weekly subscription for her support. Considering that she had been cast in their way by Providence, they were happy to render her all the assistance in their power. A room was taken and furnished for her use, one gave a bed, another a table, and others what they could spare to render her apartment as convenient as possible. Her friends subscribed two shillings and sixpence a week, which, with a dinner occasionally from their tables, was found sufficient for her support. Out of this small sum she paid a poor girl threepence per week for her services.

Being wholly confined to her bed, Mary White could do very little for herself; yet her time was usefully and agreeably employed. She pitied the ignorance of her poor neighbours, and their children, and knowing the advantages of learning to read the scriptures in youth, she was anxious to impart instruction to the poor children around her. For this purpose, she opened her room as a free school; and several children were sent there for instruction. It was truly interesting to see them gathered round her bed, listening to the affectionate admonitions of a pious woman, who knew how to gain their respect, while she won upon their affections. Rude and uncultivated as they were at home, their behaviour in the presence of Mary White was orderly and attentive; and their improvement such, as to prove what may be done, even under great disadvantages, by one who heartily engages in such labours of love. This employment

while it was so useful to others, was beneficial to herself: it served to prevent that gloom which will sometimes intrude, even on the christian, when confined for a great length of time to the solitude of a chamber. She never complained of being alone; her bible was always within her reach; by day it was her companion, and at night, as she frequently lay awake for many hours together, its contents supplied her thoughts with subjects for meditation. Her acquaintance with the scriptures was extensive: whole chapters were stored up in the memory; so that whether she could see to read or not, she was never destitute of food for her mind.

That which was most regretted in her confinement, was the being deprived of the public means of grace. To make up for the deficiency in some degree, a weekly prayer-meeting was held in her room. The joy which Mary White experienced on those occasions was seen in her animated countenance, and expressed with much fervency to her religious friends.

Poor as Mary was, the cause of God lay near her heart; and favourable intelligence of the spread of divine truth in heathen lands, often refreshed her spirits, when her bodily strength was wasting away by disease and pain. Out of her small allowance she subscribed a penny a week to the Missionary Society: and though the collector was unwilling to take it, and would rather have given it to a person in her circumstances; yet, her mind would have been pained if her mite had been refused.

A new chapel having been built in the town, a subscription was made to erect a small dwelling attached to it for Mary White. She wished to be near the house of God; and as there was a convenient spot for the purpose, where two rooms could be fitted up with little expense, her friends were willing to gratify her inclination. While they were preparing for her a dwelling, almost within the walls of the sanctuary on earth, she was removed to her Father's house in heaven. On the Lord's day following, July 8, 1821, her death was improved, from John xiv. 2. "In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you." To this passage she had been very partial, and had frequently repeated it as expressive of her joyful hope of a resurrection to eternal life. It was thought applicable to the happy death of one who had long enjoyed, almost uninterruptedly, the full

assurance of hope. In her last sickness, she spoke of the change which awaited her, as one who knew in whom she believed. Her mind was well informed on scriptural subjects, and she was strong in faith. From the time she had first enjoyed peace in believing the gospel, after her deep convictions of sin, she scarcely ever doubted her conversion: not that she was a stranger to those painful conflicts in the soul with which the children of God are frequently exercised, from a sense of inward depravity and weakness, and the frequency and power of temptations by which they are assailed, but she felt the Foundation on which she rested firm and strong. She trusted in Christ; and though she was called to pass through deep waters of affliction, she never let go her hold of His strength, who had said, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour," Isa. xliii. 1—3. Whenever her peace of mind was disturbed, from whatever cause, she had recourse to the word of God, and trusted in his promises. The 14th chapter of John afforded her "strong consolation."

From what is here recorded of Mary White, ought we not to admire the riches of divine grace; to notice the advantages of early instruction; and acknowledge the wisdom and goodness of God in providence and grace?

Let the reader, by this narrative, be induced to put a high value on the preaching of the gospel. It was this which, by the divine blessing, convinced Mary White of the error of her ways, and led her to the cross of Christ for pardon of sin, and peace with God. "Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

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THE
Poor Villager.

A NARRATIVE

ILLUSTRATING THE POWER AND EXCELLENCY OF

True Religion.



"There is all St. John in it, Sir; and there is delightful reading in St. John."—See page 7.

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THE
POOR VILLAGER.

A GENTLEMAN in —, being in an ill state of health, was advised to walk out daily in the country. In one of his excursions, about five miles from town, he saw a small cottage at a little distance, and being weary, made up to it, that he might rest himself. On entering the house he found a poor woman, with four children, who were chiefly employed in spinning wick-yarn for candles. During his stay, the following conversation took place.

“Good woman,” said he, “your house, I observe, is sadly out of repair: I wonder how you do in the winter season; surely you must be very uncomfortable?” “It is but a poor place, indeed, Sir,” said the woman, “but it is a mercy that it is no worse. It is better than we deserve: and we are under the same kind Providence in the winter, as in the summer.” Surprised at this unexpected reply, he wished to lead her into a farther explanation on the subject of religion. “I suppose you attend to the duty of public worship?” “I hope, Sir, we make conscience of worshipping God on a Sunday, and on other days.” “I hope you do; but will you allow me to ask, What is it that inclines you to a practice, which so many neglect?” “I will tell you, Sir.—About four years ago, I was visited with a heavy and dangerous affliction; and being apprehensive that, if I died, I should perish for ever, I became very unhappy. I had such a sense of sin, and such apprehensions of the wrath of God, that I was a terror to myself, and to those about me. As my affliction increased, and the danger became more apparent, I was increasingly wretched; conceiving myself to be approaching the brink of hell, I cried to the Lord to have mercy on my poor soul, though I could scarcely entertain any hope of obtain-

ing it. It was however my last resort, and all I could do. I told my husband and neighbours of my distress; but they could not understand my case. I was to them an object of wonder and pity. They tried to sooth and comfort me, by saying, "You are a very honest and industrious woman, a quiet and peaceable neighbour, a good wife, and a good mother; God also is very merciful, and you are a penitent: if, notwithstanding all this, you should go to hell, wo be to thousands." But, alas! all that they could say was of no use. I found they could not understand the state of my mind.

"Meanwhile, my fever increased, and I was thought to be on the point of death. Several of my poor neighbours were about me, expecting every breath to be the last. "She is just going," said one of them. I could not speak, but was perfectly sensible, and heard those words; at which I thought, if I am going, I am going to hell. It pleased God, however, to spare me; and I hope it was in mercy. From this time the fever abated, and I gradually recovered. But my distress of mind did not abate. I considered that though, through the mercy of God, I was spared a little while, yet I was still the same wretched, vile, and guilty creature; I needed mercy, but almost despaired of obtaining it. I used, at this time, to watch my heart, and pray in my poor manner; but could find no relief. Such was my unhappiness, that I had no heart to attend to the common concerns of my family. I again told my poor neighbours the state of my mind; but they knew not what to say, more than they had said; and I could not be easy. They then wished me to go to some minister.

"Soon after this I felt inclined to take my neighbour's advice. I went to a minister, and told him the exercises of my mind from the beginning. He appeared to be much surprised, and said he supposed I must have been guilty of some great wickedness; and asked me what it was. I told him that I did not understand him. "Why," said he, "you must have committed theft, or drunkenness, or fraud, or been unfaithful to your husband, or done some other great sin."—"No, Sir," said I, "I desire to be thankful to God, I have been kept from all these outward evils; but do you not understand my meaning, Sir? I am a vile sinner *in the sight of God*: my heart is full of evil.

Every thing I do is sinful: I am a ruined and undone creature: I fear that I am going to hell—and the thoughts of these things are terrible beyond what I can express.” —“Oh, poor woman,” replied he, “you must not give way to such thoughts as these; you will go out of your mind; you must endeavour to drive away such melancholy ideas. I would advise you to get into some cheerful company; and, if you can read, get some diverting books; and by degress you will get the better of these gloomy apprehensions. You must strive against them, or you will not be able to perform the duties of your family.”

“O, Sir,” said I, “I cannot think your advice is right. Surely this would be adding sin to sin: it would be acting contrary to my conscience, and therefore would increase the weight of my distress, instead of removing it.” —“Well, then,” said he, “I would have you come to the sacrament, and make your peace with God. If, with this, you be honest and industrious, live in peace and charity with your neighbours, and do your duty, God is merciful, and you need not distress yourself, or fear but you will be happy.” I thanked him for his last advice, and thought I would follow it. Accordingly, I took the sacrament repeatedly, but found no relief. The preaching too was unsuitable to my case; I wanted something to relieve my mind, but knew not what would do it.

“One Sabbath day, my husband and I, after having been at public worship in the forenoon, (there being no service in the afternoon,) were sitting by the road side, eating our bread and cheese. Having heard a favourable account of a Mr. T. who preached about four miles distant, I felt a strong desire to go that afternoon and hear him. On expressing it to my husband, he made many objections. “That,” said he, “will be the way to be ruined indeed. My employer is a great enemy to Mr. T. and he would turn me off from his service. Our landlord also greatly dislikes him, and he would turn us out of doors.—Besides, you know that Mrs. ——— often makes us presents—she is now very kind to us; and we have more of her charity than some of our neighbours: but if she comes to know that we go to hear Mr. T. we have nothing to expect from her.” “Alas,” said I, “all this is nothing to me. I’m so distressed about my soul, that other things are of no account. If you will not go with me, I will go

myself." I immediately rose up and set forward; and when my husband saw me determined on going, he went with me. But when we arrived at the place, he refused to go in with me, that he might have to say, if called in question, that he was not in the place. I however went in; and soon after, the congregation being assembled, the minister came. My eyes followed him—But O, how was I affected during his prayer! He was so full in the confession of sin, particularly of heart sins; and so earnest in his petitions for mercy to poor sinners, pleading the merits and mediation of Christ as the only ground of hope. He prayed out my very soul! Never did I feel before as I did then. My expectations were raised to a very high pitch. When he took his text, I was all attention. It was the former part of the parable of the sower. He began by describing those hearers that are compared to the way-side. The ground was hard, and did not receive the seed; and partly through ignorance, inattention, and the influence of Satan on the mind, no good was produced. Next, he spoke of the stony-ground hearers. On these, he observed, some effect was produced; but it was of short duration, and, at last, came to nothing. Then he came to speak of worldly-minded hearers, who also brought no fruit to perfection. I followed him all through his sermon; but it was an awful one to me. I thought it all belonged to me. I therefore went home with my mind more burdened than before. I saw that I was every thing that was vile and abominable; and could not help crying out, *Wo is me, for I am undone.*

"There was, however, one thought which afforded me some relief. I had, till now, considered my case as singular; for I had never met with any person who had the same views and feelings with myself; but now I perceived there was a person who understood the state of my mind. I reflected on the prayer, and on the sermon; and my mind was filled with thought. Understanding that Mr. T. meant to preach upon the latter part of the parable the next Sabbath, I longed for its return all the week, that I might hear it through; hoping also that he might be directed to say something which would afford relief to my afflicted soul. Well, the Sabbath returned; and a delightful one it was to me! I was again greatly impressed and affected with the prayer; and when the minister de

scribed the good ground, he showed that it was originally all wild and barren ; but that it was made good by the influence of divine grace. It was broken up by convictions of sin, which, entering deeply into the soul of the sinner, caused him to see the exceeding sinfulness of sin, and to feel the plague of his own heart. Thus the spirit was made tender, and the mind teachable and prepared for the reception of the Gospel.—Then he opened up the great truths of salvation through Jesus Christ, and directed the hearers to him as the only Saviour from sin and the curse of the law to which they were exposed. He showed that pardon of sin, peace with God, justification and sanctification, all came freely to the chief of sinners, through the atonement and righteousness of Christ; and that these, being applied by the Spirit of God, were made effectual to their conversion, and, in the issue, were productive of good fruit in the present life, and in the life to come, of everlasting joy.

“ Now was my heart filled with comfort—Now I was led to see the way of escape—Now a foundation was laid for my hope to rest upon—I returned home with joy ; and could now attend to my family affairs with cheerfulness. From this time I attended constantly at the same place, and that with great delight; every Sabbath was a feast-day to me ; and I have this additional comfort, that my husband also attends constantly and cheerfully with me ; and I trust that he also is converted to Christ. He now prays in his family ; and we never lived so happily as we do now.”

“ I assure you,” replied the Gentleman, “ that your story is not a little interesting to me, and I hope you will persevere in your attendance on the Gospel.” “ Yes, Sir,” said she, “ I hope we shall ; for surely I can say from experience, that ‘ wisdom’s ways are ways of pleasantness, and all her paths are peace.’ ”

“ Well, good woman, can you read ? ”—“ Yes, Sir, I can now read better than I could before.”—“ And what good books have you got ? ”—“ I have but one, Sir ; and that is the Testament.”—“ Let me look at it, if you please.”—“ Dear Sir, I am ashamed to show it you, it is such a tattered piece ; for before I knew the worth of it, I let my children play with it ; but now I take it to church with me, and when the minister mentions a text that is in it, I turn to it and read it.” Giving the book into his hand,

she added, "*There is all St. John in it, Sir ; and there is delightful reading in St. John !*" "Yes, good woman, there is ; and I am glad that you have tasted the sweetness of it. And can your children read ?"—"Yes, Sir, my two eldest girls can read pretty well ; for I send them once or twice a day to a neighbour, who is a better scholar than I, and she teaches them."

After making the poor woman a present, to enable her to buy a new Bible and Testament for the children, the gentleman took leave of them. He soon after related the story to Mr. P. and he to the pious lady Abney, who sent for the man and his wife, that she might hear the tale in their own simple way. Being much interested in it, she desired them whenever it suited them to come to their place of worship, to come and dine at her house. She also took the eldest daughter into her service, who by her good conduct, so far recommended herself, as to be advanced to a higher station in the family ; and, on her being afterwards married, was presented by her ladyship with fifty pounds, towards putting her and her husband into business. After this, she took another of the girls into her service, paid the poor people's rent, put the other children to school, and allowed the parents what the children could have earned, if they had been kept at their work. Thus a kind Providence appeared for them, in a way which they never expected ; and all their fears were removed, which once seemed to forbid their attendance on the Gospel.

Fear God, ye saints, and you will then
Have nothing else to fear :
Make you his service your delight,
He'll make your wants his care.

THE NEW BIRTH.

Awaked by Sinai's awful sound,
My soul in guilt and thrall I found,
Exposed to endless wo ;
Eternal truth did loud proclaim.
The sinner must be born again,
Or else to ruin go.

Amazed I stood, but could not tell
Which way to shun the gates of hell,
For death and hell drew near ;
I strove, indeed, but strove in vain,
"The sinner must be born again,"
Still sounded in my ear.

When to the law I trembling fled,
It poured its curses on my head ;
I no relief could find.
This fearful truth renewed my pain,
"The sinner must be born again,"
And whelmed my tortured mind.

Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
A vast oppressive load :
Alas ! I read, and saw it plain,
The sinner must be born again,
Or feel the wrath of God.

The saints I heard with rapture tell,
How Jesus conquered death and hell,
And broke the fowler's snare ;
Yet when I found this truth remain,
The sinner must be born again,
I sunk in deep despair.

But while I thus in anguish lay,
Jesus of Naz'reth pass'd this way,
And felt his pity move :
The sinner, by his justice slain,
Now by his grace is born again,
And sings redeeming love.

To heav'n the joyful tidings flew,
The angels tuned their harps anew,
And loftier notes did raise ;
All hail, the LAMB, who once was slain,
Unnumbered millions, born again,
Will shout thine endless praise

THE MINER ;

OR,

THE DYING HOUR OF STEPHEN KARKEET

OF NEWLYN,

*Who was buried alive by the falling in of the shaft in
which he was at work.*

ALAS ! how frail is human life !
How vain our earthly trust !
How rapidly we pass away,
And perish in the dust !

The clock of time is striking loud,
Its wheels how fast they fly !
Its fingers, as they onward move,
Point to eternity.

Then let us haste to know the Lord,
As on our way we go ;
And turn our eyes to heaven above
While here on earth below.

I now will take my pen in hand,
With serious thought opprest,
To tell you of a strange event,
And warn the thoughtless breast.

It is indeed a solemn truth
That round the heart should twine ;
O reader ! while the tale I tell
Let it sink deep in thine.

O would that men of every land
Believ'd with one accord
That all, in danger's darkest hour,
Are safe who love the Lord.

No gift like that of Jesu's grace
To mortal man is given ;
No hope, though bright, of earthly bliss
Is like the hope of heaven.

Where'er thy wandering heart may roam,
Whatever hopes may rise,
I charge thee still to keep the fear
Of God before thine eyes.

For who can tell how soon thy life,
Mispent, may pass away !
And none but Christ can cleanse thy heart,
And cheer thy dying day.

I've mingled with my fellow-men
On mountain, stern, and steep ;
And watch'd the seaman in the storm
Amid the raging deep.

And I have delv'd in caverns dark
Of coal, and earth, and ore,
A hundred fathom deep beneath
The level ground, and more.

And thought, while gazing on the scene,
Amid the glooms, alas !
How strong in God should be their trust
Who through such dangers pass !

Few men, of all the sons of earth,
Where'er they may be found,
In greater perils live than those
Who work beneath the ground.

It makes me shudder when I mark
Their dangers dark and dire,
Of damps, foul air, and falling earth,
Of water, and of fire.

But let me tell my wondrous tale,
And, reader, keep in view
Through every verse and every line,
That what I tell is true.

It was in Newlyn parish where
The strange event befell,
And Stephen Karkeet in that place
For years was known to dwell.

Now Stephen was a miner bold,
And work'd with good intent ;
And every morn, at break of day,
Down in the pit he went.

Among the miners some were bad,
And slow to understand
The ways of God ; nor seem'd to know
Their lives were in his hand.

While others, led by grace divine,
Made God their only stay,
And thus, through every earthly hour,
Went on their heavenly way.

Stephen most humbly sought the Lord,
Nor his rich grace withstood,
Convinc'd that none but Christ alone
Could do a sinner good.

At morn and eve he bent the knee,
And offer'd praise and prayer
To God, for all the wondrous proofs
Of his paternal care.

The sabbath was his favourite day,
All other days above,
For then he heard the heavenly news
Of Christ's redeeming love.

Thus day by day, and hour by hour,
His views of heaven were clear ;
Nor doubted he, when death was past,
That God would take him there.

For though a thousand earthly ills
Around his head might roll,
Yet hope, and confidence, and joy,
And peace was in his soul.

One morn he left his father's house,
There never to return ;
And may you, reader, from this fact
A serious lesson learn.

The sun rose bright above the earth,
And gilded all the plain :
Alas ! for Stephen's eyes were ne'er
To see that sun again.

With cheerful heart he reach'd the pit,
And with a mind content,
His working tools he quickly took,
And down the shaft* he went.

But while he labour'd all alone,
The frail and treacherous ground
Above him, and on every side,
Began to loosen round.

Unconscious of the danger near,
Poor Stephen toil'd amain,
And now he work'd with all his might,
And now he paus'd again.

Another stroke, the earth gave way,
And ruin widely spread,
Till swift the thundering mass came down
Upon his hapless head.

Oh, what a loud and fearful crash!
And what a sudden cry!
And what a dreadful place was that
Wherein to droop and die!

Who lingers on a dying bed
Midst friends may breathe his sighs,
Who smooth his pillow, wipe his tears,
And close his aching eyes.

And sweet it is to find a friend,
With tenderness and care,
To comfort the departing soul,
And pour a fervent prayer.

But Stephen, in that horrid pit,
Where he in vain might groan,
Without a friend, or ray of light,
Alas! was left alone.

In that sad hour of agony,
In darkness, doubt, and fear,
I said he was alone; but, no!
His God was with him there.

O think a moment on the thread
Of life so frail and weak,
And ponder in thy inmost soul,
How soon that thread may break.

* The entrance to the mine.

There's not a man who treads the ground,
Though now alive and well,
But he, before the clock shall strike,
May be in heaven or hell.

I charge thee, reader! leave thy sins
While thou hast health and breath,
And seek the Lord of life and grace:
Fly from eternal death.

A season pass'd in silence by:—
At last a comrade came
To labour in that frightful pit—
Trevarrow was his name.

He started when he marked the spot
With fear, and cried, "Hollo!"
As loud as he could raise his voice,
"Is any one below?"

A cold sensation chill'd his heart
When thus an answer broke
Up through the rubbish of the pit,—
'Twas *Stephen's* voice that spoke.

"O yes, there is indeed, and I
Can hardly draw my breath;
Already gathering round my heart
I feel the pangs of death.

"If human arm or human help
Can save, O quickly say;
And if there be no earthly hope,
Tell me without delay."—

"O no, there is no earthly hope,"
His comrade quick replied,
"The shaft is closed around; the earth
Has parted from the side.

'Four tons have fallen down, and more
Seem ready now to roll;
No power can save thy life! the Lord
Have mercy on thy soul!"—

"All's well," then *Stephen* peaceful cried,
"With Christ my soul shall dwell:
It is the Lord! whate'er he does
Is right, and all is well!"

“ My flesh and heart are fading fast,
 But still, whate’er befall,
 My Saviour is my strength alone,
 My portion, and my all.

“ The rubbish presses on my limbs,
 And drowns my faltering voice;
 Yet, buried in this dismal grave,
 My soul can yet rejoice.

“ O tell my mother, mid her tears,
 And tell my father too,
 In hopeless sorrow not to mourn
 As worldly mortals do.

“ Though dangers gather round, enough
 The heart with fears to fill,
 In this tremendous hour of death
 The Lord is with me still.

“ In early youth my feet were led
 To seek his heavenly face,
 And now I feel the strength’ning power
 Of Christ’s redeeming grace.

I know from every earthly ill
 His hand can set me free;
 And that my soul, adoring him,
 In heaven will shortly be.

“ O Lord my God ! thy power alone
 Can raise me from the dust ;
 To thee my spirit I commend,
 In thee is all my trust.

“ My body to the grave is lent ;
 To thee my soul is given :—
 O let thy will on earth be done
 As it is done in heaven !”

His pulse—his bosom, feebly beat ;—
 His struggles soon were o’er ;—
 His faltering voice grew faint and low,
 And then, was heard no more.

In speechless fear his comrade stood —
 There seem’d a fearful gloom
 Upon the spot : that scene of death
 Was silent as the tomb.

Recovering from his sudden fright,
 Trevarrow ran for aid,
And soon the fearful tale he told
 A strange confusion made.

The rumour spread, for every tongue
 The fearful tidings gave,
That *Stephen Karkeet* in the pit
 Had found a sudden grave.

No time was lost ; the workmen ran,
 And dug with might and main,
And clear'd away the rubbish round :—
 Their labour was in vain !

In vain they urg'd each other on
 With efforts prompt and bold ;
When *Stephen's* face at last they saw,
 His limbs were stiff and cold.

His body, bruis'd and motionless,
 Before their eyes lay dead ;
His happy soul, in peace and joy,
 To heaven above was fled.

A moment there the fearful throng
 Bent o'er his lifeless clay ;
Nor will they e'er forget that scene,
 Until their dying day.

Then gently lifting from the ground,
 With grief in every breast,
They took him to his mournful home,
 With solemn thoughts imprest.

His friends around condoling met
 To mourn his hasty doom ;
To gaze upon his face, and bear
 His body to the tomb.

And oft at nightfall gathering round,
 That place of death in view,
The miners tell the dreadful tale,
 As I have told it you.

There many a sire exhorts his son,
 While he has life and breath
To seek the Lord in time, lest he
 Should die a sudden death.

While thus they raise their thoughts above,
And pour a fervent prayer,
That God may guard them all their days;---
Reader ! let us prepare !

O think on *Stephen Karkeet's* end
And ponder on the power
That could his sinking soul sustain
In that tremendous hour.

It was the power of grace alone,
By sinners often tried,
When closely clinging to the cross
Of Jesus crucified.

If thou art in thy sins, beware !
Some swift and sudden rod
May summon thee to meet the wrath
Of an offended God !

But if thy humbled soul has sought
The Lord to be thy stay,
And fled for refuge to his cross !
Go fearless on thy way.

A thousand ills on every hand
That move, shall pass thee by ;
Thou need'st not fear ten thousand deaths
That round thee fiercely fly.

Though like the lightning from above,
Or whirlwind wild they come,
The Lord shall be thy steady friend,
And heaven will be thy home.

Thy soul shall reign in endless bliss,
Secure from life's alarms,
And smile at all the pains of death
Safe in thy Saviour's arms.

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BRIEF ACCOUNT
OF
THOMAS YATES.

AN AUTHENTIC NARRATIVE

THOMAS YATES was born at Broughton, near Manchester, in the year 1759. Nothing particular is known of his early years, but by his own confession they were years of folly and ignorance, spent in stupid indifference to his best interests, and with little or no reference to the great ends for which life was given. He learned the trade of a dyer, and when about twenty years of age he married, and settled in Manchester, where he obtained regular employment in his trade. During eleven years after this period he led a careless and dissolute life. He was frequently intoxicated, and though restrained from running to such an excess of riot as some, he indulged a peevish and morose temper, which often involved him in brawls and quarrels. All this time he was utterly ignorant of his spiritual state as a sinner, and knew nothing of the Lord Jesus Christ as a Saviour from the wrath to come. Sabbath after sabbath passed by unimproved. No prayer was uttered by him. No message of salvation reached his ears.

About this time his sister was seized with an alarming illness, and was drawing near to the confines of the grave. When all hopes of recovery were gone, she expressed a strong desire to see her brother before her departure, but added, in a tone of deep distress, "It is useless to send for him, as I fear he will be found in a state of intoxication." Providentially, however, he was at home and sober when sent for to see his dying sister. He lost no time in repairing to her sick room, where a deeply interesting scene was presented to his view. By the bed side of his sister he beheld one of his former dissolute companions in the attitude of prayer. This was the brother of his sister's husband. Thomas had for some time

missed him in his usual haunts, but little knew the important change which had been wrought in the heart of this converted sinner.

Thomas was deeply affected by what he saw, and what he heard. His heart was softened, and his conscience awakened. He marked the influence of divine grace on one who, like himself, had led a careless, prayerless, thoughtless life. He now began to see the darkness and wretchedness of his condition, and to break forth into the prayer of the publican, "God be merciful to me a sinner."

Thomas soon visited his sister again. She spoke pointedly and seriously to him, and earnestly requested him to go with her husband to church the next Sunday. He consented, and on the following Saturday suddenly observed to his wife, "It is quite time that we should change our course of life." He then proposed that they should both go to church the next day. Their brother-in-law called for them in the morning, and conducted them to St. James's, where they heard that faithful and zealous minister, the late Rev. Dr. Bayley, preach "the words of eternal life." Thomas was deeply impressed both by the prayers and the sermon; and as he descended the gallery stairs he said to his wife, "Well, this is the first time I have been at church, but it will *not* be the last." Never had either of them been seen within the courts of the Lord's house since the time they went there to be married. The sabbath had been to them an unhallowed day. The thoughtless husband consumed it in the alehouse or the tavern. The care-worn wife spent the precious hours of the Lord's day in baking and preparing food for the week's consumption.

On this memorable sabbath a world of wonders opened upon them; the awful realities of eternity were disclosed to their view. They were taught that they had never-dying souls to provide for, that they had a hell of endless torments to escape, and a heaven of everlasting joys to obtain. They began to see that they were lost, and ruined, and undone; that they had been living without God and without Christ in the world; and were convinced that it was now high time for them to awake out of sleep, and seek the things which belonged to their peace. What they had heard in the morning of the sabbath, by the blessing of God, excited in them an ardent desire to hear

more. At the close of the service they hastened to their home, which lay at a considerable distance, and quickly returned to sit again at the feet of that compassionate Saviour who casts out none that come to him. Ever afterwards they brought their frugal Sunday dinner to the house of their kind sister, that they might more conveniently attend divine worship both parts of the day. From that period they never once, unless prevented by sickness, missed an opportunity of joining in public worship. They now rejoiced to frequent the courts of the Lord, and regarded the liberty of attending there as an invaluable privilege. There they regularly attended not only on the morning and evening of every sabbath, but at the Tuesday evening lecture, and at every other opportunity which offered.

Under Dr. Bayley's ministry, through the divine blessing, Thomas Yates daily grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He delighted to speak of the excellencies of his revered pastor, many years after his death.

Thomas had a sad relapse soon after his conversion. Wishing to avoid accompanying the dyers, who were going round to collect new year's gifts, he resolved to go to his mother's that he might be out of the way. On his return, as he was passing by a public house, he saw his brother engaged there in playing cards. He went, with a full persuasion of his own strength, to bring his brother out; forgetting what scripture says, He that trusteth his own heart is a fool. Thomas was unhappily prevailed on to drink some ale, and at length became quite intoxicated. Then those who had tempted him to drink threatened that they would go and tell his minister, "Nay, you won't," said Thomas, "for I'll tell him myself." The next day poor Thomas was overwhelmed with grief. He lamented deeply that his example should be a stumbling block to his brother. He could attend to nothing during the whole of the day. With his mind absorbed by sad reflections on the sin which he had committed, he wandered about a great part of the morning unable to attend to his business. At length he found an opportunity of retiring to the drying room, and there he poured out his heart to his "Father who seeth in secret," confessed his sin with "a broken and a contrite heart," sought pardon through the blood of atonement, which Christ shed on the cross; and, to use his own

words, "found himself at liberty." He used to say that "he ought not to have ventured on Satan's ground, and then he would not have been tempted." Never but once after this did his foot cross the threshold of a public house. The occasion of his going there was to get change of a bank note, when he heard a man from one of the benches exclaim, "What! one of your saints here!" This observation convinced him that it was no place for him, and never could he be induced by any company, or business, or persuasion, to go there again. He was always deeply affected whenever he saw any one intoxicated, and not without reason, as the vice of drunkenness subverts the foundations of all happiness—personal, domestic, and public. It consumes time, and health, and strength. It debases individuals, impoverishes families, multiplies diseases, and propagates every species of iniquity. It is this which fills our prisons and often leads to the gallows. The drunkard becomes a nuisance to all around him, he regards his home as his prison, and honest labour as the hardest bondage. The very hut which he inhabits betrays his character. The miry threshold, the broken pane, the littered floor, proclaim, "here dwells a sot." Whilst he is rioting abroad his wife and children are starving at home. His songs of merriment are echoed by their sighs and groans, and his brutal indulgences cost them many a heart-rending pang. No wonder, therefore, that Thomas, who knew by woful experience the horrors of drunkenness, should have regarded every appearance of it with painful feelings. He was particularly annoyed on one occasion by a riotous party on a Sunday in the room below that which he then occupied. Instead of observing such a day in the manner which became professed christians, they passed it in rioting and excess, and afterwards proceeded to quarrelling and swearing. Thomas was exceedingly grieved, but he knew that they would not, at such a time, hearken to any remonstrance or admonition. At last he resolved to sing a hymn, and try what effect that would have. He accordingly began to sing a hymn, and the party below soon dispersed. One of them came up and joined his evening prayer.

Thomas used frequently to observe, that his days since he was converted were *golden days*. He experienced that 'peace which passeth all understanding,' and that joy

which the world can neither give nor take away. The change wrought in his heart was an *entire* change. It sweetened his temper, it softened his manners, and brightened his countenance. He became a most tender and affectionate husband. His widow, speaking of this part of his character, said that before his conversion he was "a sad rough chap, but that afterwards she never remembers them to have had a word." She could say with truth, "Never a couple lived more happily together, for we walked hand in hand, and the Lord inclined both our hearts to walk with himself at the same time."

About a fortnight after his first attendance on public worship, Thomas purchased a bible, and regularly read a chapter in it before morning and evening prayer. To search the scriptures was his great delight, and to draw near to the throne of grace his favourite employment. He no sooner knew the value of prayer than he began family prayer. He entered on every act of family worship with some favourite hymn.

Thomas retired to his room for private prayer and meditation as often as he came home to his meals. These exercises were his delight and refreshment, and by them he obtained strength to go on "his way rejoicing." They were not performed with the cold and heartless indifference of the formalist, but with the cordial affection of a loving child approaching a kind and tender father.

The happiness which he now enjoyed he ardently desired to communicate to all around him. He earnestly laboured to bring his former companions in iniquity to the cross of the Saviour, and to impart to them "the unsearchable riches of Christ." He prayed for them, he reproved them, he exhorted them. Nor were his pious efforts in vain. One and another of them began to enter on the christian race. Thomas was accustomed to meet them every day at the interval allowed for dinner, and to spend an hour in reading the holy scriptures with them, and in animating them to "run with patience the race set before them." He also visited the sick, and administered spiritual comfort to them. He often observed that he found himself strengthened and refreshed whilst engaged in these labours of love.

He was particularly anxious about the spiritual state of the young, and loved to have them around him. He

would tell them of the pleasantness of a religious life, and the boundless love of that tender Shepherd who gave his life for the sheep, who restores them from their wanderings, and “gathereth the lambs with his arm, and carrieth them in his bosom.” He would point out to them passages of scripture which he requested them to read to him, and which he would then explain and apply to their hearts. A striking proof of his anxiety to preserve the young “unspotted from the world,” occurred during the season of the races in the neighbourhood of Manchester. Fearing that two of his young acquaintances would be tempted to go to that scene of vanity and wickedness, he took them into his own house while the races lasted. Wherever he went they were his companions. His cheerful piety interested them, and his kindness engaged their affection. There is satisfactory evidence that one of these young men died in the faith of that precious Saviour to whom his venerable friend was so desirous to lead him.

The sabbath was a day of peculiar enjoyment to this cheerful christian. He devoted its precious hours entirely to the service of his God. Nothing grieved him more than to see others violate the sabbath. Thomas would never permit any cooking in his house on the sabbath. “I would rather,” he would say, “put up with any thing than encroach on the duties of the sabbath.” If at any time he was prevented by sickness from attending the house of prayer, he could not forbear saying, all the time the bell was ringing, “I wish I was there—I wish I was there.” He often said, after returning from the Lord’s table, “I find it good for my soul to receive that blessed sacrament.” His love for his bible was remarkable. He regarded this precious book as the star of Bethlehem to guide him to the Saviour, and was earnestly desirous to impart its rich treasures to all within his reach. Often did he lay by a little money to purchase a bible for some poor neighbour who was destitute of this “pearl of great price.” He was particularly fond of a little tract entitled, “The Aged Christian in the Hospital.” (No. 204.) In this tract he might have seen his own likeness represented as in a mirror, if his christian humility would have permitted him to see it. His countenance, like that aged christian’s, was “venerable, cheerful, and contented;” and he might with equal truth have said, “I want nothing but more grace to praise the

Lord for all his goodness." Whenever this tract was read to him he used to say, "I feel it at my heart." Another of his favourite tracts was "The Life of William Kelly, or the Happy Christian." (No. 108.) To this happy christian he also bore a striking resemblance, being of a kindred spirit.

His religion supported and animated him through every stage of his pilgrimage. It might truly be said of him, that "he enjoyed God in all things, and all things in God." He seemed to value every thing as it led him to the Saviour. His widowed partner says, "he liked all books that had Christ in them, but would soon lay aside any book that did not speak of the Saviour." She once observed to him, "Thou hast soon done with that book, Thomas." "Ay," said he, "it has none of Christ in it."

Whenever his pastor visited Thomas, he was always received with cordial respect and affection. The countenance of the aged christian brightened at every visit, and spoke more than language could. He highly esteemed all the ministers of Christ for their work's sake, but he regarded his own minister with peculiar veneration. The writer of these lines more than once visited Thomas in his peaceful home, and when introduced to him as the father of his beloved pastor, the eyes of the aged pilgrim sparkled with pleasure, and spoke a hearty welcome. His cottage was neat and simple. Every object in it wore a cheerful aspect. The furniture, though homely, was bright and shining. The clock, which stood in one corner, served for ornament and use; but he esteemed the bible, the prayer book, and the hymn book, the most valuable treasures in his cottage. These all bore marks of having been read and read again. It was scarcely possible to enter this humble habitation without receiving an impression that piety and peace resided there.

Five years before Thomas's death the Lord was pleased to visit him with a paralytic stroke; and again at intervals with three other strokes. During the last six months of his life he said he felt himself gradually declining. Nothing could exceed his patience under the chastening hand of God. The constant language of his heart was, "It is the Lord, let him do what seemeth him good. Thy will be done." He was never heard to express a murmur, but was thankful for all that was done for him, and to the last retained the same look of cheerfulness and serenity. Prayer and praise were his constant employment.

On Tuesday, April 28, Thomas told his wife that he felt considerably weaker. He was with difficulty supported to his room, and was laid on the bed motionless and speechless. He never stirred, or took the least notice of any thing till the following Thursday, when he appeared in some measure conscious of what was passing around him, and by signs intimated a wish to be turned on his side. After this he immediately relapsed, and remained in a state of insensibility until Friday, the first of May, 1829, when his ransomed spirit took its flight to the world of everlasting rest. His fellow workmen manifested much affection on the occasion. Four young men who had profited by his instructions while he was living, were his bearers to the grave, and seemed eager to pay this last tribute of regard to their departed friend.

And now, reader, thou hast accompanied this cheerful christian to the close of his pilgrimage, and hast seen the solid comforts which he derived from pure and undefiled religion. Whatever thy condition be thou mayest learn important lessons from this history. If thou be in an unconverted state, mark the wretchedness of such a state in the former part of this narrative. Look into the wretched abode of Thomas Yates while living without God in the world.

Now, reader, behold the reverse of this mournful picture. Behold Thomas Yates, after he was turned “from darkness to light, and from the power of Satan unto God.” The heart is changed, the carnal mind is renewed, the love of God is now the ruling principle of his life, the service of God is his delight, and the glory of God his end. He enjoys happiness unknown before. He is blessed himself, and is made a blessing to others.

Reader, like Thomas Yates, look to the Saviour for the pardon of thy sins and the supply of all thy wants. Look to Him for wisdom, and righteousness, and sanctification, and redemption. And earnestly pray that the Blessed Spirit who renews and sanctifies the heart, would fill thy soul with joy and peace in believing.

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BRIEF ACCOUNT

OF

JAMES HOOTON;

OR,

JOY AND PEACE IN BELIEVING.

JAMES HOOTON was born at Olney, in Buckinghamshire, about the year 1770. His father, a mat-maker of that place, was a man of loose, irregular habits; who, on his wife's death, sent the subject of this memoir to the work-house. While yet quite young, he was visited with very lively impressions of the fear and love of God, which were probably strengthened by the following incident:—The late Rev. John Newton, then rector of Olney, was called in to see Hooton's mother, when lying on her death-bed. This poor creature, it appears, had lived, as multitudes do, without any thought of God or eternity. She esteemed herself as good as her neighbours; and it was manifest, from her remarks on this awful occasion, that she did not perceive her need of any other dependence than her own righteousness. Life, in the mean time, was fast departing; and Mr. Newton, seeing the extremity of her condition, fell on his knees at the bed-side, and prayed earnestly to the God of grace, that the poor sufferer might have spiritual light imparted to her. Long, however, and fruitlessly, did Mr. Newton labour; but, knowing the value of even one immortal soul, his exertions increased with the difficulty of the case, even to his vowing, like Jacob of old, that he would wrestle with the Lord in spirit and in prayer, until he had heard and answered him: and He, who never yet let "any that waited on him be ashamed," Psalm xxv. 3. lent a gracious ear at length to his supplication; light broke in upon the poor woman's darkened mind; sin, in all its deformity, was disclosed to the trembling conscience; but with it came a life-giving view of Christ and his atonement; the awakened sinner was enabled, by faith, to embrace the

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“unspeakable gift;” peace and comfort were largely imparted; and “a good hope through grace,” comforted this expiring penitent.

In the workhouse, where Hooton remained until his fourteenth year, he was taught to read and write: he acquired, also, a good knowledge of the scriptures, which obtained a progressively increasing influence over his mind and conduct. At this period, his father, who had married again, took him away to assist in a small shop near Olney; but such was the brutal treatment he received from this unnatural parent, (then become a complete reprobate,) that a neighbour, out of mere compassion, took him into his employment, until he commenced lace-making, a branch of trade then followed extensively at Olney.

When about eighteen, he fell into the society of some unprincipled young men, by whom he was completely led astray; and followed, for several years, a course of the vilest profligacy, resisting the Spirit of God, sinning with a high hand, and committing “all uncleanness with greediness.” To this period of his history he ever looked back with the deepest humiliation and contrition; filled at the same time with the liveliest admiration and gratitude, on account of the grace and mercy that had rescued him. Being providentially led away, at length, from these connexions, by a prospect of advantage in the making and selling of lace at Manchester, he proceeded thither; where his former religious impressions were revived; but he was still unreclaimed and wavering, when a severe illness attacked him, during which he suffered greatly for seven days; and was visited, as he afterwards declared, with very lively representations of heaven and hell, accompanied by a retrospect of the obstinate course of wickedness he had been pursuing. His recovery found him wretched and miserable: and, in utter helplessness, he was driven to the Saviour, crying out, like the jailer at Philippi, “What must I do to be saved?” And that cry, which never did and never shall break forth in vain from a broken and contrite heart, was immediately answered. He saw, by the eye of faith, the Lord Jesus Christ; he obtained pardon and peace; and his conversion was, he declared, as effectually accomplished as that of the apostle Paul. “Nothing,” said he, “but being thus forcibly drawn by the Saviour, could have availed me.”

Returning to Olney, soon after this, to follow the trade

of lace-making, he began to attend prayer-meetings, and to preach in the open air with great zeal and diligence.

In his thirty-eighth year he married a widow, and removed to Northampton, where his wife, who had connexions in that neighbourhood, was engaged in stay-making, and where he continued his trade, and his religious exertions among the poor, for about three years and a half; when, business declining, he repaired with his wife to London; and, settling in the vicinity of Kingsland-road, they followed their respective trades. Here he resumed, with great activity, his preachings out of doors, and had regular prayer-meetings at his lodgings and elsewhere; regardless of the persecution and annoyance to which he, in consequence, was often subjected: and once in particular, when preaching, he suffered severely in his head, face, and body, from the attack of a furious mob. For several years he persevered in this course; but his business at last falling off, and his wife being attacked with sickness, they suffered great privations; and were, moreover, compelled frequently to change their abode, either on account of the opposition of their neighbours, or because the owners of the rooms they occupied did not choose to have prayer-meetings held in them.

The illness of his wife, and scarcity of employment continuing, they were repeatedly reduced to the greatest distress, with which they continued to struggle for several years. But, with the decay of his worldly circumstances, Hooton's spiritual strength increased; the very discipline itself being a means of his growth in grace. He was tried, indeed, as gold in the furnace; for, his health declining through want of necessary food, he became unable, at last, to walk or even to sit up; and, with a wasted and broken constitution, he was laid, helpless and destitute, on a miserable pallet, in a very poor lodging, from which he never afterwards arose. In this situation he depended for his daily subsistence upon such scraps of food as his wife, who was now able to crawl about, could collect in the neighbourhood. Often were this afflicted pair very nearly starved; but this was, from time to time, averted by some unexpected supply. His wife remembers in particular, that, after a weary but unsuccessful ramble, on one of these occasions, she retired, in utter exhaustion, to a saw-pit in Hoxton; and, falling on her knees, laid the extremity of her case before the Lord;

declaring that the barrel of meal had at last failed. In rising, her foot struck something; which, on her taking it up, proved to be half a loaf of bread! The seasonable relief was instantly conveyed to her husband, and partaken of with wonder and gratitude at such a providential interference, mingled with self-reproach at their sinful doubting.

After a further endurance of the like privation and suffering, they were directed to a proper mode of applying to the parish of Olney, from which they received a small weekly allowance; and, a short time after this, which was about four years before Hooton's death, his case became known to a few individuals, by whom a little further assistance was sometimes supplied. The Benevolent Society connected with the Episcopal Jews' chapel, Cambridge Heath, for visiting and relieving the sick poor of that vicinity at their own habitations, also contributed their assistance, about twice every year, for a period of eight following weeks on each occasion, which was as often as the rules of the society permitted; and, in the Annual Reports of their proceedings, the notice of the subscribers was more than once called to the peculiar circumstances of his case. It was at the occasional visits to this abode of suffering and poverty, of the friends thus providentially raised up for him, that the opportunity was furnished for the following brief notices of the opinions, conversation, and example of this zealous disciple of Christ.

It required no long acquaintance to perceive that his faith in, and love of the Saviour, had become a vital principle of his existence. He was always delighting himself in the loving-kindness of the Lord, and feeding daily upon his holy word, Christ being in his heart, the hope of eternal glory. He knew in whom he believed, and was persuaded he was able to keep that which he had committed to him until that day. Although, therefore, he was still exposed to the assaults of sin and Satan, he felt himself safe in the ark of God's love, through the blood of our Lord Jesus Christ, which cleanseth from all sin.

He had arrived at this settled state of joy and confidence, after a deep and heart-felt repentance. He often shed abundance of tears; but they were tears of love and gratitude. Doubt and fear he had none, because he had been enabled to lay hold on Christ in all his fulness and sufficiency, without any self-dependence; for he declared

himself to be the very chief of sinners, and would sometimes exclaim, "Oh, what a boundless ocean is the love of God: an ocean without shore or bottom; for, if it had been limited by either, I must have perished for ever."

Firmly believing the overruling providence of God, even in the minutest affairs, he esteemed all his sufferings and privations to have proceeded from his hand: he rejoiced in them, therefore, with a holy joy; and, seeing in them nothing but designs of love and mercy, his soul was too full of gratitude and praise to feel discontent or doubt. With respect to the relief of his temporal necessities, he looked with unshrinking confidence, even under the most discouraging prospects, to the fulfilment of the promise that "his bread should be given him, his waters should be sure," Isaiah xxxiii. 16; and truly he ever had reason to say, "He that believeth on Him shall not be confounded," 1 Peter ii. 6.

In this happy spirit he lived on from day to day, leaving the morrow to take thought for the things of itself: and, though constantly left alone for many hours together by his wife's necessary absence, he never sunk into coldness or despondency; for, his mind being always fully occupied with religious subjects, the visitor, call whenever he might, always found him lively, and desirous of religious conversation. What he said was marked with a life, freshness, and vigour, that arrested the attention and powerfully affected the heart. His aim was, by the affectionate fervency of his speech, first to kindle a love to Christ in the breasts of his hearers, and then to fan the heavenly spark into a flame that might never be extinguished.

His knowledge of the holy scriptures was minute, extensive, and deeply spiritual: scarcely a passage could be touched upon that did not give rise to animated and copious observation. He often spoke of the old testament saints with much energy and interest.

So accustomed were those who visited him to wait for his speech and listen to his instructions, that, whenever he felt unable to exert himself from sharp pain or much weakness, his friends would remain silent for a time, till the sufferer would say, "Have you not some message from the Lord? I cannot talk much, but I can hear you." And if they continued silent, he would add, "Perhaps you have a short

message for me. Draw the bow at a venture, depending on the help of the Lord; and He who guided the arrow into the heart of wicked Ahab, will be equally ready to turn the simplest expression spoken in his name to the comfort of my soul." Upon such encouragement, his friends would generally seek his spiritual consolation by speaking of the ground of the believer's hope, and pointing to his "crown of rejoicing:" and frequently, when a conversation was thus commenced, (his failing powers reviving,) he would take up the subject with the voice of thanksgiving and praise; and, enlarging upon it with extraordinary freedom and energy, ended generally with an earnest prayer that those present might be endued with strength and courage to maintain the spiritual warfare, until they received the end of their faith, even the salvation of their souls.

He would occasionally illustrate the various points of christian experience on which he conversed, by the mention of some fact or circumstance of his past life. Speaking once of the never-ceasing malice and subtlety of Satan, in watching the most critical opportunities to perplex and disquiet believers, he stated that he remembered being roused up very late one night by a loud knocking at his door, followed by the inquiry, if one Mr. Hooton lived there, who sometimes went out to pray by people who were dying. He hurried on his clothes, and went into the street, when a young woman, whom he had never seen before, led him to an obscure court in Brick-lane, Bethnal-green, where he entered a poor apartment, in which were several persons crowding round the body of an aged female, whose death he perceived, by the general lamentation, had taken place but a moment before. He approached the bedside, deeply grieving that he had arrived too late, when Satan suddenly suggested to him, "If you, now, had been a child of God, or at all regarded by him, as you suppose yourself to be, he would have sustained the life of this woman for a brief space, and made you an instrument for the conversion of her soul to a saving faith in Christ, instead of permitting her to perish, as she has done, in her sins." The awful but insidious reflection staggered him for a moment; and he prayed earnestly in his spirit against it, when this text was brought forcibly into his mind: "The grave cannot praise thee; death

cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living! he shall praise thee!" Yes, truly, thought he, it is the living: and are there not here eighteen or twenty immortal souls assembled, under circumstances which must render them peculiarly alive to a prospect of the eternal judgment, and of the utter uncertainty of the moment which separates them from it? He accordingly addressed them with a power wonderfully supplied to him, accompanied by a more than ordinary degree of fervency and affection, which kept the tears flowing from every eye in the apartment, and left a visible and solemn impression, which he hoped might never be effaced.

It would be difficult to convey a correct idea of the anxiety he felt for the spiritual condition of all who came within the sound of his voice, whatever their relative station in society might be. All were, in this respect, alike to him; and, on entering his poor apartment, every one experienced a sudden check to the current of ordinary and worldly thoughts; for his conversation pointed at once to the realities of the eternal world; to the fearful consequences of sin and unbelief; and to the inconceivable grace and mercy of Christ; who is ever waiting to be gracious, and extending his arms of redeeming love, even to the very chief of sinners. His holy boldness, on every occasion, was also most remarkable; for, as he had, in a peculiar manner, his "senses exercised to discern both good and evil," Heb. v. 14, this faculty enabled him to penetrate into the spiritual state of the various persons he saw, and of the same person who visited him at different intervals of time. Whenever he perceived anything amiss, love growing lukewarm, faith on the decline, inconsistency of any kind between conduct and profession, or need for enforcing the performance of any present duty, he spoke directly to the point, and always with the utmost freedom and sincerity, and never for a moment calculating whether the boldness of his speech, by wounding the carnal or spiritual pride of those whom he addressed, might intercept any intended bounty, or at least prevent a repetition of it, by quenching the disposition to visit him again. So evident was it, however, on every such occasion, that he was "zealously affected in a good thing," Gal. iv. 18, and prompted solely by christian love, or by a godly jealousy for his Master's honour, that there were few

who did not the more admire and esteem him for exhibiting, in his circumstances, such unusual fidelity ; which, doubtless, in many instances, wrought all that godly sorrow, carefulness, indignation, and vehement desire, 2 Cor. vii. 10, 11. which was produced in the Corinthians by the apostle's energetic and authoritative reproof. It must, at the same time, be confessed, that such faithfulness of speech did occasionally probe so severely the disease of a self-righteous spirit, that, now and then, some were offended, and forthwith went away railing.

This earnest desire to build up all in the knowledge and love of Christ, was manifested with a still more unwearied and anxious spirit, in behalf of two or three individuals, whose visits and assistance were rendered with a regularity which manifested their regard for his temporal comforts, and their desire to enjoy with him an interchange of spiritual encouragement and consolation. By frequently taking sweet counsel together, he had acquired such a restless concern for their eternal welfare, that they were often, when absent and wholly unconscious of it themselves, the subjects of his most fervent prayers ; and floods of tears would sometimes bedew his withered cheeks at contemplating the possibility of their being lost. When present, he would urge upon them, with the most affectionate solicitude, how much they had it in their power to do for the cause of Christ, who was ever waiting to employ them and put honour upon them, if only they had a ready and willing mind to accept the gracious and glorious work. Against the temptation of worldly acquaintance and worldly customs, he peculiarly warned them. "Do not," said he, "be led away by the example of others, if conscience and the word of God forbid you : and, whenever you are beset with difficulties or perplexity of this kind, go to Christ with purpose of heart ; spread the case before him, and pray for direction and help. Then He who never suffers his people to be tempted above that they are able, will quickly and wonderfully break the net prepared for you, letting your soul escape like a bird from the snare of the fowler : the snare will be broken, and you will be delivered. In cases of great and extraordinary trial," continued he, "take the same course ; and then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."

Whenever it happened, as it sometimes did, that he was made acquainted, beforehand, with any particulars in the history of those who were to be brought to see him; it was his aim, by the grace of God, the Holy Spirit, (which he always previously invoked,) to accommodate his speech to the character of the expected individual: and his exhortations, on such occasions, seldom failed (for the time at least) to produce dismay, conviction, and resolutions of amendment, in the mind of the trembling hearer.

In addressing, for instance, on one occasion, a woman in humble life, of whose coming he had been informed, and whose peculiar failing, which had also been hinted at, was that of giving way to sudden and ungovernable fits of passion, he explained to her, with great precision and earnestness, the dreadful consequences of this sin, as described in the word of God, and made her fully acknowledge the danger of persevering in it. The more to enforce which, he stated that he was formerly acquainted with a woman of a similar character, who often flew into violent gusts of passion, particularly with her husband. Often had she been warned of the awful guilt she was thus incurring; but she persevered and tempted God to the last; for, breaking out one day into one of these sudden fits, her husband hastened out of the house, to avoid her fury. Bursting with rage, she attempted to pursue him; but her season of mercy was over.—Death and eternity met her at the door! there she fell down, a lifeless corpse, in the very act of wilful and oft-repeated sin. “Oh, then,” added James Hoston, “beware in time; tempt not the long suffering patience of the Almighty, lest he pluck you away, and there be none to deliver you.”

Speaking of the difference between the mere profession and the real enjoyment of religion, he said, “Take care that you are not satisfied with the shell: shake it, and try the weight of it, and see that you have the kernel also; and if you have not, cast it away—cast it away—don’t have it.”

But the great characteristic of this devoted disciple of the Lord, was, his firmly-established and immovable faith in Christ; whom, not having seen, he loved: in whom believing, he rejoiced, with joy unspeakable and full of glory, 1 Peter i. 8, holding fast the confidence and the rejoicing of his hope, firm unto the end. In accordance with these views, he urged upon his visitors the importance

of enjoying "the full assurance of faith;" "the joy and peace that is in believing;" "the knowledge of salvation by the remission of sins;" and contended that this was the privilege of every believer, agreeably to the language of the beloved disciple: "He that believeth on the Son of God, hath the witness in himself." In his hours of solitude, he would sometimes be so intensely occupied with the "joy unspeakable" to which he was fast approaching, as, in his own language, to be carried away, in the spirit, to Pisgah's top, and permitted to view from thence the glory of both worlds; and, even with the eye of faith, to realize the rapturous welcome awaiting him on his joining "the general assembly and church of the first born, and the spirits of just men made perfect," in heaven.

In this way he lived on, from hour to hour; his bodily powers growing weaker and weaker; but his spiritual graces, like the shining light, shining more and more unto the perfect day, Prov. iv. 18. "When lying on this bed," said he, a few weeks before his death, "my soul is so taken up with the love of my Redeemer, that, as I pray and praise, I rise higher and higher in the spirit; singing, and rising like the sky-lark as I sing, till, like the same poor bird, I reach the highest point I can attain; and then, sinking with the exertion, I lie exhausted, till recovered strength fits me for fresh adoration."

On a friend, who had known him but recently, asking him whether he had any doubts of his safety, he replied, "No; I am sure. What! doubt! doubt! Why, do you think I could lay my head on this pillow to-night, and sleep, if I were in any doubt as to whether, if it please God to call me hence before morning, I should wake in heaven or hell?" His friend then said, "But don't you think, brother, there are many of the people of God who have not this evidence?"—"Yes," said he; "thousands; millions; but it's their own fault: they dishonour God by not having it: it's his will they should have it. And if you have not this peace, it's because you do not believe in God's willingness to give it: remember, the 'joy and peace' is '*in believing*,' not *without believing*."

Firm and fervent as was his faith, he had occasionally, he confessed, some sharp struggles with Satan; insomuch that, out of the whole bible, this malicious enemy would not sometimes suffer him to take one promise to himself. "And

what do you think," said he, "I do then? Why, I go to Christ, (and I know he never yet cast a sinner out,) and then I find plenty of promises, and abundance of support and consolation."

In the latter end of August, 1832, it was quite apparent that the hand of death was upon him: the last enemy was, indeed, nearer than his friends imagined; though there is reason to believe that he himself had calculated the time of his departure with surprising accuracy. On the 31st of August, the day preceding his death, he was extremely low and weak; but his wife observed that he was constantly engaged in secret communings with God: he spoke but little, and was quite absorbed in his meditations. Without explaining his meaning, he counselled his wife not to disturb the other inmates of the house, if anything particular should occur that night. A friend, who looked in on him in the course of the evening, found him gasping for breath; his eyes closed, his tongue, which had so often been listened to with delight, now silent, and death evidently imprinted on his countenance. No word was at first spoken on either side; but the visitor, feeling anxious to know whether the dying sufferer experienced the truth of the apostle's assertion, "When I am weak, then am I strong," inquired at length, "Well, brother, does your hope in Christ remain unshaken?" He replied, "My hope in Christ unshaken!—What's to shake it?" "Why, you know," it was replied, "the devil is very busy when believers come to Jordan, assailing them with his fiery darts." "Yes," said he; "but my hope in Christ will never be shaken; and if it is, it will only be to loosen the root, that the sap may rise the more."

After this, he remained for some time silent: and, fearful lest his remaining strength should be exhausted by repeated questions, his visitor remained silent also. The dying saint, who ever counted the moments lost which were not spent in spiritual converse, fixing his eyes at last upon his young friend, exclaimed with emphasis, "Why do not you speak? If you have anything to say for your Master, speak!" "This admonition," writes the individual who was thus addressed, "I hope never to forget; but, into whatever society I may be brought by the providence of God, whether among scoffers, infidels, lukewarm professors, or real christians, I hope I shall ever have the words sounding in my ears, —'If you have anything to say for your Master, speak!'"

His young friend then fell on his knees, and besought our "Great High Priest, who is touched with a feeling of our infirmities," to support, with the arms of his love, his suffering servant; to be his rod and staff through the dark valley of the shadow of death, and to conduct him safely to his "holy hill of Zion." To this supplication, so soon to be granted, the afflicted saint was heard feebly responding.

About ten o'clock at night, he became exceedingly weak, when his wife was greatly desirous to send for a friend in whom he took a very deep interest; but he would not, at that late hour, consent that any one should be disturbed. For a time, he remained perfectly still, apparently sinking; when, about half-past eleven, his wife was quite astonished at hearing him break out into singing, with a loud and clear voice, altogether unlike any tones that might be expected to proceed from a frail and dying frame. The hymn which he sang, proved, in the liveliest manner, the joy he felt in the prospect of his Saviour's presence and glory.

When he ceased singing, he closed his eyes, placed his hands together, and spoke no more: he continued evidently to be engaged in mental prayer; his spirit impatiently hovering over its narrow tenement, from which it at last so gently passed away, that his wife was unconscious of the moment of his departure, but imagines it to have been about half-past three o'clock in the morning of Saturday the 1st of September, 1832.

Thus ended, at No. 2, George Street, Bethnal Green, where the last three years of his life had been passed, the deep poverty, the severe afflictions, the fightings without and the fears within, of this humble but most courageous, indefatigable, and spiritually-gifted witness for the Lord Jesus. May his instructions and example live in the memory of those who knew him; ever constraining them to say, with increasing sincerity and devotion, "Let me die the death of the righteous, and let my last end be like his," Numb. xxiii. 10.

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THE PHARISEE.

THE pharisees, of whom we read so much in the New Testament, paid great attention to outward observances, and were very strict in the performance of many duties: they had the highest opinion of themselves, trusting in their fancied goodness, and scorning others. Characters of the same description may be found in our days, and in all ranks of society. I shall give some particulars of one.

A short time ago, I was requested to visit a poor woman occupying the garret of a house in Mary-le-bone parish, who stood in need of pecuniary assistance, as well as of religious advice, as I was told. Up three pair of stairs, in a small but clean room, and on a very decent bed, I found the old woman, apparently in her last sickness: for she had been confined some time, and did not seem likely to get better: and she assured me she did not expect it. After speaking with her some time of her temporal wants, and bodily ailments, and inquiring what could best be done for her in this respect, I took an opportunity, from her assuring me she should very soon die, to introduce a more important subject—the concerns of her soul. I asked her if the thought that she should soon die gave her any uneasiness. She answered, None at all; why should a poor creature wish to live, who had nothing to live for; and nothing to live upon but the parish allowance of half-a-crown a week? And what good was it to live in pain and sickness upon that bed, with nobody to care for, and nobody to care for her? The world had been to her a world of sorrow; she had had a hard portion. It was quite time she should go out of it; and let death come when it would, it would be a happy release.

I replied, “This is very true, and I do not see that in this dark and lonely garret you have much about you that you need wish to stay by. But I do not so well perceive why you call death a ‘happy release;’ as if there were no more in it, for better or worse, than to bring the concerns of this life to an end. Whereas it is in fact either the

beginning of eternal sorrows, infinitely greater than any we can suffer here; or the beginning of eternal joys, to which the word 'release' cannot be very well applied. To vary my question, therefore—Since you have no wish to live, have you any fear to die?"

"Fear! no, God be praised. I have nothing to be afraid of. I have been a virtuous woman all my life, I was not always so poor as I am now. I was very well brought up. I have done nobody any harm. My father and mother were honest people, and my dear husband, dear soul, he kept me well while he lived. They are all gone to heaven, and I am quite ready to go after them."

"These," I said, "are things for which to be thankful, supposing they are true. But are you in the habit of reading the bible?"

"Dear me! ma'am," she answered, rather angrily, "I am not the poor ignorant creature you take me for; I had very good schooling in my youth; my father was very well to do in the world. Read!—why I have almost forgotten it now to be sure, but I could read French once."

"Very likely," I said; "but that is not exactly what I mean. Some good things may be read in French, and more bad ones; but I want to know if you have read your bible."

"To be sure I have," returned my old friend, waxing still warmer as we proceeded; "I kept my church, and said my prayers night and morning since the day I was born almost, and that is more than sixty years; I am not likely to forget it now, I think. To be sure I have not been able to go to church this winter, because I could not get out of my bed. But God does not require us to do what we cannot; He knows I served him while I was able, and He will reward me for it. Merciful God! He will make me amends for all my sufferings here. He is all goodness, blessed be his holy name!—

I interrupted her with asking if she found any comfort in reading her bible on her sick bed.

"Comfort! to be sure, it is all the comfort I have.—Where should I find any other, poor miserable creature as I am? O yes, there is the comfort; I have had all my sufferings in this world; and I shall have my recompense hereafter."

"And may I ask," I said, "if you now find any comfort in prayer?"

"Yes, yes; I never was used to neglect my prayers; my

father used to hear us say the Lord's prayer and the belief every night before we went to bed. And now I find the good of it. Some poor creatures cannot pray, because they never have been taught it. Thanks be to God, he has been very good to me in all this. I do not sleep of a night, and I can think of God, and pray to him, though I cannot kneel down. He does not regard that. He looks at the heart, and He knows I always knelt down when I could. There's many a one that never prays, God forgive them!"

"My friend," I said, "do you ever in your prayers ask God to forgive you your sins?"

"My sins!—to be sure I do. I dare say I have committed many sins. We are all sinners, every one of us. We are apt to be thoughtless when we are young, and I dare say I was. But I was always a steady girl, as the world goes. I was never a bad liver any way. I earned my money honestly, and spent it properly, when I had it, and now I have come to want, I have not murmured. I know that God does all for the best. And I did not bring these troubles upon myself. I thank God I have a clear conscience; and I have borne them patiently."

"But you do not think you have deserved them, or that you deserve any punishment in the world to come?"

"No, ma'am, I don't remember that ever I did any thing to deserve affliction. It is not those that prosper in this life that deserve the best. I dare say you have read about the rich man and Lazarus. I was reading it last night, and to be sure it did seem to suit my case exactly. Blessed be God!"

"Stay a little," I said. "You have blessed God for a great many things; but there seems to me to be one thing you have forgotten. Do you ever thank God for the Saviour Jesus Christ, who came into the world to save us from our sins?"

The old woman did not answer, looking as if she were at a loss what to say.

"As you read the bible so much," I continued, "you of course know who Jesus Christ is, and what he did upon the earth."

"O yes; know, to be sure. Ah! his sufferings were greater than mine. Those Jews were a wicked set; but they have had their reward. We all have our deserts sooner or later. God reigns over all. The wicked shall not escape."

“But, my friend,” I said, again interrupting her volubility, “you do not seem to feel any interest in the death of Christ. Do you not know what he died for?”

“What for! Did not Christ die for us all? poor as well as rich—Jews and Gentiles, we are all equal there at any rate. Yes, yes, Christ died for us all.”

This was said in so careless and unconcerned a manner, that I could not but fear the poor old creature attached no meaning to her words, and I hardly knew how to proceed with her. At length I said, “Does the thought of this afford you any comfort on your sick bed?”

“Yes, indeed.—Many a time when I am in pain I think of Christ, and how he suffered, and then I am ashamed to complain. He never deserved to suffer.”

“But do you feel ashamed also to have been the cause of his sufferings by the wickedness which——”

She interrupted me with, “Ay, indeed, it is a wicked world. I have seen enough of it. Thank God, I have been kept from sinning as some do. We must all sin, you know, in a manner, because the bible says we are sinners. But I have nothing to reproach myself with. I can look back upon my life with thankfulness for——”

“I am afraid,” said I taking out my pocket bible, “you are under a great mistake on the subject of your thankfulness, though I admit it is good to be thankful. Did you ever hear of David?”

“What, the king of Israel? he that wrote the Psalms? I could say many of them by heart once; but my memory is gone. Thank God, I used it properly when I had it. I learned in a catechism, too, that David was a man after God’s own heart. Yes, I know. A wonderful man David was.”

“You think it probable, then, that David was as good as you are?”

“As good as I am! You don’t suppose I fancy myself as good as those holy men we read about in scripture. As good as David that wrote all those beautiful psalms, and was taken from the sheepfold to be king, and killed Goliath with a stone! All because he trusted in God, and because God loved him. No, no, I am not such a fool as that either. I have often wished I could be like David. But there—we must be thankful for what we have—I might have been——”

“Very well,” I said, “I am glad you know so much

about David, as I am going to read you what he says of himself in the 40th psalm, ver. 12. ‘ Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.’ Again, in the 51st psalm, ver. 1—3. ‘ Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.’ And again, in the 116th psalm, ver. 3, 4, he says, ‘ The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.’ Now, my friend,” I added, “ you see that David did not think so well of-himself as you do.”

I paused; but for this time my companion showed no disposition to speak. I looked at her, and saw that for the first time her eyes had filled with tears. Encouraged by this first appearance of feeling, I proceeded to read more of the holy psalmist’s account of himself. I pointed out to her the contrast of his language with hers. His deep contrition for past iniquity; his sense of sin and weakness still remaining in him; his prayers to be pardoned and made holy; his expressions of gratitude to God for undeserved mercies; and the sort of consolation so different from her’s, with which he supported himself in the day of suffering and in the prospect of death. The old woman continued silent. She seemed affected. Perhaps she repented, confessed her unworthiness, and took refuge in the Saviour. I do not know. But how much did this poor woman resemble the pharisees of our Saviour’s time! She believed a great deal of what was true. She seemed grateful for her good things, and took her troubles patiently. She certainly read her bible, and remembered a great deal of what was in it; and I have no doubt that she did, as she said, say her prayers very often. Many people would think this was having a great deal of religion; perhaps some may think it was enough, and all that God requires; and that she really was, as she thought herself, ready to go to heaven. But, after all, what had she more than the pharisees of old? They believed as much as she did; and were even more strict in their devotions. Yet the pharisees were not justified by our Lord on this account. And what is more

remarkable, Christ was as little valued by this woman as he was by them. Perhaps she believed him to be the Son of God, which the pharisees did not; but if she did, that only made her indifference the more culpable. However that might be, it was plain she cared very little about him; and though she talked of his sufferings, she felt no shame for having caused them by her sins, and no gratitude for his death: and ready as she was to bless God for her own goodness, as the pharisee did in his prayer, she never thought to bless him for making atonement for her sins. And how should she? She was not sure whether she had any sins. Between her sufferings and her services she thought she had fully earned heaven for herself: and as to hell it never seems to have entered her mind that she was in any danger of it. What then could she want with a Saviour? Just as little as the pharisees of old. If I had talked to her about the merit of being patient, the happiness that awaited her after death, and the support and comfort God had promised to the afflicted, she would have heard me gladly, and been very well pleased with my discourse. But when I spoke of the forgiveness of sins, she became almost angry; and when I spoke of Christ as the sinner's only hope, she scarcely understood what I meant.

We are not called upon to decide on the eternal destiny of the old woman in the garret in Mary-le-bone parish. But this we are obliged on the testimony of scripture to believe, that—"There is no other name given under heaven whereby we can be saved," but the name of Jesus Christ. If a person could be saved in whole or in part, by his own works, his own devotions, his own patience, his own prayers and praises, or even by the mercy of God without an atonement, this text would be contradicted; there would be many names by which a man might be saved, and consequently many Saviours. Another scripture says, "Except ye repent, ye can in no wise enter into the kingdom of heaven." Now a pharisee does not repent; because repentance implies a strong conviction of sin, and grief because of it, and a determination to turn from it. It implies that we feel sin to be "exceedingly sinful," and that we know ourselves to be guilty of it, and are burdened with the sense of it. This cannot be the case with one who justifies himself, excuses himself, and thanks God for his own goodness. Thus the expectation of a pharisee that he shall go to heaven because he is good, or because he is better than others opposes the

word of God, for St. Paul says, "We have proved both Jew and Gentile," which comprises all mankind, "that they are all under sin. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

It is very common for people of a pharisaic spirit to admit all this; to own that they have committed some sin; but not enough to merit condemnation, or to be uneasy about; it is the weakness of their original nature, and will be excused. This again is to deny the scripture; which says, that if a man break the law in one point, he is guilty of the whole; that is, as much condemned as if he had broken the whole! and with good reason; because if man is to be justified by his obedience to God, he must obey Him in all that he commands, not in a part.

Driven out of this refuge, the pharisee next takes comfort in the goodness of God; and says, that though he may not exactly have merited heaven by his works, yet since he has done his best, God will bountifully bestow it upon him. But the word of God says nothing of the kind; nothing about people that do their best; because, in fact, there are no such people. If this had been any ground of justification, or any ground of encouragement, St. Paul, after having shown that all were sinners, and all under condemnation, would have gone on to say, "Blessed are they who are better than others, blessed are they who have done their best." Instead of this, he says almost immediately after, "Blessed are they whose iniquities are forgiven, and whose sins are covered."

There is another sort of pharisaism that is not uncommon; perhaps it is the commonest of any, where christianity is professed, and people hear too much about their sins to be quite unconscious of them. They have an idea that whatever their guilt may be, they can make up for it by prayers, and charities, and devotions, and something that they call repentance. Looking upon the sins of their past life, they think they can make atonement for them, and secure a pardon for themselves, by going often to church, receiving the sacrament, reading the bible, praying regularly, giving alms to the poor, and what they call "repenting;" that is, leading a more decent life for the time to come. Thus, though they acknowledge they have not always been

righteous, and have not always been deserving of heaven, they can become so whenever they please, and even make atonement for what is past.

This brings us to the most important consideration of the whole. Persons of this description, indeed pharisees of all descriptions, do really, as the scripture says, make the death of Christ of none effect; they make it unnecessary. If man has either so much goodness in himself that he can escape hell and deserve heaven by his conduct; or so much power that with a little forbearance and a little help from God, a few prayers, and a few tears, and a few good resolutions, he can avert all the consequences of his sin; the sacrifice and death of Christ were unavailing and unnecessary. The Son of God need not have left the bosom of his Father, and his throne in glory, to become the servant of servants, to bear the sins, and suffer the punishment, and ransom the souls of his people. He need not have lived on earth, or died upon the cross, to make reconciliation between man and his God. And it is but too plain that all pharisees are of this opinion, though they may not acknowledge it.

Reader, what is your character? If you are trusting in your own heart, scripture has pronounced you a fool, Prov. xxviii. 26. If you are confiding in your own good works for salvation, you are seeking a refuge of lies. Build no longer on the sand. Behold the sure foundation which God has laid for our salvation in the death and righteousness of the Lord Jesus Christ. Flee to him for refuge, rest all your hopes on him, obtain salvation from his cross, live to his glory, and die rejoicing in Christ and him crucified. "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. vi. 14.

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THE HARVEST.

IT was the constant practice of our Lord, while on earth, to draw lessons of instruction from things with which the people were familiar. None appear to have afforded him more frequent opportunities than the labours of the field. And if the mind be disposed to meditate on serious and useful subjects, while the hands are employed in their accustomed labour, there is scarcely an occupation but may suggest something profitable to the soul. The field may lead those who are engaged in its cultivation to the spiritual husbandry which God himself effects. Even those who do not personally take a part in the labours of agriculture, while they partake the joy of their neighbours, on beholding the fields "white unto the harvest," may be led to consider that harvest, in which they will be among the wheat gathered into the garner of heaven, and made happy for ever; or be among the chaff, and burned with unquenchable fire.

In calling to remembrance the operations of nature, the effects of which are seen in the appointed season, let us bear in mind, that the hand of Almighty God alone directs those operations; and that he has, for the most part, bound them by fixed laws, although he may occasionally see good for his own glory, to suspend those laws or control them; as when "he turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein," Psa. cvii. 33, 34.

I address myself to those who are themselves cultivators, and would say, It is not long since you began to prepare that soil, now loaded with its varied produce, by breaking up the fallow ground with the plough, and to clear off those noxious weeds likely to hinder the progress of your seed, and prevent its growth; and having done this, you began to "cast seed into the ground," as you considered it to be suitable, either to the nature of the soil, its state of preparation, or the course of cultivation which your judgment had led you to adopt. Did it occur to you that you were indebted to God for the knowledge, which led you thus to

act? Did you ever notice the statement of the prophet Isaiah on this point, "Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rie in their place? For his God doth instruct him to discretion, and doth teach him," Isaiah xxviii. 23—26.

Men are apt to boast of their own wisdom and skill in these matters, but it is the good providence of God which teaches men to do even these things. This is too much lost sight of even in our land of light and knowledge, where the blessings of instruction have been handed down through successive generations; but if you were to go into countries yet uncivilized and barbarous, where the bible is not known, you would find them ignorant of the use of the plough, and of the productions their own soil can yield.

Having cast your seed into the ground, there you left it; you could do no more to produce your crop; you did right in following the advice of Solomon, "In the morning sow thy seed, and in the evening withhold not thine hand;" but "thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Eccles. xi. 6. It must be left under the earth while you "sleep, and rise night and day," without your being able to do any thing to cause it to spring. It is exposed to many dangers, and many seeds you are certain will be lost; the birds of the air will devour many, some will be trodden under foot, some will fall on those portions of the soil where it finds no nourishment, and some will be choked by those weeds and thistles which the earth spontaneously produces, Gen. iii. 18. a great deal of it will perish from various causes, which no care of yours can possibly prevent. Much also depends upon the season, the weather, the quantity of rain which the nature of the soil requires, and other matters which can only be regulated by that invisible agency which directs the whole. Have you been accustomed to consider this? Have you ever read the statement of the prophet Amos, as to the Lord's proceedings in these things, "I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city; and caused it not to rain upon another city one piece was rained upon, and the piece whereupon it rained not withered," ch. iv. 7.

Nor can you by any means comprehend the process by which it springs. Man "knoweth not how" this is accomplished: to all appearance it seems to die, as our Lord states, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," John xii. 24. or, as St. Paul states, "that which thou sowest is not quickened except it die," 1 Cor. xv. 36. and though it does not actually become dead, in the common sense of the word, it is strictly true, as to the separation of its parts. Yet the wonderful power of Almighty God preserves the little germ, or principle of life in the seed, amidst all the dangers to which it is exposed. He causes it to "spring up and grow," and makes the decaying parts of the seed itself, the means of its nourishment, till it obtains strength to extract it from the surrounding earth. Thus it makes its secret progress, "the earth bringeth forth fruit of herself;" that is, without any control from man. Having broken the clods, and cast in his seed, man can do no more; fruitfulness is the special gift of God. He has added his special promise, that "while the earth remaineth, seed-time and harvest shall not cease."

Men are too apt to pride themselves on their own good management; but surely this truth should be constantly acknowledged, that it is "God who giveth the increase." That he is graciously pleased, for the most part, to give his blessing on industry, is readily admitted; for his word declares, that "the hand of the diligent maketh rich," Prov. x. 4. and that he lets the slothful man feel the effect of his carelessness, is equally true; for the same word declares, "He that is slothful in his work is brother to him that is a great waster," Prov. xviii. 9. This more evidently proves to him who considers it aright, that it is the hand of God which causes the "earth to bring forth," and to produce in its due season, "first, the blade."

And when the tender blade has put forth its first shoots, it requires the exercise of the same Almighty power to preserve it in its progress; man can do nothing to advance its growth, but clear out the weeds which spring up with it; after all his care and toil he must leave it to encounter the chilling blasts from above, and the ravages of vermin from beneath. It seems wonderful that any blades at all should escape, but though many are trodden down and die, and many wither and come to nothing, it is God's purpose to

preserve some, and a large proportion too, through all their successive stages, till the stem is formed, and produces "the ear." The same power which first caused it to spring, supports it; the earth under the influence of her great Creator, brings it on to maturity; though some, perhaps many ears are blasted, and the mildew renders many useless, yet for all this, the due portion shall arrive at maturity, and the "full corn in the ear" shall so cover over the valleys, "that they shout for joy, they also sing," *Psa. lxx. 13.* An increase shall be given, to prove the faithfulness of God to his promises, and the truth of his word. "The rain cometh down, it watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater," *Isa. lv. 10.*

Now all these operations of nature have been carried on with a view to a certain end, and during their advancement you have looked on with anxious expectation, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," *James v. 7.* The appointed end is **THE HARVEST**; when this time arrives, "immediately he putteth in the sickle, because the harvest is come;" then the reaper gathers in his sheaves with joy, the crop is carefully housed, and the wheat is separated from the chaff, that it may supply to man his daily bread.

All this you have been engaged in, have witnessed and seen completed; you ploughed the land, you cast in your seed, you left it; it sprang up, you know not how. God watered it, and gave it the increase which pleased him; it brought forth first the blade, then the ear, after that the full corn in the ear, and you were then anxiously engaged in collecting together your appointed portion. Remember from whom it came; praise the Giver, and, whether you are the owner of these precious fruits of the earth, or only derive that benefit which it is usual for the labouring man to enjoy at this season, remember you are but the stewards of God, and to him must you account for all, be it much or little, which he entrusts to your care. Let, therefore, a due proportion be devoted to his service; it was his positive command to the people of Israel. And as the Sovereign Dispenser of all the productions of the earth, he assigned a portion for the poor, "Neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor and stranger: I am the Lord your God," *Lev. xix. 9, 10*

Nor need you suppose that by devoting a full portion of that which God gives you, to his service, you will be losers; Prov. iii. 9, 10. God has many storehouses open in the present day, in the various public institutions for extending the knowledge of his truth.

But there is a still more important lesson of instruction, to which you should more particularly be directed; it is the similarity which these operations have to the effects or grace on the soul of man: this you will observe is the purpose of our Lord in the parable. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come," Mark iv. 26—29. Your most anxious concern should be, to examine whether the operations of grace have been going on in your own soul, whether your heart has been thus occupied as "God's husbandry," 1 Cor. iii. 9. If it has not, I would particularly call for your attention, because without this, your heart is in all the wildness of fallen nature; and, like the earth when left to itself, brings forth nothing but weeds of sin and thistles of ungodliness.

Now, like as the temporal husbandman commences his work by breaking up the soil, so the spiritual husbandman, the servant of God, the minister of his word, endeavours to break up the fallow ground of men's hearts, Jer. iv. 3, 4. and to clear away those weeds of sin and ungodliness which are likely to prevent the growth of the good seed in the soul. They have many difficulties to encounter in this part of their work; many hearts are like the rocky ground which checks the progress of the plough, many are light and volatile, like the shifting sand, driven about with every breath of wind; and many are cold and heavy, like the dead clay, which contains little or nothing to nourish the tender seed; but all this does not prevent their making the attempt; because, as "labourers together with God," they are sure they shall not, at last, labour in vain.

The spiritual husbandman "casts in the seed," the good "seed of the word of God," Luke viii. 11. This he is commanded to scatter with a liberal hand, Mark xvi. 15. and this is all that he can do; he must leave it under the soil of

men's earthly hearts, for all his attempts to make it grow are vain. He sleeps, and rises night and day, watching with the most anxious solicitude, to see if he can observe but here and there, even one grain shooting forth its germ, and rising into life; a solicitude far more intense than can be conceived by the merely worldly-minded. He knows Satan will take away many from the hearts of men; persecution for the word's sake will offend many; and the cares of this world, and the deceitfulness of riches, and the lusts of other things, will choke it in others, and keep them unfruitful, Mark iv. 15. 19. Yet he is not discouraged: some hearts will be opened, like the good ground, to receive it, under the especial care of the Lord of all; but of the process by which he causes this good seed of his word to spring up, the servant "knoweth not how." It is a secret work of God on the soul, by which it is created anew; old things pass away, and all things become new, 2 Cor. v. 17.

It frequently happens, that to all outward appearance, the good seed seems to die. The word spoken perhaps, is at the time unheeded, though afterwards the Spirit brings it to remembrance, and proves it to be the "incorruptible seed, which liveth and abideth for ever," 1 Peter i. 23. In others it springs up more quickly, as the Lord is pleased to water it with the rain of his grace, or warm it with the enlivening beams of the Sun of Righteousness. As in the natural operations, so in the spiritual, some will spring up, grow on in its proper order, producing first the blade, then the ear, and after that the full corn in the ear.

These expressions are aptly descriptive of the work of grace upon the soul, a work described by the wise man as progressive in its nature, Prov. iv. 18.

Nor can the soul remain in a state of indifference when it is truly and earnestly convinced of sin, and brought to know a Saviour; it will come out from a world that lieth in wickedness, and will join with the professing people of God, and cast in its lot with them rather than any longer enjoy the pleasures of sin, which are but for a season, Heb. xi. 25. Such will be the progress in the hearts of all who are the true followers of the Redeemer. It begins with the blade but it will at length produce the full corn in the ear, the corn of inward experience and outward example. The inward witness of the Spirit, witnessing with the spirits of God's people, seals to them the assurance of his reconciled countenance, and

enables them to rest in hope of possessing his favour for ever. Their fruitfulness in love, and in every good word and work, manifests that they are the faithful followers of the Lamb. God will have such a "people to serve him," "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of him, who calleth them out of darkness into his marvellous light;" and they "are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them," Eph. ii. 10. That Almighty power which directs the spiritual husbandry, will cause some "to hear the word and receive it, and bring forth fruit," Mark iv. 20. God has promised, "My word shall not return unto me void, but it shall accomplish that which I please," Isa. lv. 11.

Now all these operations of grace are for the harvest of the soul. "The harvest is the end of the world," Matt. xiii. 39. Then all God's wheat shall be gathered into his barn, and be safe for ever. Or, we may consider the harvesting of the soul to be its time of quitting the body. Then the soul of the true believer shall be gathered into heaven, "like as a shock of corn cometh in in his season," Job v. 26. and then will he clearly trace those wonderful operations of the spiritual Husbandman, John xv. 1. by which he was led on from the time when the incorruptible seed of eternal life was sown in his heart by the Holy Spirit; through all the stages of his christian profession, till he was ripe for the harvest. He will see it was the influence of the Spirit which awakened him, that led him to Jesus, for cleansing from all sin, and taught him to love holiness, without which no man can see the Lord. He will then see clearly that salvation has not been obtained by the defective merit of his own works; he will utterly reject the thought, and join the triumphant song of praise to Him who was slain, and hath redeemed us to God by his blood, Rev. v. 9.

Reader, how is it with you? Search and see, and do it diligently; your eternal safety depends upon it. Has this operation of grace been going on in your soul, or has it not? Remember, in your state of nature, with all the noxious productions of sin about you, you cannot enter heaven, you "must be born again," John iii. 3. You must "be converted" from the error of your ways, Matt. xviii. 3. God give you grace to deal faithfully with your own soul, and if you feel convinced you are yet in the wildness of

nature, then seek for the Lord's help; use all the means which God has placed within your reach. Hear his word; hear it with attention, as one deeply interested. Read it; read it carefully, as the book which directs you in the line of God's proceedings with the soul, for its eternal salvation. Pray—not merely say prayers, but pray. Ask of God what you want, as you would of a friend, who has said, "Ask what you will, and it shall be done unto you," John xv. 7. Consult the minister of God's word, seek counsel and direction from him; but above all, look for, seek for, and expect the promised influence of the Holy Spirit, to work on your soul, Luke xi. 13.

Be no longer like those who go through all the round of their annual toil in the field, and witness the constant goodness of God, in giving rain and fruitful seasons, and crops in abundance, and yet neither acknowledge his providential kindness in giving that which no human power could produce, nor remember their accountableness to him for it, nor ever seek at his hands the infinitely more important blessings of his grace; but, on the contrary, murmur and complain as to the portion God is pleased to give them of his temporal good things, and treat the offers of his spiritual blessings with scorn and neglect. Sad that there should be any such in a christian land! Still more sad that there should be thousands! May the Spirit of the Lord daily decrease the number, and especially among that class of persons for whose benefit these pages are especially written—the cultivators of our soil.

And if this should fall into the hands of any, who do truly hope the Lord has begun his work upon them, let them be thankful; and in whatever stage it may seem to be, let them remember it must not be standing still—it must, if it is really of God, be advancing; if it is only the blade, yet if it be a blade of God's raising, it is to produce the ear, and after that the full corn. If it be now in the ear, remember the ear of profession is expected to produce its proper fruit; and if it be advancing towards the full corn, then hear the words of the Lord of the harvest, "Herein is my Father glorified, that ye bear much fruit," John xv. 8.

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THE AFFLICTED MASON.

A NARRATIVE WRITTEN BY THE CLERGYMAN WHO
VISITED HIM.

IN the month of December, 1817, as I was on a visit at the house of a lady in Kent, her daughter, a most amiable and religious lady, requested I would accompany her to visit a man, named Swaizeland, who had met with a serious accident.

I walked with her to a little cottage on Rowley Common, in a room of which a poor young man was lying, under what appeared to me almost the extremity of human suffering. He was a mason, and had fallen headlong, with four others, from a scaffolding about twenty feet high. The others had all escaped unhurt, but he was grievously injured by the fall; both his legs had been broken, and several of his ribs, and his spine had been so greatly injured that from the pit of his stomach to his feet he appeared dead, and insensible to pain.

When I saw him, wonderful to tell, he had been a year in this condition: but though his bones had been set, the injury he had suffered in his spine prevented the possibility of his moving to turn in his bed, or of remaining on his side, if placed there by his attendant; so that, being obliged to lie continually on his back, it had, in some places, become very sore and painful. He was dependent on the parish for support, and had been placed in this cottage, with an old woman to attend him. When I saw him, he was very pale and thin; but he did not complain of bodily pain: the anguish of his body seemed lost in that of his mind.

He had been a very profligate character; and the conviction of his guilt, the fear of God's wrath, and the dread of approaching judgment, seemed to absorb every

feeling of his heart. He said he felt as if God were holding him over the pit of hell, and that he did not know the moment when he would let him drop. He had been trying to prepare himself to die, and make his peace with God, but he felt wholly unable to do so. He had made many promises and resolutions to lead a different life, if God would raise him up; but he felt again, that he should never rise from his bed, and that these promises would be of no avail.

I endeavoured to explain to him, that while he did not go to the Lord Jesus Christ for pardon, he was setting about the work of making his peace with God in a very false way; that all his resolutions of amendment in his external conduct were in vain, without the aids of Divine grace; that if he were even restored to health, and could put them fully into practice, they would be of no avail to give peace to his conscience, or salvation to his soul. I endeavoured to show him from the scriptures, that the work which he was vainly labouring to do in his own strength, had been finished for the chief of sinners by Him who died upon the cross.

I endeavoured to illustrate this in various ways: among the rest, I asked him whether, if he owed a debt of a thousand pounds, he would be able, in his present state, to raise the money to pay it.

He replied, of course he could not.

I asked him if he would not be greatly alarmed if he thought his creditor were coming to drag him from his bed, and throw him into prison?

He replied, that he should.

I asked him, if at that moment some rich man were to come in and tell him he had discharged the debt, it would not relieve his mind from the apprehension of his creditor, and of the prison, and give him consolation and joy.

He replied, it would.

Such, I endeavoured to show him, was his state before God; that the effort to appease the wrath of his offended God, by any resolutions or any righteousness of his own, would be wholly as vain as those of a poor, mutilated, bed-ridden pauper, to earn money to discharge a debt of a thousand pounds. But I said, the Lord Jesus Christ is this kind, rich Friend, who has paid the mighty debt for those who believe in him, and who could never hope to discharge it themselves. That he has by his righteousness

fulfilled that holy law of God which we have broken ; that he has, by his precious death upon the cross, stood in our place, and borne our curse ; and that the message which he has commanded his ministers to proclaim to sinners, is a message of free and full pardon ; that, instead of vainly attempting to work out a righteousness of their own, they should “look unto Him, and be saved.” Therefore I came to him with these “good tidings of great joy ;” that, though he had been wicked, and profligate, and vile, yet the gospel declares, that “the blood of Jesus Christ cleanseth from all sin ;” that, “though our sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool.”

The poor man listened to these, and many similar truths, with deep anxiety, but I could not perceive that he seemed either fully to understand them, or to derive from them that consolation which they are calculated to give. I knelt down with him, and prayed that the Holy Spirit would teach him to understand, and to rest upon this hope set before him, and then I bade him farewell.

The next day I visited him, and found him in the same state of mind. I read to him, and endeavoured to set the same hope again before him, as plainly and simply as I could. I prayed with him again, but again left him without any perceptible change in his feelings.

The third day his countenance wore the same mournful appearance, both when I entered and when I left the room.

But, on the fourth morning, when I visited my poor afflicted patient, as soon as I opened the door of his room, a very different scene presented itself to my view. He seemed to have been awaiting my arrival with anxiety : his countenance was brightened with a smile of peace, and hope, and joy ; and before I could even ask him how he was, he cried out, as soon as he saw me, “O, sir, now I understand all you have been saying to me : when I was thinking over it this morning, it came into my mind at once—If Jesus has died for us, if he has paid the whole of our debt, then we have not to pay it ourselves—we may depend on him, and rejoice.”

“Yes, my friend,” said I, “that is, indeed, the glorious truth of the gospel ; he has paid it all, and we have not to pay it : we may rest on him, and be at peace.”

I then opened the scriptures, and began to read the fifth

chapter of the epistle to the Romans: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

"Oh yes, sir," said he, "that's true, so we have: now I understand it."

I went on—"By whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God."

"O yes, sir," said he, "that's true, we do; we do rejoice, sir, and so we may rejoice, since He has paid our debt, and done all for us."

I went on through a great portion of the chapter, and it was wonderful to see how this poor man, to whom the day before the bible had been a sealed book, who had listened with attention, indeed, and anxiety, but without comprehending the truths that were read to him, seemed now to perceive the spiritual import of the whole; and instead of requiring a comment from me, could give me a practical, and a most instructive comment on almost every word I read.

The knowledge of Jesus, as the hope and refuge of the sinner's soul, is, indeed, the key of the bible. Like the sun arising on a world of darkness, it pours its light on all that was unseen before. It was this that enabled this poor, unlettered man not only to understand, but to comment on the scripture as he went along.

For about a month after this I visited him, read to him, and conversed and prayed with him, almost every day. I never saw another cloud upon his brow, nor heard another word expressing fear of death or hell pass from his lips. The triumphant passages of the psalms and of the prophets were now the natural expressions of his feelings; and I can truly say, that during all that time I rather derived instruction from seeing the power of the gospel so practically applied to cheer, and enlighten, and support a fellow-sinner under the deep distress of poverty and bodily anguish, than conveyed to him increasing edification, by any thing I could say.

I took one day two young boys, the sons of noblemen, to see him, with the hope of making some impression on their minds. I told him who they were. I mentioned the rank and riches of their families. I asked him, in their presence, whether he would exchange his poverty, his pain, and the prospect of suffering and death that was before

him, for their health and strength, and the titles and riches of their fathers, without that blessed hope which cheered and comforted his heart. He smiled at my question, and as his head and arms were the only parts of his body he could move, he shook his head, and assured them he would not make the exchange, with an emphasis which, in his circumstances, poured more contempt on all that the world could give, compared with the glorious hope of the everlasting gospel, than all the studied eloquence that the pulpit ever could command.

I was then obliged to bid my poor friend farewell, and leave that part of the country for London. Having remained about two months in London, and being about to leave it for Ireland, I was determined to pay him another visit: I went down into Kent, and found him in the same happy frame of mind. He told me, that no doubt or fear concerning the all-sufficiency of his adorable Redeemer had ever crossed his mind; he still continued to go on his way rejoicing, and his bodily sufferings were just as when I had seen him before. I read and prayed with him, and read over several hymns which before had given him particular pleasure; and having stayed with him as long as time permitted, I bade him farewell, thinking that a very few weeks would bring him to the haven of eternal rest.

I must here go back to observe, that before I went to London, he told me, in the course of several conversations, the various strugglings of his mind in the efforts he had made by his various resolutions to obtain peace of conscience, and satisfy his offended God for sin.

A person who had visited him had told him that he ought to feel very sorry for his sins, and endeavour by sincere contrition to obtain the favour of God, but without pointing him to the sacrifice of Christ, and faith in his blood, as his only hope.

"I often strove, sir," said he, "to feel very sorry, but when I thought I had got myself to be very much grieved for my offences, I found my heart going back, and taking as much pleasure in them as ever. 'This gentleman, sir,'" said he, "also advised me to receive the sacrament, as a means of making my peace with God; but I would not do it." An expression which he made use of on this occasion, evinced great ignorance of that sacred ordinance; and I endeavoured to explain to him the nature of it; that it was

given by our Lord to those who believe on him, for a continual remembrance of his great salvation; that he had died for them, and finished all their transgressions; but that, when used as a substitute for Christ and his salvation, as if it could atone for our offences, it ceased to be an ordinance of true religion, and was turned, by such a perversion, into an idolatrous superstition."

When I bade him farewell on our last interview, he expressed what pleasure he had lost, after my departure from Kent, in not having any person to read the bible to him; for the old woman who attended him read so very imperfectly, that he could hardly understand her, and he himself unhappily had never learned to read.

I cheered him, however, with the reflection, that though he could not read he could pray; and that the promise of Christ was not, "He that readeth shall be saved," but, "He that believeth shall be saved." Bidding him farewell, I set out soon after on my journey to Ireland. This was in March, 1818.

In December of that year a friend of mine was about to go to London; and I made it a point with him that he should go down to Kent, and visit the cottage of my poor brother, to inquire whether he had entered into his rest, or that he might cheer and comfort his heart with the communion of one who rejoiced in the same salvation of his Lord. My friend, on going to the cottage, found our poor brother still living—still lying on his back—in the same spot on which I had left him—still rejoicing in his Lord, and drawing water for himself out of the wells of salvation. He had, in the interval from the preceding March, learned his letters, learned to spell, and learned to read his bible.

Having heard this from my friend on his return to Ireland, and having anxiously inquired every particular on the subject, I thought it was the last account I should ever hear of poor Swaizeland; but in April, 1821, I went to London, and soon after to Kent, to visit my friend. Anxiety to learn about him did not allow me to wait till I had reached the door; I called at a miller's cottage on the heath to ask if he was still alive. It was on Thursday, and I was informed that two days before he had entered into his everlasting rest.

I inquired if the old woman was still alive who had attended him, and was informed that she lived in a cottage

just beside the mill: he had dismissed her, and got his sister to attend him.

We went to the old woman's cottage, and I asked her if she had not at one time attended the poor man who was dead on the heath.

"Oh yes, sir," said she.

"What was his character?"

"When I went to him first, sir, he was such an impatient, wicked-tempered man, that it was impossible to live with him; but a gentleman came to read the bible to him for some days, and after that he became like a child, so that it grieved my heart to leave him."

The old woman did not recognise me, but her testimony is of great value to show that the gospel of Jesus, when simply received into the heart, is not only the power of God unto salvation, but also transforms the vilest character, and turns him, who had before been a servant of Satan, into a son and servant of the living God.

We went on to the cottage where his remains were lying: the door was opened by a woman, the sister who had attended him: she was a widow with five children. I asked her for her brother.

She told me he was dead.

"How did he die?" said I.

"In great peace with God, sir," said she.

"What gave him that peace?" I asked.

"Oh, sir," she said, "he depended on the blood of the Lord and Saviour Jesus Christ."

"Well," said I, "how can that give peace?"

"Oh, sir," said she, smiling, and expressing herself with joyful confidence, "surely, if a person depends on Jesus, he may die very happy."

"And pray, my friend," said I, "who taught you this?"

"Oh, sir," she replied, "it was my dear brother who is gone."

She then expressed the joy that she felt at having been called to attend him during his lingering illness, and the blessings which his instructions had conveyed to her soul. "I hear," said I, "that he learned to read before he died."

"O yes, sir," she answered, "and to write too. I have several hymns of his writing."

I entreated her to give me one, but she had lent them all

to a gentleman in London. He had learned to write, lying on his back, with a pencil and a slate.

I went to see his remains ; I could not have recognised his features ; he was worn to a skeleton ; his limbs were all contracted and shrivelled to the very bone ; but his happy spirit had fled to that place where the inhabitants shall no more say, "I am sick," to dwell with Him "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself."

"Reader, may'st thou obtain like precious faith,
To smile in anguish, and rejoice in death"

Lord, we confess our num'rous faults,
How great our guilt has been !
Foolish and vain were all our thoughts,
And all our lives were sin.

But O, my soul, for ever praise,
For ever love his name,
Who turns thy feet from dang'rous ways
Of folly, sin, and shame.

'Tis not by works of righteousness
Which our own hands have done ;
But we are sav'd by sov'reign grace
Abounding through his Son.

'Tis from the mercy of our God
That all our hopes begin ;
'Tis by the water and the blood
Our souls are wash'd from sin.

'Tis through the purchase of His death
Who hung upon the tree,
The Spirit is sent down to breathe
On such dry bones as we.

Rais'd from the dead we live anew,
And, justify'd by grace,
We shall appear in glory too,
And see our Father's face.

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SARAH WILSON

OR,

THE YOUNG CRIPPLE.

SARAH was the daughter of poor but honest parents, residing in the neighbourhood of London. In consequence of a fall, the spine of her back was injured, which affected her growth, and it was thought she would never be able to walk. God, however, in mercy overruled this calamity for his own glory, and the spiritual life of one of her parents.

Sarah deeply lamented her privation, especially when she saw other children running and playing about, and was led, without any particular instruction, to pray to God for the use of her limbs. Every morning she used to kneel down, put her little hands together, and, in the simple language of infancy, entreat God to take her to heaven, or help her to walk as others did. Her mother was struck with this prayerfulness in the child, and felt reproved for her own neglect of this obvious duty ; and from this circumstance she was first induced to attend the house of God, to her great and unspeakable advantage. Sarah was now carried there by her mother, and used to request the minister to pray for her, and He who gave to her young mind such a sense of the value and importance of prayer, condescendingly heard and fulfilled her desire. When she had just reached her fourth year, she began to walk, to the unfeigned astonishment of her friends and those medical gentlemen who had taken a lively interest in her case.

As Sarah advanced in years, her mind was increasingly attentive to Divine truth. She often thought of that important truth which our Lord stated to Nicodemus, "Ye must be born again," and pondered in her mind what it could mean, and wished to have it explained to her.

Some years afterwards she heard a sermon from these words, "For a day in thy courts is better than a thousand," &c. This discourse was blessed to the enlarging of her understanding, and the establishment of her soul in the knowledge of God. Immediately on her return from the place of worship, she was missed, and it was afterwards discovered that she had retired into a large closet, where, unseen by any human eye, she could pour forth her soul in earnest supplication for that mercy she saw she must obtain through Jesus Christ, or perish for ever. It was then she understood the meaning of our Saviour's words, "Ye must be born again," and began to find something of holy liberty in the service of God.

As she advanced from childhood to youth, she became increasingly impressed with the concerns of her soul. Her health was always extremely delicate, and she was frequently exercised with severe suffering, but her mind was always calm and happy. She knew whence her trials came, and could look at the king of terrors without apprehension, being "strong in the grace that is in Christ Jesus."

Her last illness, by which she was literally confined to her bed for four years, was of a complicated nature, and attended with such anguish that those who have visited her have often retired from her chamber unable to forget the impression made on their minds. From her weakness and bodily deformity she could not even turn herself in bed; but there was a something attractive in her meek and delicate countenance, the perfect neatness and cleanliness of her little room, and in the low and patient tone in which she uttered the few sentences she had power to speak.

A cousin who was in the habit of spending a part of each sabbath with her, gives the following account of her own experience;—"It is by visiting Sarah I have been brought to the knowledge of the truth. Looking at her I felt convinced there must be something in religion to make her so patient in affliction. I asked myself how I could stand in such a trial, and whether I was ready to die if God should remove me. As I considered these things, my conviction became deeper and continued to engross me. My mind was very unhappy, and I found no remedy till another time, whilst reading to her the 12th of Hebrews, those words, 'Whom the Lord loveth he chasteneth, and courgeth every son whom he receiveth,' seemed to bring

comfort to my spirit. I was enabled to look at once to the Saviour, and to commit myself wholly to his keeping. There have been many times since in which I can say, 'It has been good for me to be with Sarah: she suffered the Lord's will so very patiently.' Once when I asked her what she felt, she said,

“ ‘ Precious Jesus, what a treasure,
To a poor believing mind !
Solid joys and lasting pleasure,
Here, and no where else I find.’ ”

“ As she could not say to her visitors half that she wished, she frequently requested a young friend to write them a few lines occasionally on the state of her mind, and this was much less fatiguing to her than a lengthened conversation. On one of these occasions she said, ‘ Write that I am very low in body, but greatly supported in mind, longing for the time when I shall be delivered from this body of sin and death ; but enabled to say, The will of the Lord be done !’ ”

The following are extracts from the letters sent to her friends during her illness :—

“ It is in Christ Jesus alone I look for salvation. He died to save poor sinners, and I trust in him to save me. I am quite tired of the world, and long to be with Jesus, but I would wait with gratitude till it is his pleasure to call me, for ‘ I know that in faithfulness he has afflicted me. I am still enabled to look above, from whence I derive all my happiness. I look to Jesus, and cast my helpless soul on him. I have lost a friend whose memory is very sweet to me, but I hope soon to be landed where she is. I thank you for the kindness you have shown me ; you will not lose your reward, for our Lord says, ‘ If any one give to one of these little ones a cup of cold water only, in the name of a disciple, he shall not lose his reward.’ ”

“ I did not think of being here so long. I thought of being better employed ; but it shows me the corn is not yet ripe, therefore it is not cut down. This last stroke has been very beneficial to me. At times I am quite lost to the world, anxiously waiting my Master's call that I may be like him, and see him as he is.

“ Although labouring under such a painful affliction of body, I have great reason to praise God that I have the

Spirit's sure witness, and the smiles of my Sav'our's face. I hope every stroke he sends will be sanctified to take away my sin, that 'as my outward man declineth, my inward man may be renewed day by day.' I trust you will pray that I may have faith and patience to suffer the will of God whatever that will may be; that I may stand quite still, and confide in him to the last. Pray particularly that my dear mother may be supported. Her frame is very weak, and this is a heavy trial; but, 'in due season we shall reap if we faint not.'

"I am this day, by my heavenly Father's will, called to pass through much pain and anguish of body; but, thanks to him for his never failing grace, I have much peace of mind in believing on his most precious promises; anticipating the arrival of the welcome messenger to strike the happy blow which shall put my longing soul in the full enjoyment of those rich blessings, for which it hungers and thirsts.

" 'Then shall our love and joy be full,
And feel a warmer flame,
And sweeter voices tune the song
Of Moses and the Lamb.'

"I felt the separation from you greatly, but these are some verses of a hymn which have much comforted me of late:

" 'When not e'en friendship's gentle aid,
Can heal the wounds the world has made
O this can check each rising sigh
That Jesus is for ever nigh.

' Jesus in whom but thee above
Can I repose my trust and love?
And can an earthly object be
Lov'd in comparison with thee?

' My flesh is hast'ning to decay,
Soon shall the world have pass'd away;
And what can mortal friends avail
When heart, and strength, and life shall fail?

' But O, be thou my Saviour nigh,
And I will triumph while I die;
My strength, my portion is Divine,
And Jesus is for ever mine.' "

To a friend in deep affliction, like herself, she sent the following letter :—

“ Dear fellow sufferer,—I have had these few lines written to you, hearing you are in similar circumstances of affliction to my own ; God has wonderfully supported me all through this long trial, not for any work or righteousness of mine, but solely for his own grace. I would affectionately entreat you to take the bible for your guide, the sacred book of all truth, read it with diligence and attention, and there you will find a balm for every wound, however afflicted or tempted you may be. Be much in prayer. I have found great comfort in so doing, and God has promised that ‘ praying breath shall not be spent in vain ! ’ He says, ‘ Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. ’ I am sick and tired of the world and all its vanities, and anxiously waiting the summons to depart hence. I trust we shall meet in another and better world, where we shall be able to say, ‘ God has done all things well, ’ however much he may now afflict us. We shall forget our complaints so soon as we behold the blessed Redeemer on his throne. I shall not forget you at the throne of grace.

“ You remember when our Lord was about to leave this world, he said to his disciples, ‘ I will not leave you comfortless, but I will pray the Father for you, and he will send you another Comforter, even the Spirit of truth. ’ Let me entreat you, as my last request, to remember this gracious Saviour, and when you are tempted and feel your weakness, I hope you will be able to lay hold of the promises. The Lord says, ‘ I will not put upon you more than I will enable you to bear, but will make a way for your escape. ’ Look to Christ, from whence all the healing streams of our salvation flow. The believer knows this to be a world of trials, and he would have it so, for our crosses here will sweeten our crown hereafter. My dear friend, you will soon rest from your labour, and the hope of heaven, with its comforts and delights, may well sustain us now. In his presence is fulness of joy, and pleasures for evermore.

“ While you are in this wilderness, I entreat you to be much in prayer. Our Lord has said, ‘ Whatsoever ye ask in my name, I will do it for you. ’ May He bless these few lines to your comfort when I lie silent in the grave and my spirit is mingling with the saints above.

‘I am still in the body, and desire to wait the Lord’s will, but the language of my heart is, ‘Come, Lord Jesus, come quickly.’ What a mercy to have a heaven to look to, even Jesus Christ the righteous! The Lord has been wonderfully kind. He has not suffered Satan to harass me much: now and then my sky is overcast, yet in the midst of trouble I can say, ‘Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.’ I find much comfort in the Lord’s answer to Paul, ‘My grace is sufficient for thee.’ Indeed this is true, I have found it so.”

To her sister she wrote the following letter:—

“Dear sister,—The reason I send this epistle is, that death is fast approaching, and I wish to remind you of a few things I have on my mind before I feel the cold chill of the grave upon me. I do not fear it. Let me persuade you to ‘seek your Creator in the days of your youth;’ that when you come to die, you may be found ready with your lamp trimmed, and the oil burning. What should I do if I had not a kind Saviour to flee to in a dying hour! Let me, my dear sister, as one who has tasted that the Lord is gracious, advise you to put your trust in him, that we may meet at last in heaven, and sit down together with Abraham, Isaac, and Jacob in the kingdom of God. I hope you will be kind to my dear mother, and make up for my loss. As this is most likely my farewell letter, let me again implore you to call upon that God who has supported me; O, ‘seek him while he is to be found, and call upon him while he is near,’ for there is no solid happiness to be met with here! ‘This is not our rest, but there remaineth a rest for the people of God.’ I would affectionately bid you farewell, and the few hours I may remain on earth, believe me, your devoted sister,—SARAH WILSON.”

The preceding letters show the humble faith and peaceful confidence of this young cripple.

The enemy of souls was seldom permitted to disturb her. The love of God in Christ was to her the well-spring of consolation under all sorrows, and it was by this love operating powerfully in her own soul she fought the good fight of faith, and became more than conqueror. The usual state of her mind was peace, a calm and steady confidence. She thought little of herself, much of her Saviour, and earnestly endeavoured to point him out to the

attention of her relations, and all who came in her way. There was nothing assuming in her manner, nor any thing that betrayed a sinful timidity. "Her eye was single," and God gave her much discretion. Her wrestlings with God for the souls of others were very importunate, and, though shut out from observation, she took a deep interest in all that concerned the welfare of her friends, and especially in the advancement of Divine truth in the world.

As she drew near her end, her pain was excruciating; medicine had long since lost its power, and those who were most interested in her welfare could do little to relieve her. Days and nights together she had no rest, scarcely a joint in her body but was dislodged from its natural position, and she was wasted to a mere skeleton from her inability to receive any proper food. She seemed aware that her anticipated deliverance was at hand, and referred to it with lively desire. A few hours before she died she said, "I am going home! I am going home! I am quite happy!" and at 11 o'clock, February 4, 1832, after sighing three times, she gently expired. Her age at the time of her death was only twenty-two.

From the history of this poor young woman we may learn that God often overrules what we call painful accidents and unusual calamities, to promote the welfare—the spiritual and eternal welfare—of the afflicted. Thus it was with poor Sarah; in faithfulness and mercy she was afflicted. Her bodily trials were blessed to the good of her soul. She was enabled to place her trust in the Lord Jesus Christ, to rejoice in his atonement, and to commit herself to his tenderness, care, and love, as her sympathizing High Priest. Let cripples and other children of affliction learn where they may find consolation and support. Jesus is the only Refuge, the all-sufficient Refuge. He will not despise the most destitute. He will not break the bruised reed, nor quench the smoking flax, Matt. xii. 20.

The devoted attention which Sarah, when a poor afflicted child, paid to religious subjects deserves the imitation of all the young. Her early prayers should encourage the youngest person to seek the Saviour's face. Her desire to know the meaning of the scriptures and sermons, should teach the young to seek after wisdom with all their hearts, rejoicing in the Divine assurance, "Ask, and it shall be

given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened." Matt. vii. 7, 8.

Let the young learn from this account of poor Sarah to improve their afflictions aright. The prophet says, " It is good for a man that he bear the yoke in his youth," Lam. iii. 27. the yoke of affliction as well as the yoke of obedience and service. Blessed are the young who obey the Saviour's command, and receive the consequent blessing, " Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. xi. 28—30.

The anxiety of Sarah to do good to others showed that her love to Christ was sincere, and encourages those who have but few opportunities of usefulness to improve them very diligently. The supreme desire of her mind was to glorify God, whether by life or death. Her course was short, but she had not lived in vain ; and of her it may be truly said, as it was of an excellent christian female in our Saviour's days, " She hath done what she could !"

The peace of mind which poor Sarah possessed shows the excellency of the religion of Christ, and the triumphs of Divine grace over poverty, affliction, and death. The consolations of the gospel, as they spring from a higher source than nature, so they rise to a proportionate elevation. Hence the afflicted christian is enabled to say with the apostle Paul, " I glory in my infirmities that the power of Christ may rest upon me, for when I am weak, then am I strong." 2 Cor. xii. 9, 10. And in the conflict with the last enemy, believers in Christ rejoice, because " then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 54—57.

THE
HISTORY OF SARAH.

IT was a bleak cold day in December, on which a poor woman came to solicit attention to her son-in-law, a labouring man, who, in consequence of exposure to inclement weather, had been seized with internal inflammation. After a severe struggle with disease he was restored, but his wife became now an object of care.

I was surprised on calling one day, to find her in bed ; a child on each side of her asleep ; every thing around her, as usual, clean and orderly. She told me she was trying to get the better of a sad cold and cough, which had remained ever since her husband's illness, when the nights were so extremely cold, and she was obliged to get up frequently to attend to him. Having now got work at a distance, he would not come home till evening, and she had a mind to try a few hours' nursing.

I was concerned at the alteration in her appearance, and a hoarseness of voice which I had not before noticed, and which struck me as betokening something more than a common cold : however, the means resorted to in such cases proved beneficial, though the cough had not left her, when she came to tell me that her husband proposed removing from their present residence, to the city of ———, four miles distant, where he had obtained regular employment as a carter, and was to have good wages. I remonstrated, thinking her wholly unfit to change pure air for smoke, and to leave friends who would not see her want the comforts her state of health rendered necessary, to go to a place where she was an utter stranger. But their plans seemed arranged, and with many expressions of gratitude she took her leave.

I had frequent opportunities of inquiring of her mother respecting her: at first the accounts were variable, but in no long time, became uniformly unfavourable; her cough increased, her weakness was great, accompanied by restlessness, and she earnestly desired to come back to S——. Her husband assented to an arrangement for this purpose, and agreed to go to and fro, morning and evening, to his work: a room was accordingly provided, and, shortly after her arrival, she came with her mother to see me.

I was deeply affected at her appearance; she was fatigued with the short walk, but her mother said nothing could prevent her coming. Her hectic countenance bore sad testimony to the disease that was preying upon her, but what most distressed me was a marked dejection, quite unnatural to her.

After committing the poor sufferer to the care of the servants, whose feelings were much interested, I contrived to gain an opportunity of conversing with her mother apart, whose fears were evidently awakened. I asked, if she thought her daughter apprehensive respecting her own situation. "Why, ma'am," she replied, "I believe she does not like to think about it, her mind is very unhappy; it was but yesterday, when she was fretting because she could not do for her husband and children as she used to do, that I said, 'Well, my dear, I will do what I can, and I hope God will help us.' The poor thing thought that I meant she was going to die—but I was thinking of the present time just then—and oh! what distress she was in! 'Don't talk to me, mother, of dying,' she said, 'I cannot die; how can I leave my husband and children, and every thing I love? I cannot die!' and she went into such an agony, that I, and a neighbour who happened to call in, had as much as we could do to pacify her. I have been thinking, ma'am, if you would be so kind as to speak to her, perhaps she might not go into such a way before you; for my own part, I believe my poor child is not long for this world."

Deeply impressed by the solemnity of the appeal, I was ready to shrink from the service, and to commit the case to some one I might deem more qualified for it; but these scruples vanished before the fear of deserting the path of duty, and I told the poor woman that I hoped to take an early opportunity of calling on her daughter, but that it

was my particular desire that she might not be acquainted with the conversation which had just passed. I might possibly call, and depart, without alluding to the subject, if I did not find a favourable opportunity: for her situation was such as to require the greatest caution and tenderness.

My steps were soon directed towards the poor woman's habitation. I found Sarah, for this was her name, seated by an open window, panting from the difficulty of breathing: it was a mild day in spring: I entered as usual, and asked her, cheerfully, How she felt herself. "Very ill, very ill," was her reply. I sat down by her, and conversed about her complaints, but she seemed absorbed by her own thoughts, and wept. "Mother," she said, "I hear the children coming, will you just go and keep them out of doors a little longer? they are so noisy, poor things!"

We were now alone. After a short pause, I said, "My poor friend, your spirits seem tried to-day." "Yes," she replied, "very much."

"Perhaps there is something on your mind it might be a relief to communicate."

The tears fell abundantly, and a transient flush passed over her face, leaving it deadly pale. Another pause ensued. My countenance invited confidence. At length she said, "O ma'am, I believe I shall die, and I am afraid I shall not go to heaven!"

When this simple, but impressive confession had escaped, her head sank upon her bosom, her lips trembled, and her whole attitude betrayed deep anguish of mind.

My tears would not be restrained; which, on perceiving, she cried, "O! dearest lady, you feel for me; do help me if you can; I am an ignorant dying sinner."

The truth of this assertion I did not attempt to question, but I did endeavour to calm her excited feelings, though it was a task to command my own.

I told her it would be a great comfort to me to be any way useful to her; that I trusted she was not a hopeless sinner; that God had, in great mercy, provided for the salvation of poor sinners; that Jesus Christ came into the world to save sinners.

"Ah," she replied, with quickness, that is what I want, I want to be saved! Tell me about it! give me instruction! I am very ignorant.'

“ Here is a bible,” I observed. “ Ah, I cannot read it, I never cared for reading; mother sometimes reads to me, but she cannot explain it; I am so dark; give me instruction, dearest lady, if you can.”

“ But you have been accustomed to go to a place of worship?” “ Ah,” she exclaimed, with increased bitterness, “ that is the worst thing of all. I neglected my church, and now it is quite right that God should neglect me; if I had minded my church, I might have had something to think upon now. I might have called something to mind that I had heard there; but I made no account of it; I let every little thing prevent me; I fancied that poor women, with young children, had no time to go to church—but they must have time to die.”

“ Ah, my poor friend, it is an awful thing to die, yet many have been enabled to look forward to it with joy, and not with dread. I trust that you will have time allowed; but never forget that the work of salvation must be betwixt God and your own soul, through faith in Christ Jesus; you must be dependent altogether upon Jesus Christ for pity and for pardon. Now, endeavour to calm your agitated feelings, that you may listen with advantage to a chapter in St. John’s gospel that I will read to you, which will prove how very gracious and condescending our Lord and Saviour was when upon earth, even in conversing with poor sinners.”

Her attention was immediately arrested, and never did I witness an interest equal to that with which she listened, as I read the evangelist’s account of the interview of our Lord with the woman of Samaria. After some conversation on the spiritual nature of prayer, we parted.

At our next interview, she told me she had thought much on what I had read to her, and what had passed, respecting prayer. “ Once,” she said, “ I believe, I did pray, but I don’t know what I said, or whether I said any thing; but I shall never forget the time; it was whilst I was at ——. I had been more than usually tired in the day, and very discontented and unhappy; and when I went to bed, I could not sleep; but coughed and turned over and over and I thought nobody was ever so miserable as I was; there seemed no rest for body or mind. When I was quite wearied out, the thought came into my mind—I will pray: and I raised myself on my knees in bed, and I believe I

did pray ; for I sank down into a sweet sleep, and never awoke till morning. I was quite surprised. I had not had such a sleep for a long, long time ; and I awoke with my mind refreshed and quiet. This was just what I needed, and what my heart desired that God would give me. Whether I said any words, I cannot tell."

I told her that, " The heart might pray or praise when no words were uttered ; that her petition had been immediately answered, and I hoped she would be encouraged to ask greater things than these, and that her prayer would end in praise."

" But," she rejoined, " I have not told you all. When I got up, though more composed, I was weak as before ; and going down stairs to throw away some water, for I made trial to clean my room a little, I passed through the passage on the ground floor, when a gentlewoman (for though she lodged in the house, and was very plain in her dress, she did not look or speak like a poor body) came out of her room. She said to me, with such kindness and compassion in her face, ' Good woman, you seem ill able to do much towards cleaning—will you step in and rest yourself before you walk up stairs again ? ' I was truly glad to do so, not only because I was ready to drop from fatigue, but because I had often longed to speak to her. When I have passed her door, and it has been a little open, I have seen her sitting so comfortably at her work, and looking so calm and cheerful, with her bible open on the table. O, I have thought, if I was but like you ! If I could but tell you my trouble, it might do me good. But now, that I was invited in, and she made me sit down, I was like one that had no speech ; and I was afraid that I should go away without saying any thing more than about my illness, just answering her inquiries. But I don't know how it was, her kindness quite gained me over, and I told her how I had been in the night. And she read to me, and gave me encouragement ; and whilst we staid at ——, she often gave me counsel, and behaved like a mother. But my conscience got more and more uneasy, and I fancied that change of place might do me good. But, oh, how I missed my kind friend, till you, ma'am, gave me leave to unburden my heart."

" I wish it may be in my power to fill her place, and I

trust we may have cause to rejoice over your deliverance from bondage.”

“ O, ma’am, rejoice over me ! If you knew the load that I feel here :” putting her hand on her bosom.

“ But if you are relieved from that load.”

“ Ah, then, indeed ! But it seems impossible.”

“ With man it is impossible, but with God all things are possible. How wonderfully have you been led thus far, though you do not at present seem able to discern the hand of God in it. Can you not take encouragement from the circumstances you have just related ?”

“ If I try to do so, a thought comes across me, that I am deceiving myself, and then I dare not go any further.”

“ Listen not to such thoughts. They are suggested by your soul’s enemy. Much as I am tried to see you suffer, I would not relieve you, if I could, by giving you any false ground of hope.

“ But let us calmly consider the circumstances you have related. You say that you were in a wretched, restless, suffering state : that you were weary with turning from side to side, till in your extremity you thought of prayer ! Wisely, happily, you ‘ conferred not with flesh and blood,’ but, with simplicity, your soul addressed itself to God. Your desire was—ease, relief from the disturbed and miserable state you were then in. Though no words might have been expressed, you believed God could relieve you, or you would not, upon your knees, have lifted up your heart to him. Whilst occupied in the duties of your family, you were accosted by the very individual you had so often wished to speak to. You found her kind and compassionate ; and, to use your own words, ‘ like a mother :’ one who was willing to impart unto you that knowledge which had, no doubt, made her wise unto salvation. Thus has God given you more than you asked. Why then do you not implore him to give you faith in Jesus Christ, his beloved Son, that your sins may be forgiven.”

“ O, that I could have this faith.”

“ It is the gift of God. He offers it to you. Consider the case of the poor woman who was healed of her malady, when she touched but the hem of Christ’s garment. She said, ‘ If I touch but the hem of his garment I shall be made whole.’”

When any passage of scripture was mentioned which she felt suited her case, the request generally followed—"Read it, dearest lady."

To convey any idea of the attention with which she listened, would be a hopeless attempt.

I have seen her eyes fill with tears when she imagined the children, or any person approaching who might interrupt us. She could not bear to lose a word. If any distraction within her room, or from without, deprived her of a sentence, she would stop me, and, very respectfully, beg that it might be read again.

I must now introduce my readers to a lady, whom we will call Miss L——. One always ready for every good word or work, and whose attentions were, I have every reason to believe, greatly blessed to poor Sarah. She resided very near her, and for some weeks read the scriptures to her every other day.

But rude were the billows which were permitted to break over the poor afflicted one, ere she was refreshed by the still waters of comfort. As her scriptural knowledge increased, sin became, in her view, more exceedingly sinful; and the enemy of souls, ever seeking whom he may devour, made use of the opportunity to assail her with his most poisonous darts.

"Sometimes," she would say, "I get a little nearer, and venture to think of casting myself on the mercy of Christ: but then, such fears rush in as quite to overwhelm me. They seem to say, 'What will you do if you are rejected! It is better to be as you are than that.'"

"How is it lady? I have not been what is called a wicked woman. Not a swearer—not a drinker, not dirty;—but O, I have such a burden here!—such a sense of unpardoned guilt!—such a dread of death and judgment! I have never sought the Lord. If I had, who can tell but he might have had mercy on me? I have neglected my church." This omission of duty seemed ever uppermost in the painful convictions of conscience—"I have not kept the sabbath holy—not, as I now feel, that it ought to be kept—I have lived without God in the world!"

"But, do you think that going to church would have saved you?"

"O no—no! But the neglect is a great sin. I should have been in the way of instruction—I should have been

waiting upon the Lord—I was ignorant of many things, but I knew that this was right. What was I, that I should stand against God's commandment! O miserable woman that I am! I am now on the edge of the grave—I must be parted from all that I loved better than God, and then—Where shall I be?"

Such was the conflicting state of poor Sarah's mind, for no less a period than two months after her return to S——.

At this period I was under the necessity of leaving home for a fortnight, which I did with some trial to my own feelings, but without anxiety respecting the care of our poor invalid, knowing that Miss L—— would be constant in her attendance. I lost no time, however, in visiting the cottage on my return.

On asking her, "How she did," and "How she had been during my absence;" she replied, "Better, a little better:"—which reply, the animation of her manner, rather than any improvement in her appearance, seemed to justify.

I told her that I was glad she was able to say so. "No, ma'am," she replied, "I don't mean that my complaint is latered, that I believe will never be—but—but, I have a little hope. Since you were here, though often very fearful, I have at times thought—Who can tell but God may have mercy on me!—and it has brought such a sweet feeling over me, that I would not part with for all the world. Miss L—— has been very good, and very diligent in reading to me. O! if the time should ever come for her, and you, and that good woman at ———, to rejoice over me!"

This was the first time, since her return to S——, that I had seen her countenance wear any other expression, than that of the deepest anguish, or settled melancholy.

Judge then of my disappointment, when, on my next visit, I beheld her sitting in an obscure part of the room, her poor head resuming its most disconsolate position, on her bosom, and her eyes scarcely raised on my entrance. As I approached her, she said, in a most affecting tone of voice, "It is all over. Since you were here, I have suffered a great deal in body and mind. My bodily pains I don't say much about; but O, dearest lady, my glimmer of comfort is all vanished away. I'm worse than ever." By this time she had raised her head, and with an expression of mutterable woe, was looking stedfastly in my face, on

which I doubt not she saw the marks of sympathetic distress; for she exclaimed, with quickness,—“ Ah, I see you have no hope of me now !”

I endeavoured to correct the expression conveyed by my features, but have seldom found it so difficult to assume serenity—yet it was needful. Of all our interviews this was incomparably the most painful. She said that all the sin she had committed ever since she was born, seemed to cry out against her: that she was harassed with the most awful and distressing thoughts, and then, “ To lose heaven just as I had begun to hope.”

I stood mute before her, in doubt as to the words I ought to use, and the way in which I should meet this now most unlooked-for trial. I had already urged every scriptural ground of hope and encouragement, as I thought, again and again. I felt really embarrassed, but at length I took courage, and entreated the poor thing to be calm, assuring her that I had no doubt her present distress arose from the assaults of her soul's enemy—that Satan was strong, but that she must not so dishonour Christ as to suppose that he could rage against her one moment longer than he was permitted.

“ Will you, after having rejoiced in the beams of hope, give up all for lost because God hides his face for a season? Remember, that if you let go your hold on Christ Jesus, there is no other name under heaven by which you can be saved. You cannot cleanse yourself. You must be released from your sins at the foot of the cross, or they will cleave to you for ever. Do you desire to keep any of your sins?” “ O no !” “ Then go to Jesus just as you are—and as, perhaps, hundreds, thousands are going to him at this present time, not one of whom will be disappointed. He never did—he never will reject any who go to him believing that he is able to save them. You have now become acquainted with many characters in the bible who have acted thus. Can you tell me of one having been sent empty away ?”

I left her more tranquillized, but my own feelings were bitterly tried. I had exhorted her, but needed exhortation myself. How slow are we ourselves to believe the truth that we venture to proclaim to others ! Not that I doubted the mercy of Christ, if she had faith to trust him—but truly I went away discouraged as to her case, fearing that

she might not have faith to be made whole. Alas! what was this but dishonouring God, by supposing that he would begin a work, and not complete it! Had she been a self-righteous creature—had she desired to retain any one sin, the discouragement might have been just; but to suppose that a poor trembling penitent, whose language was—"I loathe myself—there is not that person in the world I think so meanly of—sin is my burden all the day—I water my couch with my tears:"—to suppose for a moment that such an one would not be brought home, showed, indeed, a want of faith. Distressed, however, as I was, and almost ready to wish that I might be excused repeating my visit, I durst not refrain, but in a day or two found myself again on the road leading to Sarah's habitation. Slow and faltering was my pace it is true, and I am not sure that I did not once turn round with thoughts of—"Is it any use my going? What more can I say to her?" With these reflections I arrived at her habitation, and sighed as I ascended the stairs which led to her chamber.

On opening the door, I beheld the poor invalid in her accustomed chair, near the window. Her head was reclined against a pillow, and she was apparently dozing; but, as I stood gazing on her, she opened her eyes. On perceiving me, she said—"Peace—peace—all is peace!"

The transition was such that I could scarcely deem it a reality, but she anticipated any remark I could make by continuing,—“Rejoice with me—you have often mourned with me. O how sorrowful I made you last time!—forgive me, dearest lady.”

I was moved, and the tears rolled down Sarah's pallid cheek. "It is all gone," she said, "all the burden is gone, I believe, for ever. I have trusted my Saviour, and He is faithful. My Saviour—wonderful!" Here sobs choked her utterance. Her emotion resembled that of a child received, after a long banishment, to the bosom of a tender parent. No mistrust, no doubt remained—all was full, free, confiding love. With what fervour might she have chanted the 3rd verse of the xxxivth Psalm.

“O magnify the Lord with me
With me exalt his name;
When in distress to him I call'd,
He to my rescue came.”

During the short space of six weeks, when this christian's pilgrimage was finished, I have no recollection of a cloud having once overshadowed her path.

In her experience peace and joy in believing were realized. But her own expressions will be the most satisfactory testimonials.

We must not expect her to be correct in the use of scripture language. It was only within the last few months that she had felt any desire for such knowledge; and she was wholly dependent upon others for its communication: but the clearness of her views, the burst of gospel light upon her mind, and her rapid growth in grace, appeared to me remarkable: her humility also was truly edifying. She was continually occupied in prayer and praise, and manifested great alarm at the bare thought of arrogating any thing to herself. She would say, "I see myself as unworthy as ever. It is the love of my Saviour that has covered all. He has released me. He has taken my sins upon himself. They will never be mentioned to me. The day is too short for me to praise him."

She one day observed, "I am quite a changed woman—a wonder to myself. Things that used to fret me, have now no power over me. Christ has done so much for me, that I have a full persuasion he will do every thing; and this is my comfort and rest.

"My bodily ills increase—my cough seems ready to destroy me—my sufferings, in many ways, you know, dear lady, are great; that is, they would be great, if it were not for the thought, that they are all ordered of the Lord. I desire to trust myself in his hands. I would not choose in any thing. How has he cared for me, and provided for me thus far! I do, indeed, now see that it is all his work. From the time that I was at ———, and the sight of that dear woman gave me a longing after something that was good, and I thought that good could only be found in the bible, for she had it so often before her: yes, ma'am, from that very time, God has been working in me, and for me. I often think of that kind woman, the first that gave me instruction, and it made me long for more, and the more I got, the more miserable I became, and yet I kept longing for more. I might have been cut off in my sins, unrepented of, unforgiven! What a thought is that! to have suffered for ever the torment of conscience! No one willing or

able to give one relief, or a ray of hope ! When I think of what I have escaped from, and what I enjoy, my very soul melts within me.

Her gratitude for temporal mercies was also very striking. It may be supposed that her case had interested some of her poor neighbours, and the happy change which had taken place ministered to the comfort and encouragement of those who were travelling towards the celestial city. Such manifested their sympathy and christian love by sending her little offerings from their scanty fare.

On one visit, I thought she was looking remarkably smiling and lively, and I told her so. “Why in truth, ma’am,” replied she, “nobody has more cause. I am cared for in all manner of ways; in small things as well as in great. There is no one thing I need that does not come.” To say nothing of what you and Miss L—— supply me with, there are my neighbours. One must be bringing me one little present, and one another. If it is but a roasted apple, it is acceptable, and comes, perhaps, at the very right time. I have received these attentions from persons I never saw or heard of before. A good man, who keeps a shop at the corner as you turn towards these cottages, has several times sent me part of his own dinner, when he thought it suitable for me, and he has once been to see me, and talked very kindly. Now it is not only that I think of these just at the time when they happen, but afterwards, when I see God’s goodness in them; then it is that my heart is filled with wonder and with praise.

“I can remember the time, not long ago, when all these kindnesses might have been bestowed upon me, and I should have received them as due to a poor sick body, and have been ready to envy those who were well, and rich, and able to grant favours, and when irritable, to have murmured at my own affliction, as I should ‘then have called it:—but now, all is changed; my tongue can only tell of mercy—my trial is borne for me, that is, I am kept from sinking under it, and kept from all fear that I ever shall sink under it.”

There was, perhaps, a moment when Sarah might have chosen life rather than death, but with no other view than manifesting her love to God by walking in his ways, and to her neighbours, by setting them an example of holiness, which might induce them to bear her company.

Notwithstanding her sickness, she was remarkably cheerful ; saying, she had more pleasure in outward things, that were innocent, than she used to have ; and, for those that were forbidden, she had no longer any hankering.

On being asked, if she wished to live, she replied “No: I had rather be with Christ ! I could be content to live for the sake of my husband and children ; not but I can trust them to the care of my God and Saviour—but what delight would it be to train up my poor babes in the way of holiness—to take them with me to the house of God.” “But you could not take little children very well—they would disturb the congregation.” “Yes, ma’am, I could take one in each arm ; and if they were disturbing, I would come out with them ; but they would soon learn how to behave. Nothing, ma’am, should stand in the way ; no, nothing but the illness of oneself or family ought to keep one from public worship. I never enjoyed it, because I never took my heart with me, and therefore I seldom went. But now, if I might have such an indulgence, I scarcely know how I should behave myself. I should be ready to tell every body of my deliverance—or the freedom, the peace, and joy that I feel. I should fancy, if they did but know it, they could not fail to go to Christ, and ask him to do the same for them. I have a love for my fellow-creatures that I never knew before. O, ma’am, if you ever see a despairing wretch, tell such of poor Sarah : tell them to go to the house of God, that they may receive instruction. What a happiness to be helped forward in the right way ! and then to think of joining in prayer and praise, and hearing the scriptures read ! O ma’am, these are things I never understood before—these are the things that would make it worth while to live—but I believe to praise with the great congregation will never be mine !” “If not on earth, I trust it will be yours in heaven ?”

“Yes,” she replied with composure, “in heaven !”

She told me one day she was now quite ready to depart,—that her sufferings were great, but not too great—that she desired to be entirely resigned.

Thus was her spirit preparing for the hour that was to end her mortal pilgrimage, and translate her to the realms of eternal felicity.

I called one Thursday evening, and, on opening the

door gently, found she was going to bed. I would have gone away, fearing my presence might hurry her, but she begged me to come in, telling her mother to proceed with undressing her, for she knew I would excuse it. I cannot forget the meek composure with which she continued to assist in the business of taking off her things. It was a long process. Her eye had lost its brightness, and the oppression on her breath was distressing. I said, "You are much tried; I hope the time of your release is not far distant." To this she smiled assent, but then, with a most impressive solemnity of manner, she said, "O Lord! not one hour, not one minute before thy own best time." On seeing me look concerned, she added, "Do not, dear lady, grieve for me. I have confidence in my God. He will not try me beyond what I am able—He has done all things well."

It was with difficulty we got her to bed, and the exhaustion was so great, that she lay some time with her eyes closed; we were doubtful whether it was not for ever. On reviving, she looked for me, and, in a voice scarcely audible, with the most affectionate simplicity, expressed the feelings of a grateful heart. She implored of her God, on my behalf, those blessings which a believer in Christ Jesus knows to be of more value than millions of gold, or silver, or all that this world can afford.

Looking at her children, who were sleeping near her, she said, "It cost me a great deal at first to give them up, but it is all over—and if their poor father, seeing how gracious God has been to me, should think of his own soul, it is all I desire."

She then added, "Yes, there is one thing I could have liked before I die—to have seen once more my dear Miss L——, but you will tell her all my feelings towards her—that I have prayed for her and her good family under their affliction—that I feel a gratitude towards her which no words can express—every thing that I have said to you, say to her—tell her of my peace, that it is more and more."

Having thus disburdened her mind, she closed her eyes, and I left her apparently engaged in mental prayer.

The next day I sent to inquire after her, and learnt that she was weaker, and not able to leave her bed; and, the following morning her mother came to inform me that

she had departed in the night. I could not but rejoice, for—"Precious in the sight of the Lord is the death of his saints."

One little incident it may be worth while to relate, as illustrative of her firm persuasion of the goodness of God in answering her prayers.

I said to her mother, as we stood conversing, "There is but one thing for which I could have desired to detain her a little longer—that she might once more have beheld her dear Miss L——." (This lady had been absent some weeks, at the house of an afflicted friend.)

"O, ma'am," cried the woman, "she did see her; she only returned home yesterday, and came to see her that very afternoon. It was about five o'clock, I was sitting by the bed-side, when Sarah said, quite loud, 'Mother, there is Miss L——.' I, thinking she was rambling, which had been the case now and then the last few hours, put her by, telling her it could not be, that she forgot how Miss L—— was engaged. 'It is—it is, mother,' she cried, 'I know her step.' By this time the dear lady was in the room." "And how did poor Sarah bear the interview?" "O, ma'am, it was very affecting. I thought she would have sprung from the bed, weak as she was. They conversed very affectionately, and then Miss L—— was afraid Sarah would be overdone, and she took the bible, and proposed to read one of her favourite psalms. The pleasure that my poor child had in hearing the bible read no tongue can tell. After this they parted, and Sarah seemed to have quite done with all here, for she spoke no more, and at two o'clock drew her last breath."

Such was the happy end of the subject of this narrative, who is now, I trust, rejoicing before the throne of God and the Lamb. But before I conclude, it may be profitable to refresh the memory of the reader with what has been said of the person, to whose example and conversations Sarah was indebted as the first means of directing her mind aright. The contemplation of the character of the good woman who lived in the same house with her, may serve for an encouragement to many humble believers, who from being either poor, or sick, or aged, may think themselves incapable of bearing any part in the active service of their Redeemer. But let all such, into whose hands this little tract may fall, remember, that by seeing her

always so clean, so peaceful, and with her bible open before her, Sarah was led to pray—"O that I were like you!"

Of the influence of this person's example upon Sarah, she herself, perhaps, was, and ever will remain unconscious.

But let not the benefit of so profitable a lesson be lost upon ourselves. O that all those who call upon the name of Christ, and profess to believe his truth, would endeavour to adorn his doctrine, in the situation, however humble, in which Providence has placed them. They might then be preachers of righteousness in a language which all would understand; they would find that no sphere of life, however contracted, would prevent them from being instruments of usefulness; and in the last great day they would receive the fulfilment of the encouraging promise, "In due season we shall reap, if we faint not," Gal. vi. 9.



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THE
SABBATH STROLLER RECLAIMED.

IN a romantic vale in the north of Scotland, where the winding Tay gives beauty to the view, and where the lofty Grampian hills appear in the distance, lived a pious family. The industrious parents found difficulty to bring up a numerous offspring, but nothing grieved their hearts so much, as to see their children, as they grew up in years, careless about their souls; many prayers in the family and in the closet were put up for them, and many a tear shed for their unconcern. Among the sins the children were prone to commit, was rambling in the fields on the Lord's day, where the giddy and thoughtless met for amusement. They were not allowed to neglect the house of God, for three times every sabbath the family were seen within the sacred walls of God's temple, but when returning from worship, they often wandered idly about. Sabbath after sabbath they were admonished, but still the elder children kept lurking behind their parents, and came home only in time to prepare for going again to hear the word.

The eldest son, whom we shall call David, at last began to feel grief at his conduct, and his conscience would not allow him to walk with his companions with the same comfort as formerly; he began to see he did wrong, and a sermon he heard one sabbath evening upon John iii. 5. "Except a man be born again, he cannot see the kingdom of God," made a deep impression upon his mind. He wept in secret as he remembered the words, "Cannot see the kingdom of God." These impressions being made during winter, and when he had no temptation to his former sabbath strollings, he thought the resolutions he made were a sufficient barrier to future sabbath-breaking; but the spring returned, and the banks of the lovely river were again clad with their wonted beauty; nature again in its varied hues showed forth the glory of its Creator; the woods resounded with the songs of the birds; and the pleasant walks invited the visits of the neigh-

pouring cottagers. David found the temptation too strong for his self-grounded resolutions, and he again resorted on the Lord's day, after hearing the word, to his former walks; but with this difference, he walked *alone*; the vain conversation he used with his companions, was too glaring a sin to his half enlightened mind, but still, *even alone*, he was not happy; he was, by his appearance among the giddy youths who broke the sabbath around him, countenancing a practice which he was assured was contrary to the mind and will of God; but how to break off this sin he knew not.

In this state of mind he one sabbath after sermon took a walk in another direction, but equally the resort of the gay and giddy; he had not walked far, when he observed a woman considered to be affected in her mind, and who was the sport of the place. He walked behind her for some way; the verdant fields around were thronged with the young and old, some of whom had left places of worship to take their pleasure walks; when the poor woman began to exclaim against such conduct, and among the many things she said, the following left a lasting impression upon the mind of young David:—

“Ye parents, ye promised to bring up your children in the fear of the Lord, to give them warning of the dangers attending sin, to point out the way to heaven by Jesus Christ, and to show them a good example, and now ye come for pleasure to these fields on the Lord's day, and bring your children also; ye seem to care no more for your vows than the stones lying by the road side, how can ye escape the punishment due to such crimes? Ye will *ere long* be like the man who got folks to do all things for him, but could *not get a man to go to hell for him*; that place of woe to which ye are going, except ye repent.”

David was astonished at this unexpected discourse, and kept walking behind her, until her road led a different way; his conscience was alarmed, he trembled at the guilt he had often incurred, and with a heart full of sorrow he bent his homeward way. The beauties of the surrounding scene ceased to charm, and full of fear he arrived sooner than usual at his father's house. His pious mother inquired where he had been, and when he told her what had passed, with the resolution he made coming home, never again to violate the sacred day, she, afraid this good resolution would prove no better than those formerly made, told him

she was glad to hear of what had passed, but feared the impression would soon wear off, and that he would return again to his former ways. In the course of the week, his convictions *increased* rather than *decreased*, he felt deep sorrow for the many precious hours he formerly mispent, hours of opportunity past which never could be recalled, the great evil of offending so good and so gracious a Saviour the language of David in the 51st Psalm became his, "Against thee, thee only have I sinned, and done evil." Conviction followed conviction, he saw not only the evil of breaking the fourth commandment, but of living in other sins, and omitting other duties.

Another sabbath came, but the fields could afford no beauty to tempt him to depart from his former resolution, a resolution which, it may be hoped, was founded on a more solid foundation than any former. The bible and pious books afforded delights on the Lord's day, when not hearing the word, far superior to any pleasures he enjoyed in the fields; when hearing the word preached, he found a happiness in it superior to what he formerly felt, and he hastened home to meditation, reading, and prayer, with greater eagerness than ever he paced his way to the lovely fields.

But, he was not content to enjoy his pleasures alone. He had a sister and brother who were still as blind to his pleasures as he had been a short time before. When they had come home from their sabbath strolls, he tried to show them the evil of their ways; the love of Jesus, his commands, his threatenings, were in vain urged to convince and reform them. They smiled at his youthful zeal and seemed to think he had grown morose and melancholy; but the flame was kindled by him, whose Spirit begins the good work and carries it on, and who imparted peace in believing in Christ and enabled him to go on his way rejoicing. Year followed year, while he walked in wisdom's ways; his books, his companions, his joys and sorrows, were now altered, he proved the comfort of his parents in the decline of life, and while his sister and brother by their conduct, caused them sorrow, his hearty counsel, and consistent life, commended itself to many of the careless around, and made them acknowledge that God was with him of a truth.

Providence at last called him to leave the parental roof. With feelings of sorrow, he surveyed the scenes of former days, but he also with joy remembered the kindness of God

in turning his feet into the paths of peace. When a friend expressed sorrow to think he was leaving his parents to go among strangers, he quickly replied, "If God be with me here, I am happy; if he be with me when I go, I shall be happy; it signifies little where I live, if God be with me." At last the parting hour arrived, and once more he visited the walks he often took to meditate upon Him who is fairer than the sons of men; the banks of the river, the spreading beach, the woody vale, were places where he remembered he had erected Ebenezer stones.

'It may be said of him, as of Joseph; "The Lord was with him," and prospered him wherever he went. The capital of Scotland was the place he was led to. There he found friends, who like himself had been sabbath breakers, and despisers of God, but through grace had been turned into the narrow way; there he lived for many years, and was the means in the hands of God in turning many from the error of their way. He went as a missionary to proclaim salvation to them that sit in darkness, and in the shadow of death, and at this present time he is engaged in this glorious work.

And now, reader, before you close this little tract, inquire seriously whether you have ever seen the error of your way, and been led to trust in Jesus as your only Saviour. Have you, like the subject of this narrative, seen the evil of breaking the Lord's day? For there cannot be a greater evidence that you are still in an unconverted state, than taking your own pleasure on that day of the Lord. Remember the solemn truth mentioned in this tract, "You may get one to do all things for you, but you cannot get one to go to hell for you." If you in reality love Jesus you cannot break his commands, for love is shown by obedience. If you are conscious you are still in nature's darkness, fly to him for mercy who died on the cross, the just for the unjust, and who has said, "Him that cometh unto me, I will in no wise cast out." Delay not, delays are dangerous; "To-day if ye will hear his voice, harden not your hearts." Believing in Christ, you will love the day and worship of God, and your sabbaths on earth will prepare you for a never ending sabbath in heaven.

THE
THREE ENGLISH SAILORS.

ON the 23rd of November, 1831, as I was passing through the streets of a city in the north of Europe, I saw three young English sailors. The sight of them filled me with apprehensions that some disaster had befallen them, for it is not usual to see British sailors in a northern port at this late season of the year. Therefore I hailed them; "What ship, my lads?" "The Vigilant." "Where is she?" At this question they all shook their heads, and George the mate, answered, "Indeed, sir, she lies a wreck near Hogland." "All the crew are saved, I hope." "Yes, all." "Well," said I, "this is a call for devout thanksgiving to God, your preserver. You might have found a watery grave; you might have been hurried into the presence of your Judge. Yea, you might have been in hell. Where are you bound now?" "We arrived here two hours ago, from Fredericksham, and to-morrow morning we shall depart for Cronstadt, where we hope to find a ship to take us home." "Have you seen the consul?" "O yes, and he has been very kind to us." "Well, my lads, all these things should fill your hearts with praise. Have you a bible?" "Yes, we have one among us." "That will do. Read it with prayer, daily. That book is a safe chart; no mariner ever steered his course by it, but arrived safely at last in that happy state where all is purity and bliss. Have you any other book beside the bible?" "No, not one." "Would you like to have some?" "If you please." "Then come along with me." So I took them to my house, and furnished them with the Saint's Everlasting Rest; the Rise and Progress of Religion in the Soul; the Annals of the Poor; a copy of Dr. Watts's Hymns; and some beautiful English and American tracts.

George stopped to dine with us, while Robert and Andrew went to their lodgings.

I was anxious to find out whether these fine young men were acquainted with the laudable exertions of the present day for the spiritual improvement of sailors. And when I had George alone, I said to him, "Do you know any thing about the Bethels?" "Know any thing about them, sir!" said he, 'why we had a Bethel flag on board our own ship! This last summer we were at Archangel, when about three hundred sail were lying there, and every Sunday you might have seen three or four Bethel flags flying at once! About seventy men once came to our ship to hold Divine service.'" "Who officiated?" "Several captains and sailors took part in the service." "Well, George, this is delightful! This is wonderful! You who go down to the sea in ships, and do business in great waters, see many of the wonders of the Lord in the deep. But to see the Bethel flag waving at Archangel, and to see twenty ships' companies meeting together for prayer, is the greatest wonder of all. After this who will say any thing is too hard for the Lord? Now we may well hope to see every ship manned with pious sailors!"

At last the hour arrived for chapel, and I said to George, "Will you and your shipmates go with us?" "By all means, sir."

As we were walking along together to the house of prayer, I confess I felt very deeply for these shipwrecked mariners: and in my sermon I mentioned the case to the congregation, and several of my friends felt a peculiar pleasure in furnishing them with a few guineas for pocket money. As I put the last sum into the hands of the mate, he exclaimed, "Indeed, sir, we shall have so much money that we shall not know what to do with it."

A little before their departure I called upon them at their lodgings, and found them in their bed-rooms, each one reading the precious volumes with which they had been furnished. It gave me great joy to see them so occupied.

I said to them, "My young friends, it is rather singular that we should ever have met."

"Yes, indeed, sir," they replied, "it was a kind providence for us."

"And now we are going to part. Perhaps we shall never meet again until the voyage of life is over. How ought we to part? Should we not go to prayer?"

“If you please,” they all replied.

We then kneeled down before the throne of grace, and a more solemn and affecting season I have seldom witnessed. When we arose from our knees, the big tear was rolling down Robert’s manly cheek, and though he tried to conceal it, he could not. Perhaps, thought I, the angels are beginning to rejoice over him as a sinner brought to repentance.

Andrew also showed evident marks of deep inward emotion, when we spoke of the need of pardon, and of the danger of neglecting the precious soul. I was happy to see his cheek moisten too. The mate and myself, though our hearts seemed harder than our neighbours, were not without feeling at this interesting scene: and, I hope, we shall never forget it.

Since I shook them by the hand, a thousand thoughts have passed through my mind respecting them.

First. I thought on the moral improvement of sailors.

These young men were in the very bloom of youth, just at an age when the passions are strong, and when, among sailors, it too frequently is the custom to indulge in swearing, cursing, and obscene conversation; and I could not help contrasting the conduct of these young men with the conduct of many whom I knew in former times.

Second. I thought of the unspeakable blessing which will surely result from attention to the souls of sailors.

Every scriptural method which is adopted to lead sinners to repentance is sure to be blessed. Heaven does and will smile upon it. It is the work of God. It is the Saviour calling men to flee from the wrath to come. They hear the inviting voice of the Son of God, saying, “Repent and be converted, that your sins may be blotted out.” Since attention has been given to the souls of sailors, we can find scores of pious captains, and hundreds of pious seamen. Formerly it was not so. It was thought almost impossible. Sailors were considered very sinful and very hopeless creatures; and therefore no efforts were made to save them. O that was a happy day on which the first grand effort was made to evangelize the multitudes who plough the mighty deep. May the choicest blessings of heaven rest on all of every denomination who labour in this important work.

Third. I thought how desirable it is to meet the warm hearts of sailors with kind and generous treatment.

I have almost shed tears of joy at the providence of God

which brought me into contact with these three shipwrecked mariners ; and I would not have missed the joy and delight which have flown into my own heart from it for a ship load of silver. Reader, if ever you should fall in with a sailor in distress, O be kind to him, comfort him, help him, give him a bible if he has none. Speak to him of a Saviour. Direct him to Christ. It may be of advantage to him. I am sure it will be of advantage to you. The finger of Providence often brings things in our way, which if rightly improved, may be of eternal benefit to many. It may hide a multitude of sins, and save a soul from death.

Fourth. How important it is for sailors to be prepared to meet their God.

Ah ! my brave tars ! there is no time for repentance when the ship is going down ! If your sins are not pardoned, you are not ready. And are yours pardoned ? Have you ever applied to Christ, the sinner's Friend, to grant you forgiveness ? Have you ever, under a feeling of your danger, committed yourself into the hands of this mighty Saviour, that he might keep you from all evil, and bring you safely into his heavenly kingdom ?

Fifth. I thought of the happiness of that sailor who has obtained peace with God through the Lord Jesus Christ. Yes, he must be happy, indeed. That man is prepared for every event. Though the earth be removed, and the mountains be carried into the depths of the sea ; though the waters thereof roar and be troubled, and the mountains shake with the swelling thereof, yet the Lord of Hosts is with him, the God of Jacob is his refuge ; and how desirable is this for you ?

Beloved reader do not rest day nor night, until you can say, as one said, who was shipwrecked before you were born, " Therefore being justified by faith, we have peace with God, through Jesus Christ our Lord," Rom. v. 1. " God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 8—10.

MEMOIR
OF
RA-POOR-NEGRO,
A NATIVE AND SLAVE OF MADAGASCAR.

BY EDWARD BAKER, OF MADAGASCAR.

RA-POOR-NEGRO was born and died a slave in the island of Madagascar. His original name was Rabenohaja, by which we shall speak of him, until we come to that period in his history when his latter name was given him.

The natives of Madagascar place greater confidence in those domestic slaves who are born in their master's family, than in those obtained by purchase or war, because the latter class, ever mourning after their native country and original freedom, disregard their master's interests, and are prone to run away whenever they can; whilst the former class, having no home but their master's house, naturally look upon themselves as a part of his family, and are in fact, in conversation, often termed "children." It was hence that Rabenohaja, though rather deficient in activity and intelligence, was appointed to follow and wait upon his master's son, during his attendance at school as a learner, and afterwards when he became a teacher.

There being many slaves of this description daily attending their young masters to school, the missionary brethren, Griffiths and Johns, occupied a room in a house adjoining the chapel for the instruction of all such attendant slaves as chose to learn, and here Rabenohaja became a pupil in the year 1828.

At first he seemed rather dull, and his progress was very slow, but after a few months he began to understand the nature and feel the value of christianity, and his progress in learning became immediately so rapid that he could soon

read with ease any thing printed in his native language. He was enabled to receive the gospel of Christ like a little child. He felt himself to be a lost sinner, and he found in Jesus Christ a Saviour just suited to him, and he believed on him ; rejoicing that he had died to save sinners, and was able to save unto the uttermost all that come unto God by him.

While religion thus wonderfully improved his intellectual and moral character, it imparted new vigour to all his actions and habits. He became increasingly active and diligent as a servant. His mind seemed to expand, and his imagination to be enlivened by the new views which christianity gave of the relation in which even he, as one of the human race, stood towards the great Creator and Preserver of the universe. Indeed, it might be truly affirmed of Rabenohaja, that he was not like the same person he formerly was.

There was in his character a union of the utmost humility and self-abasement, with a certain degree of manly sentiment and aspiring hope. He knew that he was among the lowest in the ranks of his own countrymen, of whom the highest were greatly inferior to the white European people ; yet he felt that, as a christian, he could equally with the highest know and adore his Creator. He was at once meek yet aspiring, abased yet elevated. He often used to say, " I am only a poor slave, but nevertheless I trust I love the Lord Jesus."

Although he was a stranger to that refined sensibility which is found among polished society, he possessed a sensibility of infinitely more importance and value, a constant fear of offending his Creator, and a quick perception of the sinfulness of actions. He would never shrink from eating his humble meal of simple rice, or manioc root, from a leaf of the banana tree, or piece of rush matting ; but he shuddered from uniting with his countrymen in their licentious, impious, and cruel practices. He beheld without emotion their half naked persons, wretched houses, and miserable outward condition, for with these he had always been familiar ; but he was horror struck at the contemplation of their utter ignorance, stupid, idolatrous, and ungoverned sensuality. This sensibility was to him a sort of spiritual eye-sight and new created faculty, which warned his soul of whatever was offensive to God, as our outward senses discover to us what is agreeable or repugnant to our bodily appetites.

During part of the years 1829 and 1830, he used to repair to the printing-office very often, and sometimes daily, to read over any tract or portion of the Testament that might happen to be in the press; and afterwards he would assist us of his own accord in any work we might have on hand. So desirous was he to read faster than we could possibly print, that he often desired me to teach him English that he might read such tracts as "The Poor Negro,"* without waiting until they were printed in his own language; but I always dissuaded him from the attempt, thinking it too difficult for him.

About the middle of the year 1830, a very greatly increased attention to christianity was manifested by the natives of Madagascar; greater numbers pressed eagerly to us for instruction than the chapels could hold; and houses of prayer multiplied wonderfully both within and out of our station—the capital. Rabenohaja was among the earliest and most zealous of the "believers," as the christians were termed in derision. He was ever active in teaching some to read; persuading others to attend divine service; and assisting at the prayer-meetings established by the natives among themselves.

His young master had in the mean time been appointed to superintend a school at a village sixty or seventy miles to the west of the mission station; and in September 1830, Rabenohaja was ordered to join him at that village.

On the evening preceding his departure, a special prayer-meeting was held for the purpose of commending him to the Divine guidance and protection. He wept on taking leave, saying, "I am but as an infant in the knowledge of God's word, and I must leave the fountain from whence I have drawn all my little knowledge." However he cheered himself with the hope of being made useful in a new sphere of labour; and, as will be seen in the course of this narrative, God suffered not that pious hope to be frustrated.

He departed, carrying on his back a small bundle; and what, christian reader, do you think were the contents of that bundle? I will enumerate them: first, and most highly prized, was the New Testament; second, various detached portions of the Old Testament; third, catechisms, tracts, hymn books, and spelling books, all in his own native language.

* "The Negro Servant," No. 119, by the late Rev. Legh Richmond.

He felt some anxiety whilst on the road, as he afterwards told me, lest his young master, who was still an idolater, should deal harshly with him on account of his religion. On a previous occasion he had commanded Rabenohaja to worship his charms and idols on pain of the severest punishment, but the poor slave, by pleading the fidelity of his conduct since professing christianity, and expressing his determination to suffer death rather than perform an act of idolatrous worship, escaped without compliance : but now Rabenohaja felt like Jacob, in the prospect of meeting his brother Esau, “afraid and distressed ;” and, like Jacob, he prayed that Jehovah would give him favour in the eyes of his superior. And his petition was granted ; for his young master was so gratified at his skill in reading, that, on the second day after his arrival, he appointed him to assist in teaching, and ever afterwards treated him with kindness and respect.

It was now that Rabenohaja was placed in a situation which his pious zeal rendered a sphere of extensive usefulness. Whilst engaged in imparting the elements of knowledge to the scholars, he habitually sought to communicate some portion of the life-giving truths of the gospel ; and when disengaged, especially in the evenings, he endeavoured by conversation and prayer-meetings to make the adults acquainted with the same eternal truths.

Rabenohaja had long desired to speak with his master on the excellency of christianity, and a favourable opportunity at length occurred. His master was confined to his bed by a severe sickness, and Rabenohaja ventured to reason with him on the folly of trusting in idols and charms, which manifestly availed us nothing either in sickness or health.

The master, humbled by sickness, listened to the admonition of his slave, and confessed that his belief in the idolatry of his country had been shaken many years before by the following singular circumstance. “I was,” said the master, “in the court-yard with Radama, the king, and many officers ; when suddenly in rushed the keeper of the great national idol, carrying a pole with red velvet at the end of it, the ordinary symbol of the idol. On arriving within the palace yard, he ran round and about like one frantic ; and on being asked by the king, he said that the idol made him act in so frantic a manner, which he himself could not avoid. ‘It is surprising,’ said the king, ‘that the god should affect you so powerfully ; let me try if it will be the

same with me.' Upon which the king took the pole and walked gravely round the court, without the slightest emotion. He then," continued the master, "turned round to me, and said, 'Perhaps I am too heavy for the god to move; do you try, you are light enough.' Accordingly I took the pole in my hands, and walked about, but without experiencing any ecstasy; and then restored it to the poor keeper, who slunk off, not a little mortified at the result of the king's experiment. Since this affair I have always had a lurking disbelief in the idols."

After this conversation, Rabenohaja was increasingly bold in giving religious instruction to all who were willing to receive it. A few were willing, and all agreed that Rabenohaja, though a slave, was certainly the wisest young man they had ever known. At length an enlarged field of usefulness was opened to him in the following way.

A chieftain of a neighbouring village came to him one day, and said, "You have learned the books, and all the people think you know every thing. Now I come to tell you, that for three years I have been ill of a large abscess in my stomach, and although I have been continually spending my money for charms and medicines to cure it, yet I only get worse and worse; so pray try if you can do any thing for me." Rabenohaja replied, "I have learned from the books that all these diseases which afflict us on earth come originally from the hand of God as a punishment to us, because we have forgotten him, and trusted in charms and idols; and therefore the first thing we learn should be, what will bring us again into friendship with God." "That may be true," rejoined the sick chieftain; "but here am I, on the point of dying by this disease; will God send me any medicine?" "I do not say he will directly," said the slave, "but God, if trusted in, may cause his blessing to follow the means we shall employ, and so a cure may follow." He then promised to employ such means as he had seen used in like cases; only, however, on condition that the chieftain would take off all beads, amulets, or other charms from his wrists, neck, and feet; and remove all idols from his house. These terms being agreed to, he repaired to the chieftain's house, and there commenced the cure by prayer. He then prepared a poultice of manioc root, just as he had often made paste for us (to use his own comparison) in the book-binding. This in two days' time brought the abscess

to a suppuration ; and in a fortnight the chieftain was comparatively well. He came to express his gratitude to the slave, and said he wished himself and all his family to begin learning the books, for he was assured the instruction they gave was true and good. The family, consisting of about thirty persons, at once commenced to learn. Their village was about two miles distant, and Rabenohaja went over frequently to teach them, and every Sunday to read the scriptures and pray with them.

The people of the village were amazed. "Is this," said they, "by the sovereign's orders that these adult people, young and old, learn the book in their own houses?" "No," replied the chieftain, "but because I am convinced that the book is good for us all."

When we first heard of this in April 1831, some of the young people could read a little, and the old folks were plodding their way, as fast as they could, in ba, be, bi, &c.

Rabenohaja had been among the first of the natives who expressed a wish to be baptized, and would gladly have joined the first baptisms in May 1831, but his master had not then granted his consent, nor allowed him to spend a fortnight or three weeks in town, as he wished to do on that occasion. Afterwards, however, permission was given, and he immediately repaired to town for that purpose. There needed very little examination before baptizing Rabenohaja, as his conduct had long been, not merely irreproachable, but truly ornamental to his christian profession. He was therefore admitted by the Rev. Mr. Griffiths, to the ordinances of baptism and the Lord's supper, on November 5, 1831.

With regard to his new name, it may be remarked, we had never encouraged, but rather discouraged, the natives in changing their proper and original names, both to prevent any appearance of affectation in the choice of scripture names, and to avoid the appearance of singularity which the change would occasion in the eyes of the unbelieving multitude. The converts, therefore, pronounced their names immediately before the administration of baptism, no previous inquiry being made. It was then that Rabenohaja first pronounced for his name the singular word, "Ra-poor-negro." Mr. Griffiths was rather surprised, and inquired again, "Ra-poor-negro, do you say?" "Yes," said he, "that is the name I wish to take;" and so he was

forthwith baptized, Ra-poor-negro. The monosyllable, "Ra," it should be observed, has no meaning in itself, but is merely a prefix, showing the word that follows to be a proper name. The word is therefore simply equivalent to, THE POOR NEGRO.

I afterwards asked him how he came to think of so singular a name. "Oh," said he, "I had seen in your printing-office the tract of The Poor Negro, with a wood-cut representing him with his knees bended, and his eyes lifted up to heaven; and I thought, being a slave like him, there was nothing I so much desired, as to become like him in disposition; and therefore I took his name." I explained to him that the words, Poor Negro, were not a proper name, but pointed out the state and character. "Well," said he, "I wish it may prove a true description of my character, as it certainly is of my condition in life."

Immediately after this, he prepared to return to his master in the village sixty or seventy miles to the westward. He had been twice sick of the endemic fever of Madagascar, which prevails at that distance from the capital; and he entertained some apprehension that a third attack might prove fatal. He even went so far as to say to some of his most intimate believing friends, "I think we shall not see each other's faces again on earth; Jesus will soon fetch me."

He passed the evening prior to his departure at my house. I exhorted him not to entertain any undue apprehensions, but to trust in the providence of God, giving him at the same time medicine to use in case of taking the fever. He expressed repeatedly his total freedom from any fear of the disease, or of death itself; but said it was well to be "always ready." As night advanced, I read a chapter in the New Testament, and he prayed with much fervour and copiousness. On the morrow, after bidding us all an affectionate farewell, he set out on his journey.

A few weeks afterwards, he wrote to me for a new supply of spelling and reading books; and for some weeks longer, we continued to hear of his increased activity and zeal in teaching and exhorting all persons who would listen to him.

After a while, however, the melancholy news suddenly reached us that Ra-poor-negro was dead. An attack of the fever had suddenly terminated his earthly course. Two of his adult scholars came to town expressly to announce to us this sad intelligence. They said he was only ill three

days, and during that period repeatedly exclaimed, “ I am going to Jehovah Jesus; Jesus is fetching me, I do not fear.” It may be remarked that this expression, “ Jehovah Jesus,” is one which the natives have of themselves adopted, without any suggestion of ours. I do not think any of the missionary brethren have ever used it, yet on my leaving Madagascar, several of the native christians used as their farewell benediction, “ May you be blessed of Jehovah Jesus.”

But to return to my narrative.—The last expression Ra-poor-negro used, and that he uttered repeatedly, was, “ I do not fear; I do not fear.” And I may be allowed to remark, that these brief and simple words, uttered in the hour of death, by the lips of one who had been once a heathen, bear as strong an emphasis as human language can admit. And whence the peculiar emphasis? It arises hence—that the simple and artless minds of the heathen do not attempt to conceal their dread of death. The stoutest-hearted men will, as I have had occasion to observe in Madagascar, when stretched on a death-bed, exclaim with all the feebleness of children, and the anguish of despair, “ I die, I die; O mother! O father! I die;” whilst the big tears will trickle down their olive cheeks in abundance. In accordance with such feelings, the natives shun all conversation on death, as most repugnant to their feelings, and account it the height of cruelty to speak of the probability of a sick friend’s death, even to his relatives. The infidels of Christendom, indeed, affect to scoff at death, and pretend to face it boldly; but the language of nature, like that I have been describing, will always prove that there is a “ bitterness of death,” which no mere human strength of mind or heart can overcome. It is an affecting sight to see a heathen die. I think such a sight, if seriously contemplated by the most hardened infidel, would either constrain him to seek an eternal arm to lean upon in the last hour, or it would leave a dagger in his conscience which no mortal efforts would be able to pluck out. O how inestimable, then, is that “ truth of God,” which can enable a poor slave to say with his last breath, “ I do not fear.”

The native christians were much affected with this expression, and the more so as Ra-poor-negro was the first of the baptized christians in Madagascar whom the providence of God removed from the present scene of existence.

MEMOIR
OF
MISS LETITIA STAPLETON
OF COLCHESTER.

MISS LETITIA STAPLETON was the youngest daughter of the late Dr. Stapleton, of Colchester. Having enjoyed superior opportunities of education, her mind was cultivated by the acquisition of useful knowledge and ornamental accomplishments. Parental and pastoral instruction had impressed on her memory the texts and doctrines of the sacred scriptures. These had occasionally made some impressions, but not sufficient to produce any real change of heart and life.

In course of time she began to think her religious opinions were only the prejudices of education ; and wishing to think for herself, as it is called, it became an easy matter to think little, if at all, on religious things. Observing the conduct of some professors of evangelical truth, not much adorning the doctrines they professed by their lives and spirit, and, especially, becoming acquainted with some arguments in favour of very different sentiments, she parted with some of the most important articles of the creed in which she had been educated. To profess the truths she had been taught in earlier life appeared, to her superior understanding, mere prejudice and weakness. The proper deity of Christ, and the influences of the Holy Spirit on the minds of christians, were doctrines given up, as not belonging to a rational system of religion. Her eloquence was employed to dispute against them ; though at first (as she afterwards confessed) her mind was filled with a degree of horror at such attempts. Error is progressive. Having taken but one false step out of the way of truth, every additional step removes the wanderer

farther from it. Her next step was to dispute against the inspiration of the scriptures.

When Miss Stapleton was about twelve years of age, she was deprived of her father by death. Afterwards she was called to part with two beloved sisters. The death of the first deeply affected her spirits ; shortly after which event, her own health began to decline.

In the spring of 1806, she was advised to try Bristol, and from thence she proceeded to Colchester. All this time she was growing worse, so that it was evident her complaint was very far advanced. However, weak as she was, she determined, if it were possible, to spend the winter at Exeter, still hoping that a milder air might be favourable to her recovery. Accordingly, on Sabbath-day, 21st of September, she left Colchester, and proceeded by slow stages on her journey. At Basingstoke, where she arrived on Sabbath-day, the 28th of September, she was taken so much worse, as to render it impossible to proceed any farther. On the Wednesday night, when she began to feel herself so ill as to have no hope of accomplishing her long journey, the afflicted traveller was extremely depressed, and told her mother, who accompanied her, that she was miserable. Her “ strength was weakened in the way” of her earthly journey, and she found herself unprepared for a journey into the world of spirits. Her afflicted parent answered, she was grieved to see her so unhappy, observing it was religion only that could afford support under such weakness. She replied, “ I have no support from religion—I have no hope.” Her mother replied she was sorry to hear her say so. This was all the conversation they had at that time, on the subject of religion ; for the daughter had entreated her mother, at Colchester, never to speak to her on religion, as their sentiments were so different.

On Thursday morning she was taken with a coldness which she had never felt before. She now thought herself dying, and the agony of her mind was beyond description. She cried out, “ O for one more week !—millions for one week !—I shall be another Altamont !” She entreated her mother would pray with her, which she attempted to do, begging that she might be helped to fly to that all-sufficient Saviour, who “ came to seek and to save that which was lost.” She appeared to find a little relief, and from that time entreated that the bible might be read to her, and particularly such

passages as might be suitable to her case. In such misery of mind as this, it would have been to no purpose to talk to her about actions, when she was examining the motives of her past conduct, and found them awfully defective and wrong. Mere morality was found an insufficient foundation on which to build the hope of happiness. She wanted a pardon; a free pardon of all sin, through the obedience and blood of Christ. Formerly she had talked about habits of thought, feeling, and action, as comprising all religion, to the exclusion of all the distinguishing doctrines of christianity. Now she felt it was mere talk, and nothing else. The foundation on which she had built being weak, the wretched superstructure fell; and it was well for her that it did fall, since it led her, now she felt herself on the brink of eternity to flee to the Rock of ages.

“But, if the wand’rer her mistake discern,
Judge her own ways, and sigh for a return;
Bewilder’d once, must she bewail her loss
For ever and for ever? No—the Cross:
There, and there only, though the deist rave,
There, and there only, is the power to save.”*

The greatest part of that day and night was spent in reading to her the bible and Dr. Watts’s hymns; and before that awful blessed day was ended, she was enabled to trust in that Redeemer who invites the weary and heavy laden sinner to come to him, that they may find rest to their souls. Here she took refuge by prayer and faith, and here she found that source of consolation which gave her more than a ray of hope in the near prospect of death.

On Thursday night she talked much about her young friends, and most ardently wished for their salvation. She was exceedingly grieved at the recollection of having urged one of them to read a specious Socinian book. When speaking of another, she said, “Tell her, that I spent my little breath in ardent prayer for her; tell her that for all I ridiculed I suffered bitterly; that I loved her to the last, but that after I knew the truth I did not fret for her one moment, for my love was purified; that if I had lived, I might be led astray; ’tis bodily pain, but the sting is taken away. I trust in the Rock of ages! Mother! mother! I am so happy. No, no, God will not leave me to sink at last! And may I trust without presumption?”

* Cowper’s “Progress of Error.”

Miss Stapleton now found that it was not enough for her to be told that Christ died for us, as his death was a martyrdom for truth, and only beneficial in the way of pious instruction. The atonement was not in her view a mere figurative or Jewish expression, much less was it a destructive doctrine, as she had been taught to consider it. But for this doctrine she had been without one ray of hope to cheer the gloomy vale of death. She now thanked God for the benefit of a religious education, and resorted to those principles which she had forsaken, because she had not till now seen and felt their necessity and worth.

On Friday morning, next day, the writer of this account received a note, requesting him to step to the inn, to attend this afflicted stranger. He was much affected to find a beautiful young lady apparently on the borders of the grave. Her bodily affliction, however, seemed to be the least part of her distressful case. Her mind was unhappy; she felt and confessed herself a ruined sinner; for the joys she experienced the night before were now fled. It appeared in the course of conversation that she was acquainted with the scriptures; so that the office of instruction and encouragement was thereby rendered easier, if it had depended on human efforts. The case appeared to require the encouraging promises of the gospel, which afforded her some measure of present relief.

The medical gentleman who attended her, supposed she could not live more than a week. She was not, however, to leave this earthly scene so soon as was apprehended. It pleased God to spare her longer than the one week which she had so ardently begged; she was spared through ten painful weeks of great bodily weakness, of alternate darkness and light, of discouragement and hope. The enemy of souls was permitted to tempt and harass her spirit in various ways. The bruised reed was not, however, broken. Notwithstanding her great weakness of body, she conversed with uncommon energy and propriety. Being much employed in self-examination, she pursued sin in all its windings, in her conduct and in her heart, till it was detected, confessed, and lamented. Bitterly did she feel its evil and malignity. She had heard of God by the hearing of the ear, but now she saw him by faith; wherefore she abhorred herself, and repented as in dust and ashes. However virtuous or amiable her external conduct might have been, she

acknowledged herself to be a great sinner in the sight of a holy God. "I have had the ten commandments read to me," said she, one day, "and I find I have broken them all." She therefore looked, by prayer and faith, to Him who fulfilled the law in the sinner's stead, and bore its penalty on the cross, saying, "What a comprehensive passage that is,—Him that cometh unto me I will in nowise cast out!" and, "Well, I am resolved, if I perish, I will perish at the feet of Christ."

Those who witnessed her distress, will not think it wise to defer the duty of repentance to the bed of affliction and death, nor will they consider the doctrine of the atonement as affording any encouragement to such dangerous delay. O what bitter complaints did she make against herself! How often did she refuse to be comforted! What she had formerly said against the influences of the Spirit she was now afraid might be the unpardonable sin against the Holy Ghost. Her attendant minister for a while attempted in vain to encourage her agonized mind, by endeavouring to explain the subject. Prayer was found the best means of relief, and frequently did we visit the throne of mercy, where the wounded spirit of our young friend was often helped. At times faith prevailed, and she would say, "Though He slay me, yet will I trust in him." On a friend asking her if she was willing to part with the little hope she had? "No, no," was her reply, "not for life and health, or the whole world." At another time, "To be saved from hell would be an unspeakable mercy, but to have the lowest place in heaven will be too good for me."

One day when a friend, who stood by while she was conversing, intimated his fear lest by her exertion in talking she might feel the effects of it afterwards, looking at him very earnestly, she said, "Never mind if the poor body do suffer; let me attend to these things while I can. O my soul, my soul!—that must exist for ever in happiness or woe. Eternity! what a word that is! do not prevent me hearing all I can about this all important subject while I am able." On her asking a friend to pray with her, when he inquired if there was any thing in particular which she wished him to pray for, "Yes, ask for me an entire resignation to the will of God, that sin may be rooted out of my heart, and that Christ may be precious to my soul." At another time, "I find that God's sovereignty lies at the

foundation of all religion." Never will the writer forget the distressful emphasis with which he heard her once exclaim, "O that I had never heard any thing of Socinianism!"

Nor did she profess her new views of Divine truth only to those of the same sentiments with herself, who might now surround her dying bed. She made an ingenuous and decided profession of her new faith to some friends of different sentiments. She respected and loved her former friends, who were endeared to her by ties of friendship and obligation, but in matters of such solemn importance, she considered it as her duty to think and believe for herself. To a much loved brother and sister, who were at too great a distance to visit her, she wrote as much as she could of two affectionate letters, and dictated the remainder, in which, as with a dying hand, she entreated them to search the scriptures and to pray, expressing her own conviction of the importance and value of those truths of religion in which they had been educated. To her brother she said, "I am now dying, and I feel that the bible is the best and only support at this awful time. Forget not to pray for the teachings of the Spirit of God, who alone can enlighten your mind, and enable you to understand his word. I would tell you where my hope rests,—on the atoning sacrifice of Jesus Christ; nor would I part with this hope for all the riches and pleasures of the world."

She lamented that her life had been so uselessly spent, and that she had done so little good; and was particularly solicitous that her death might be improved by her friends, and others, for their spiritual benefit. It was a most painful disappointment at first, that she should be detained at Basingstoke on her journey, as she had very much set her heart on going to Exeter. Afterwards, however, she was led to admire the wisdom and mercy of God, who prevented the accomplishment of her own wishes, and placed her among new friends, whose attentions and endeavours to promote her spiritual peace and welfare she very thankfully acknowledged.

As the time drew nearer when she was to conflict with the last enemy, her mind was supported. Her extreme weakness and sufferings called for much patience, and her strength to bear the will of God was proportioned to her day.

On Lord's day, the 7th of December, while her medical

attendant sat by her, she had a severe spasm, which however did not last long. She then thanked him for all his kind attentions, and said she had tried him very much by her impatience. He replied that in his practice he had seen great numbers, but he never saw one more patient under so much suffering. To this she replied, "Ah, I have no hope but in Christ; if it were not for that, I must sink for ever." In the evening, when her minister visited her, he found her extremely faint, so that she thought she could scarcely bear the sound of a voice in prayer. She requested him to express himself in a low tone. When he had concluded, she said she had scarcely ever before been enabled to attend so well. Never will the writer forget this solemn, but yet blessed scene. It was the last time he saw his dear young friend alive. With what thankfulness and prayerful wishes for his happiness she took her last farewell, like one who was just stepping on the threshold of heaven, leaving him and her other friends for a while behind in the hope of meeting again in glory! She lived, however, some days longer than could have been expected.

On Monday she appeared to be sinking very fast. On Tuesday she repeated these words, "When thou passest through the waters, I will be with thee," praying, "may thy rod and thy staff comfort me." She paused, and said, "but that is for saints." Her mother replied, "For those who come to Christ, as all the promises are in him." "Yea;" she finished the sentence, "and in him, Amen," with great emphasis.

At another interval, between interrupting struggles, she said, "Jesus suffered; he bore the hidings of God's face, for sinners; and if I may say for me, O how shall I shout, Grace! Grace! Grace!"

At another time, when her mother mentioned how much both the justice and mercy of God were glorified in the salvation wrought out by Christ, and that he was made perfect through sufferings, she said, "But I am not perfect through sufferings." It was remarked, that our justification with God was the perfect and complete righteousness of Christ, she said, "Yes, O yes; I fear I have been looking to merit by my patience; but I desire to look only to Christ." At another time, "Let Christ have all the glory;" and again, "My righteousness is as filthy rags."

On Wednesday the spasms in her throat continued with

little intermission. On Thursday morning she had a general struggle, and a difficulty of breathing, which she herself apprehended to be more like death than any of her former feelings. She then repeated those words which had on Tuesday afforded her support. "When thou passest through the waters," finishing the passage with peculiar emphasis. At another time she said, "My hope is in Christ—in Christ crucified—and I would not give up that hope for all the world. What should I do without Christ?" Adding, "I have been trying this morning to think of Christ's sufferings." Some time afterwards she said, "I hoped to bear a testimony for Christ." In the afternoon, she had great struggles; after one of which she said, "Mother, I could bear to hear a hymn." That of Dr. Stennett's was begun: "On Jordan's stormy banks I stand," &c.

She made an attempt to sing, though she had not been in the habit of singing before, but could not proceed, both voice and breath failing. She continued in extreme pain the whole of the evening, and for some part of the time her senses seemed to wander. About half an hour before she expired, which event took place about a quarter before seven on Friday morning, the 12th of December, 1806, she said, "O God, restore my senses; support me with everlasting arms, and take me to glory!"

Thus died Miss Letitia Stapleton, aged twenty-two. May every reader of this memoir live and die in the faith of Jesus, the alone and all sufficient Friend and Saviour of sinners of every description that fly to him for refuge! If any professing the sentiments which this young and intelligent lady found on her death-bed to be erroneous and ruinous, should give this account a candid perusal, they are affectionately requested to make a solemn pause—to examine themselves and their opinions, to search the scriptures with humble prayer, and to receive their testimony to the God-head and atonement of Christ, as the only solid foundation of hope in life and in death.

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THE FALSE HOPE.

GOD often produces great effects from little causes, but it has seldom been more strikingly displayed than in the circumstances about to be narrated.

Many years ago I was addressing a strange congregation, and took for my text the words of the apostle, "Good hope through grace." In opening the subject, I introduced the following narrative :—

A student for the christian ministry was brought, in the course of providence, into the company of a young lady who was just recovering from a dangerous illness. She was still very weak, but liked, as most persons do when recovering, to tell how much she had suffered, and how wonderful was the preservation of her life.

Among other things she said, "At one time I sent for my aged parents, and my beloved brothers and sisters; and took, as I thought, my last farewell of them. Both the physicians had given me up, and my friends expected to see me no more."

As she finished this sentence, the student said to her, "We seldom meet with a person who has been so near to death as you have been. Pray tell me what were your feelings when you were on the verge of eternity?"

"I was happy," she replied.

"And will you please to tell me what were your prospects?"

"I hoped to go to heaven, of course."

"Had you no doubts, no fears, no suspicions?"

"None."

"Perhaps almost all hope to go to heaven. But, I fear," said the young man, "there are very few who have a good foundation for their hope. Pray on what was your hope founded?"

"Founded!" she replied. "Why, I had never injured

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any person: and I had endeavoured to do all the good in my power. Was not this sufficient?"

"It is a delightful reflection," said the student, "that you have never injured any person; and it is still more delightful to think that you have done all the good in your power. But even this is a poor foundation for a sinner to rest upon. Was this the foundation of your hope?"

She seemed quite astonished at this question, and eagerly inquired, "Was not this sufficient?"

The student did not give her a direct answer, but observed, "I am very thankful that you did not then die."

"What! do you think I should not have gone to heaven?"

"I am sure you could not in the way you mentioned. Do you not perceive that according to your plan you were going to heaven without Christ? This is what no sinner has done since Adam fell, and what no sinner will be able to do while the world stands. Be very thankful that you did not go out of life resting on this delusive foundation. Jesus says, 'I am the way, the truth, and the life; no man cometh to the Father but by me.'"

God carried home this word to her soul. Light broke in upon her mind. From that day a decided change took place in the young lady's views; and a corresponding holiness, and love, and zeal, and usefulness have adorned her future life.

Before I had finished this short narrative, there was a mild, sedate-looking person in the congregation deeply affected. The tears were streaming down his placid cheeks, and, although he tried to conceal them, yet he could not. He was unknown to me at that time, but he has since proved one of my most affectionate and devoted friends. Not many weeks passed before I received a visit from this friend, when the following conversation took place:—

"I am come, sir, to tell you what the Lord has done for my soul."

"Welcome, welcome," said the preacher. "There are no visits so much to be desired as those which refer to eternity. Then tell me what the Lord has done for your soul."

"O," replied the happy man, "he hath done great things for me, whereof I am glad. My experience is much like

that described by St. Peter, 'Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice, with joy unspeakable and full of glory.' "

"This is happiness, indeed, sir; may it ever continue. Have you been long favoured with it?"

"Not long," said he. "Alas! more than forty years passed away before I knew any thing about it. I often had serious thoughts of eternity. I often meditated on the character of God. I often thought of the state of man; and I saw such infinite perfection in the Creator, and felt so many evils in myself, that at last I concluded it was impossible for man—polluted, guilty man—to be admitted into heaven; and I sought for peace in the doctrine of annihilation:—I say, I sought for peace in this doctrine, but I found it not. The thought would often occur, Suppose after all you should be mistaken; suppose there should be a resurrection of the dead; suppose you should be judged for the deeds done in the body, what then? What will become of you? These thoughts, and thoughts like these, broke up all the system in a moment, and made me uneasy; and it is very strange that all this while the doctrine of Christ's atonement was hid from my eyes. I must have heard of it, and read of it times innumerable. My parents were religious people, and brought me up in the nurture and admonition of the Lord. When I was young, I regularly attended the ministry of the word; and all the grand outlines of the bible have been familiar to me from my childhood, and yet I was as ignorant of the way of salvation as if I had never seen a bible! I had no conception how God could be just, and yet the justifier of him that believeth in Jesus. Yes, it was on this point I was completely in the dark; and so it remained until the morning when you related the anecdote about the young lady."

"And what effect did the relation of that anecdote produce?"

"Indeed, sir, it was wonderful. While you were showing the fallacy of her hope, and declaring that Jesus Christ is the only hope of the lost: that none can come unto the Father but by him; a flood of light burst upon my mind. I saw the whole plan of salvation with as much distinctness as if I had studied the subject for a thousand years. All that I had read and heard on the subject seemed to rush on my memory at once. I could have explained it to all the world.

I was overwhelmed with joy. I saw the fulness, the freeness, the all-sufficiency of Christ in such a clear and glorious manner, that if I had possessed ten thousand souls, I could have committed them all into his hands, and I did embrace him with joy unspeakable. Indeed I could have rejoiced that moment to have escaped from this earthly tabernacle, and to have entered the happy world 'where Jesus is incessantly adored.'"

Such impassioned language coming from a young man of warm temperament would have almost excited our fears; but here I saw a model of meekness, and prudence, and thoughtfulness, and sedateness; a christian opening his mind for the first time in his life on the subject of experimental religion, and in such a way as filled my soul with praise.

Reader, is there not a power, secret, invisible, omnipotent, which often accompanies the pious conversation, and the preached word?

Pause—consider. Hast thou felt it?

Is not this power absolutely needful to drive the sinner from delusive hopes, and to bring him to rest entirely on the merits of Jesus? Dost thou see the need of it as it regards thyself and all thy dealings with the souls of others? Then ask it of God.

May it not be feared that many will read this paper whose hope of heaven is not better than the young lady's was at the moment when she said, "I hope to go to heaven of course;" and why?—Because she had not injured any person, and because she had endeavoured to befriend her fellow-creatures! O, reader, away with all such hopes. "Behold," saith the Lord God, "I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation, and whosoever believeth on him shall not be ashamed." This foundation is Christ. Rest here, and you are safe.

Why is it that even pious people have not more joy in their experience?—Because their views of Christ are not sufficiently clear; or else their faith in him is mingled with some secret trusting to a broken reed.

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OLD GABRIEL.

"Thy statutes have been my songs in the house of my pilgrimage,"
Psa. cxix. 54.

"Because thy loving kindness is better than life, my lips shall praise thee," Psa. lxi. 3.

OLD GABRIEL lived and died near Tunbridge, in the county of Kent. His experience furnishes an encouraging and delightful testimony of the blessing secured to all who read the holy scriptures with the same earnest, unceasing supplications for the teaching and influence of the Holy Spirit which he offered: and what the Lord and Saviour Jesus Christ said unto his disciples when on earth, he says to us now, "Search the scriptures, for they are they which testify of me," John v. 39. This is what is meant by searching the scriptures, to examine carefully, and compare diligently one part with another, (for which purpose the marginal references are of great use;) "and the more evident it will appear that its harmony is an unbroken, golden thread; that every part, like the stones in an arch, supports and receives support from the rest, and that they unitedly constitute one grand and glorious whole."

Gabriel was always a regular reader of the bible, and a constant church-goer, but when he had reached his fortieth year, he was as ignorant of "the way of salvation," by faith in a crucified Saviour, as any one born in a heathen land. Gabriel knew not, (and multitudes in this our land who call themselves christians, know it not,) "that with the outward call of the word of God, the inward call of the Spirit is needed, or it profiteth nothing, though we may read and hear it from one year's end to another." He was therefore ignorant that the fall of our first parents had left him helpless and hopeless in himself, as to life and salvation. See Gen. ii. 17. "In the day thou eatest thereof, thou shalt surely die;" and Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon

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all men, for that all have sinned,”—death temporal, spiritual, and eternal.

When darkness was upon the face of the deep, “the Spirit of God moved upon the face of the waters, and God said, Let there be light; and there was light;” and it is the glorious, blessed work of the Spirit of grace, to bring the blind by a way that they know not, and to rend the veil of unbelief from top to bottom, Gen. i. 1—3. Isa. xlii. 16. xxv. 7. When the bright beams of his light had shone into Gabriel’s soul, and “his understanding was opened to understand the scriptures,” oh! with what new eyes did he read them! They were anointed with the heavenly eye-salve, and he now saw that the meaning and end of the whole bible, from Genesis to Revelation, is to show man his need of a Saviour, and to reveal a Saviour to him—“Him first, Him last, Him midst, and without end.” Compare Rev. iii. 18. with 2 Cor. iv. 4. 6. Gabriel once told a visitor, “he never took his bible into his hand, without praying for the teaching of the Spirit, and that he might have a rich store of scripture in his memory, and that his memory of scripture might be spared him as long as he lived.” This prayer, so truly for the glory of God, was most remarkably answered. “Prayer, like Jonathan’s bow, returns not empty.” “Delight thyself in the Lord, and he shall give thee the desires of thine heart,” Ps. xxxvii. 4. “If ye shall ask any thing in my name,” says Christ, “I will do it,” John xiv. 14.

“The days of the years of the pilgrimage,” of this venerable saint were ninety-five, when he came down to the grave as a shock of corn cometh in in its season, Job v. 26. For upwards of five years he was almost entirely blind and deaf, and could neither see to read the word of God himself, nor hear others read it to him. His earnest petitions, presented by our Advocate with the Father, had “come up for a memorial,” and gracious answers descended “as showers of the early and latter rain,” 1 John ii. 1. Acts x. 4. Joel ii. 23. He had prayed that his memory might be strengthened and sanctified; and like the golden pot, wherein the manna was laid up, it retained only heavenly things, Heb. ix. 4. though quite childish as to all earthly concerns, he could repeat whole passages from the scriptures, and apply them accurately. The praises of his redeeming God were ever on his lips. Gabriel when sitting alone, for hours, was frequently overheard as if holding almost uninterrupted communion

with his Saviour, either addressing him by ejaculatory prayer, or in repeating the “precious promises!”

From his excessive deafness, Gabriel did not hear the entrance of any one into his cottage; but yet it was cheered and enlightened by the presence of the King of kings, and oftentimes made to him the gate of heaven, Gen. xxviii. 17. One morning, the attention of a friend was arrested by hearing the following conversation with himself: “I am helpless, very helpless, but not too helpless for the Lord. He’s the Physician for the sick. Oh! he is a glorious King! He came down, not for us to teach him, but to teach us. Doesn’t he say, ‘They shall all be taught of me?’ John vi. 45. Happy children! Christ Jesus came to teach us, and his teaching is not over here. He’s teaching and leading in heaven, Rev. vii. 17. Christ Jesus will not be a piece of a Saviour, but a whole, and he is willing to save. Oh, he’s fond of saving, very fond; and he saves for his own name’s sake, Psal. xxiii. 3. He says, ‘I will never leave thee, nor forsake thee,’ Heb. xiii. 5. that’s my strong hold. ‘God is his own interpreter, and he will make it plain’—to us! Yes, to us! Well, I have many times said, May I call thee my Lord and my God. I thought it many times, but he has many more times said, ‘I am thy God, I have led thee out of Egypt,’ Psal. lxxxi. 10. But oh, this evil inbred nature, and the devil. Salvation is not of works—Grace, grace, grace, Zech. iv. 7. He is the same Lord, same God, same Saviour, same Teacher, as he was to Abraham. Abraham’s alive, and so shall I be alive! Have you been alone this morning? What do I mean by being alone? I haven’t been alone—my Lord has been speaking. He speaks many times to me, and tells me he loves me. Oh, never alone, never alone, Jer. xxxi. 3. Matt. xxviii. 20. Forty years ago, the first thing he said to me was, ‘Look unto me,’ Isa. xlv. 22. and now still this morning, he has just been saying over again, ‘Look unto me.’ He is all power, all love. Worthy is the Lamb—worthy, double worthy. I wish more strength, but I know he has given all I have; he could take away all my senses; yes, and so he will, and then I shall be in glory! Oh, he is a glorious King!”

On another occasion, he appeared to have been suffering distress from some cause, and was thus comforting himself: “But what does the Lord say unto me? He says, ‘My

grace is sufficient for thee,' 2 Cor. xii. 9. Sufficient for thee? then it must be sufficient for me."

The perplexities and troubles of the christians, be they outward or inward, would be greatly lessened by simply adopting Gabriel's plan; to seek out the promises suited to their case, and turn them into prayer. This silences unbelief, strengthens faith, encourages the "patience of hope in waiting upon God for the fulfilment." Archbishop Leighton counsels all who are suffering from disquietude, to repeat again and again, in the spirit of supplication, *Psa.* xlii. 5. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance;" and we read, that during those seasons when Luther was placed in the greatest difficulties, his resource was, "Come, let us sing the forty-sixth psalm!"

One day, Gabriel was sent for to visit a gentleman who resided near his cottage, and on being told, after seating himself in the kitchen, that he was to be conducted into the sitting-room, whilst groping his way with his stick along the passage, he remarked, "What will the neighbours say, to hear of Gabriel in the parlour? But what has the Lord done for him? He has taken him from the dunghill, and set him among princes!" *1 Sam.* ii. 8. Some years before being deprived of sight, he had considered it his duty to reprove the daughters of his landlord for want of suitableness in their dress, which had so much excited the father's displeasure, as to cause him to say, "That remark should not be repeated," meaning the reprover should provide himself with other quarters. Gabriel replied, with much simplicity, "He did not know how that might be, as he had not asked the Lord about it." But that house was the appointed bounds of his habitation, for he continued under the same roof till he died, *Acts* xvii. 26.

Like David, Gabriel in "the night watches remembered his adorable Saviour upon his bed, and meditated on all his works; for oftentimes during the silent hours of night, the neighbours heard the voice of prayer and praise in his humble dwelling, *Psa.* lxiii. 6. "The voice of rejoicing and salvation is in the tabernacles of the righteous," *Psa.* cxviii. 15. And on getting up in the morning, the aged saint was always overheard, asking for strength and assistance to get through the labour and fatigue of dressing

himself. The above little incidents are a practical comment on these scriptures, "In Him we live, and move, and have our being: in all thy ways acknowledge him, and he shall direct thy paths: be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God," Acts xvii. 28. Prov. iii. 6. Phil. iv. 6. Oh that the Holy Spirit might teach us also, thus to honour God, with all our confidence, as the hearer and answerer of prayer, "the better half of all our work below, and that which makes the other half go better on!" The prayer we mean, leads not to the neglect of any duty, but to the furtherance of all. "On thee do I wait all the day," saith the royal psalmist, Psa. xxv. 5. It is the lifting up of the heart continually for the supplies of grace and strength which our circumstances require, because the Lord is at our right hand, and he is, as he says, always with us, Psa. xvi. 8. Matt. xxviii. 20. To live thus in the spirit of supplication, can alone preserve the enjoyment of every privilege, keep us faithful in duty, or carry us through trial and temptation, and enable us to do worldly things with a spiritual mind: it is this shield from sin which makes Satan tremble, whilst it proves the "joy and the rejoicing of the believer's heart," Jer. xv. 16. When, through preserving mercy, he awakes in the morning, he will earnestly pray that the presence of his Lord and Saviour may be with him all the day, that whether "sitting in the house, or walking by the way," or however occupied, he may be enabled to realize, Surely the Lord is in this place, Exod. xxxiii. 15. Gen. xxviii. 16.

The reason we receive so little, is because we ask so little; God's promises, like his grace, are without bounds; "we are not straitened in him, but we are straitened in ourselves." As the stars bespangle the beautiful heaven over our heads, so his promises are scattered through the blessed bible in countless multitude and glory; they are all yea and amen in Christ Jesus; he has fulfilled their condition by his obedience and death, 2 Cor. i. 20. "Every promise has the sign of the cross and the crown engraven on it: Christ paid down its price on the cross, and now, exalted to the throne of his glory, he is able to fulfil it to the uttermost. Oh what sweet hours does that heart enjoy, which loves Christ for all he has done, and trusts him for all he has promised!"

"What various hindrances we meet

In coming to a mercy-seat:

Yet who that knows the worth of prayer,
 But wishes to be often there !
 Prayer makes the darken'd cloud withdraw,
 Prayer climbs the ladder Jacob saw,
 Gives exercise to faith and love,
 Brings every blessing from above."—COWPER.

The time drew nigh that Israel must die, Gen. xlvii. 19. and a few months before Gabriel exchanged his earthly pilgrimage for a crown of glory, he addressed a friend who visited him in the following broken sentences: "Keep nothing back from Christ; remember he has said, 'My grace is sufficient for thee.' Don't forget, that you can do nothing yourself, but all things through Christ strengthening you," John xv. 5. Phil. iv. 13. He broke out repeatedly in great joy. On being asked, if he felt afraid of death? he replied, "Afraid of death! O no; why should I? I am going to glory, to be for ever with the Lord! I am quite willing to go—willing—" He has made me willing in the day of his power.' I desire to depart and be with Christ, which is far better, Psa. cx. 3. Phil. i. 23. I shall go to my Father; so I am a king's son! the Lord won't shut me out—no, no; he has redeemed me, saved me, washed me in the blood of the Lamb, all glory be to his name! I like good people, those the Lord has made good: he must make them if they are so. I like those that desire to be made good, the desire is from the Lord, and looks well. Let them come to Christ—he makes them come—he seeks and saves, glory be to his name. 'It is finished' said my Saviour on the cross—there is a word of joy for my heart!—finished—finished quite—it is all his work, to him be all the glory! let us hope to meet in heaven—there will be goodly company in heaven—oh what joy to be there! it will not be long before I get to my Father's kingdom, of joy, peace, and glory for evermore. O that you may all know Jesus as your Saviour, and say with Thomas, My Lord and my God, John xx. 28. I am so willing to go blessed be God, he has made me willing. I am a sinner, a vile one; but I have pardon by the blood of Jesus, blessed be his name."

The above sentences were all expressed with great animation; the countenance of the aged saint was beaming with joy, and an almost triumphant smile constantly played

over his features. It may be well to remark here, that such bright and triumphant manifestations are vouchsafed comparatively to few of God's children. But in me ye shall have peace, John xvi. 33. is the gracious assurance of Christ to all who apply for it, and may it be our earnest, unceasing petition at "the throne of grace," that this may be our blessed experience, when "the swellings of Jordan" are in our view; that, like Simeon, we may also be enabled to say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," Luke ii. 29. "He will swallow up death in victory! and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv. 8, 9. Yes, "if we are hid in the cleft of the rock," if we have found refuge in Christ, we may safely leave our death and all circumstances attending it, with him who has taken away "sin, the sting of death," and "who has the keys of death and of hell," Exod. xxxiii. 22. 1 Cor. xv. 55. Rev. i. 18. "Lord! when thou wilt, where thou wilt, how thou wilt!"

Oh, could a countless multitude address us from the glory in which they are enthroned, who were all their lifetime subject to bondage, through fear of death, Heb. ii. 15. they would tell us how a gracious God disappointed their fears and exceeded their hopes; that dying grace was given for dying moments; that they found the dark valley rendered light, and an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 11. It has been said, and it is well said, "Let us pray daily, that when the messengers of sickness and of death are saying unto us, 'Behold I come quickly!' we may be enabled to say, with that holy peace and serenity which faith in a crucified Saviour can alone bestow, 'Even so, come, Lord Jesus,' " Rev. xxii. 20.

"Forgive the song that falls so low

Beneath the gratitude I owe!

It means thy praise, however poor:

An angel's song can do no more."—OLNEY HYMNS,

My dear fellow-sinner, into whose hands this tract may fall, have you felt what the word of God declares of all mankind, and therefore of you among the number, "All have sinned, and come short of the glory of God: there is none

that doeth good, no, not one: the imagination of man's heart is evil from his youth; and the wages of sin is death?" Rom. iii. 23. 12. Gen. viii. 21. Rom. vi. 23. Perhaps you also are sitting by the way-side, Luke xviii. 35. in regular attendance on the public and private means of grace, but till this very moment you may have been ignorant of the danger of your spiritual state; you may know nothing of the fallen heart's vileness and depravity; of Christ's all-sufficiency and glory; that his blood and righteousness are your alone ground of hope for pardon and acceptance with God; and that the Holy Spirit alone can convert the heart to him, Jer. xxiii. 6. 1 John i. 7. Eph. i. 6. John iii. 5. As an eminent minister of Christ remarks, "Did salvation stop here, only to deliver us from hell, we had carried hell still with us, had not God made provision by the grace and power of the Holy Spirit, for our restoration to the image of his Son," Rom. viii. 29. May you this day be brought in self-despair to the foot of the cross. O dwell not on the dunghill of sin and unbelief when the gates of the palace are set open! "Jesus ready stands to save you," and prayer is the golden key that unlocks all the treasures of his grace, and love, and power.

"If you ask any thing in my name, I will do it," John xiv. 14. "Open your mouth wide, and I will fill it," Psa. lxxxi. 10. My son or my daughter, give me thine heart, is the compassionate Saviour's gracious invitation, Prov. xxiii. 26. We must turn all his demands into petitions; beseech him to take your heart, or you cannot give it; to sanctify it by his Spirit, to fill it with his presence, that you may live to his glory. We pray God that every reader may in heart and affection rise and dwell where Christ dwells; that conformity to his image, in desire, and purpose, and aim, may be formed in them, as an earnest of their dwelling with him in glory! Amen, and amen.

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THE
AGED SHEPHERD

IN November 1825, we were unexpectedly led to enter the farm house* where "the aged shepherd" was an inmate, then seventy-five years old. We had been exchanging tracts in some adjoining cottages, when it was suggested, that an attempt at least might be made to introduce them into this family, which had not yet been done, in consequence of their being in better circumstances than their poorer neighbours. We found the old shepherd in the kitchen, seated in the chimney corner, dressed in a clean smock frock, his hat on, and his head resting on his hand, (which he scarcely raised on our entering,) with an expression of misery not easily described: he was labouring under an attack of water on the chest, and his silence was occasionally interrupted with groans of anguish, which seemed to arise more from distress of mind, than from bodily suffering. We asked a few questions respecting his health, &c. and felt rather at a loss how to lead to any spiritual remarks, other members of the family being present. But, after asking the divine guidance, we called up a little boy, and endeavoured to explain a short prayer to him, in a loud and distinct voice, hoping in that way to convey some words of instruction to the old shepherd; and his attention was arrested; he raised his head and listened with earnestness; and, on our rising to go, said, with child-like simplicity, "I should be happy if any one would come and teach me." We left the "SIXTEEN SHORT SERMONS" No. 38. with him, and promised, if possible, he should be visited on the following day.

The next day we sent a pious sailor to visit him, who, having lost his leg, received a pension, and being incapable

* Near Sandown Bay, in the Isle of Wight.

of any active employ, his time was now occupied in exertions for the spiritual welfare of his fellow-sinners. He found the aged shepherd utterly unacquainted with "the glorious gospel of the blessed God."

In the emphatic language of scripture, this aged shepherd had indeed been sitting in darkness, and in the shadow of death, Luke i. 79. for he had lived an infidel, and, till despair had driven him to read its sacred pages, the blessed bible had been his scoff and ridicule; he had even denied it to be the word of the Most High God! "Oh the depth of the riches of his goodness, and forbearance, and long-suffering," Rom. xi. May they who write, and they who read, alike mark and feel this with adoring gratitude. His tongue was used to blaspheme the name of God. The Lord's day was usually spent with his ungodly companions in riot, and his habits of drinking were deeply rooted, and he was obliged to take shelter in a workhouse, till the kind relations with whom he now lived employed him as their shepherd. At length age and infirmity rendered him incapable of the office.

In addition to occasional visits from one or two other individuals, the sailor visited him statedly twice a week, and his conversations were peculiarly attended with the blessing of the Lord in bringing this aged sinner to a knowledge of the truth, as it is in Jesus. From the want of previous reading, and no present intercourse with other christians, the old shepherd used none of the expressions, which not unfrequently deceive the persons themselves, as well as mislead those who hear them converse, as to their real extent of experience; but all his feelings were expressed with a remarkable simplicity and originality peculiarly his own. The Spirit of grace having now shown him to himself as "wretched and miserable, and poor, and blind, and naked," Rev. iii. 17. and having brought him in self-despair to the foot of the cross, he was enabled to receive the faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners, 1 Tim. i. 15.

At this period the tract called, "THE SINNER DIRECTED TO THE SAVIOUR," No. 128. seemed to come not in the word only, but also in power, and in the Holy Ghost, 1 Thess. i. 5. The first visit the sailor made after its perusal, the shepherd expressed his eagerness to have an interview alone

with him, and invited him to go up to his garret, that they might converse undisturbed. When seated he gave utterance to all the feelings of hope and comfort the tract had been the means of conveying, saying, "I slept so comfortably the night after I read it; I awoke praying and crying; I awoke again doing the same thing; I cannot describe what I felt, but you will understand my feelings. I have a hope that my sins are pardoned, but I have still a pain here; (laying his hand on his heart;) Satan is very busy with me, he does not like to see me on my knees; but I must say 'Get thee behind me,' you know our Lord said so. When it is daylight I read, when it is dark I can pray!" His visitor asked, "Who told you you were a sinner?" The reply was, "Why Jesus Christ told me, no one else could."

An affecting and delightful discovery was now made, of a practice which the old shepherd continued till within a day or two of the last he spent on earth. Four times a day did he ascend the ladder which led to his cold garret—it was then the depth of winter—for prayer and to read the scriptures. A little cow-boy, who slept in an adjoining bed, had been at first considerably alarmed by sounds altogether new and strange to his ears, which frequently awoke him during the night; but he told his mother "he found out that it was Mr. Palmer praying."

Another afternoon the sailor found him on his knees. His hat, always worn in the warm kitchen, was now laid upon a chair, as a mark of reverence, and his testament was lying open on another! On entering into conversation, he said, "I sometimes feel very dead, my heart is only touched when Christ goes along with me and I go along with Christ; I cannot help crying when I think of Jesus; at His name I feel (pointing to his heart) as if my whole heart opened." He returned his tracts, with the exception of the SIXTEEN SHORT SERMONS and PRAYERS, saying, he had no wish for any other book, as he found the new testament his best food; and added, "I have now such a sense of pardoning mercy, my mind is filled with joy, and I have no fear. Indeed his countenance, two months previously the picture of despair, bore testimony to the truth of his words, and spoke the indwelling of the Spirit of faith, love, joy, and peace, Gal. v. 22. His friends and neighbours were astonished at the change in his feelings

tastes, and habits. The word of God explains the source of his peace; being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. v. 1.

January 15, 1826.—We found the old shepherd seated by a neighbour's fire, whose heart the Lord was opening to feel herself a sinner, and her need of Christ to be her Saviour. He said her cottage was so quiet, that he liked to sit there; to talk over and think over all he had been reading; that he longed to get away from all worldly discourse. On our reading the 14th John, he remarked, "The heart need not be troubled, neither need it be afraid, when we are united to Christ: Christ is the way, He will teach us, and keep us in it. I do not feel as I did, I feel my sins are taken away from me. There is fine reading all along John! Satan does not so much harass me as he used to do, but I say, 'Get thee behind me, get thee under my foot. I have been too long in your company;' (musing a little,) 'And they were first called christians at Antioch,' Acts xi. 26. It is very cold when I go up stairs, so I think it best to stay a short time, and when I come down I sit and think by the fire."

January 26.—Another visitor found him in his garret, deeply engaged reading the blessed word of God. "I am going along," he said, "from Acts to Romans, reading about the apostles, and desiring to be like them. Christ has given me much peace, and enables me often, when on my bed, to look upward, and when I can do so it is a glorious time." The 21st John was read, and on hearing the passage, "Then said Jesus to them, Peace be unto thee." He answered, "Yes, I know it now, sometime ago I knew nothing of it." On being asked if he had always the same comfort in prayer, he replied, "No, it sometimes much cuts me, it pricks me;" and added, that his favourite reading was the sufferings of Christ, they went so deep; that it was a great refreshment any one coming in to speak of the word of God, that he did not wish for any other discourse; he would be glad to see any one who would help him. He continued, "When I lie down in bed, my last prayer is that whenever I awake I may think of Christ; and if I do not wake exactly with Christ on my lips, He soon is there after I awake. I must pray for grace to pray. How sweet the name of Jesus is! I wish I could think more of Him."

March 4.—He remarked to the sailor, "Unbelief begin

to try me ; when reading I am tempted to say, ‘ How can these things be?’ but I look to my Saviour, and it goes away. I lie down with God, and I awake up with Him. I can read in the dark ; I read with the eye of faith the passages I have been reading through the day. I sleep little during the night, but I have no pain now, I have not a shadow of a doubt : if I do not immediately think of Jesus, the thought soon comes. He is seldom out of my mind all the day.”

The sailor read the parable of the talents, and asked him if he did not think that God had given him one talent? After a pause, “ Yes, and I use it morning, evening, and at mid-day,” meaning prayer. “ But is there nothing you can do with your talent, however small, except for yourself?” “ Yes, I can tell my neighbours, and I have told ——— something about it ; I have told her of Jesus the Friend of sinners !” And it is an affecting fact that his gracious Lord and Master had indeed commissioned him to tell her the glad tidings of great joy. The old shepherd frequently visited and read to her, and urged her going to hear the scriptures read to her neighbours, which she had formerly ridiculed ; nor was his labour in vain. She who used to go to scoff, soon remained to pray. She knew little more than her letters, but so great was her desire to learn to read, that after procuring a pair of spectacles, every spare moment was employed, and in the course of a few months she was able to read the new testament. It was striking to remark the glow of animation over the aged shepherd’s countenance, when he spoke of her progress, and her willingness to hear.

Every succeeding visit we found his bodily strength decaying, whilst the inward man was renewed day by day, 2 Cor. iv. 16. One morning, on coming out of the barn where they were threshing, he told us he had been very ill the day before, but he thanked God he now felt better. On our repeating that the Lord would strengthen him with his Spirit in the inner man, he said, “ O yes ! I care not what becomes of the shock, if the inner part is safe ; let the one go if the other is kept, and I bless the Lord I feel His presence here, (laying his hand upon his heart,) it is all His doing, for I had no power ever to seek him ; He hath chosen me and called me. I have been reading the 11th chapter of Romans, all that God appoints is done ; how

He called them His people, who were not his people." He went on conversing thus, till we reached the house, when he invited us to take a seat, whilst he took his usual place in the chimney corner, and dwelt with much interest on a late visit to his aged pupil, saying, "He had found her so willing to hear."

March 27.—We again visited him, and evidently the time of departure was now at hand. He hailed every visit with affectionate welcome, and the peace that passeth all understanding was impressed upon his countenance. He complained much of increasing languor, and on our offering to send a supply of flannel, &c. he declined, saying, "I will not trouble you, as I feel I shall not long bide here, (and as if wholly absorbed in the contemplation,) angels are holy, heaven is holy, where Christ bides every thing is holy, and I hope soon to be there!" We repeated, "How sweet the name of Jesus sounds,—In a believer's ear,—It soothes his sorrows, heals his wounds,—And drives away his fears!" adding, "And you find it so?" He replied, with much feeling, "There never was a name like it in the world; no name is like it; I am sure it is so to me! To many His name has no sweetness, they will not come to Him."

On our reading John vi. 37. All that the Father giveth shall come to me, he said, "I could not have come to Jesus, if my Father had not given me the will, ver. 44. but it gives Jesus joy when we come to Him, for He casts out none that come!" ver. 37. When asked if Satan harassed him as much as formerly? he replied, "Mr. Brown tells me the best way to keep him off, is to be much in prayer; and when he comes in, Isa. lix. 19. I fight him off, and tell him to get behind me, because I do not like to be in such company, James iv. 7. He is afraid of his kingdom becoming weaker, and I pray it may be so; when I am falling over with sleep, he tempts me with thoughts, and I then pray to be entirely possessed with thinking of Christ." On our returning to John vi. and reading, "My flesh is meat indeed, and my blood is drink indeed," ver. 55. "Yes," he answered, "both victuals and drink it is." "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," ver. 35. We said, "You experience how true is this, Jesus is your soul-satisfying portion?"—With much emphasis he replied, "I trust He is, I have no hunger nor thirst after the world now; I have been reading all about His sufferings. Oh! how piercing

it is! To read of them is enough to turn the heart quite round about; (with tears;) I was wallowing in sin; He came upon the earth for this, not to call the righteous but sinners to repentance."

April 7.—The sailor found him in the same tranquil state, kept in perfect peace, Isa. xxvi. 3. "Bodily pains don't much matter," said he, "I have no fear; oh, no! death has no terrors for me, that burden which I used to feel, is all taken away! Even when I am asleep I can read, I seem to read the word of God!"

April 10.—A neighbour met him walking out, and thus addressed him, "You seem much weaker since I last saw you?" "O yes, (holding up his trembling hands,) I am weak indeed, (and with a smile,) that is nothing to me, I am safe, I have nothing to do, but wait the Lord's call, to launch off, and be safely landed." He enjoined this neighbour to go to his own aged father, eighty-five years old, then living some miles off, "and tell him that I hope he is seeking the salvation of his soul." They were known to each other in his ungodly days.

April 12.—We found the dying saint seated in the usual corner, by the kitchen fire. The ravages of death were strongly impressed on his pale countenance: he mentioned his increasing weakness and loss of appetite, impressively adding, "It will not be long now." We said, "The prayer of Simeon is yours, 'Lord! now lettest thou thy servant depart in peace:' and He will not lay upon you more bodily suffering than He will enable you to bear," 1 Cor. x. 13. He replied "Oh! I am not in the least taken up about my body, I never think any thing about it; I leave that with the Lord!" And, with increasing animation, "No one can pluck me out of Christ's hand," John x. 28. "The roaring lion tries what he can do, but he cannot," 1 Peter v. 8. "I buffet him, I tell him I have nothing to do with him, and that he has nothing to do with me," James iv. 7.

He expressed, as he frequently did, his obligations to the kind benefactors under whose roof he was; and dwelt upon all the comforts they provided him with. As a mark of respect, they asked him, if he wished his remains laid where the other members of his family were buried? "O, I don't care any thing at all about my body, now that my soul is safe! lay me any where—carry me to ———, as that will be cheapest." On our rising to go, he clasped our

hands with affectionate earnestness, saying, "I cannot repay your kindness, but, (raising his eyes to heaven,) there is One above who will repay all!" He was told, "Yes, you can pray for us." This was our last interview. Circumstances unavoidably obliged us to leave the neighbourhood for a few days, and on our return to the village, we learned that he had, the day before, departed this life. He had great apprehension lest, in his closing days, he should burden the family, but his gracious Lord disappointed all his fears, and exceeded his hopes; he scarcely required common attendance; for on the day preceding his death, he walked out a little three times, and on going to bed, declined assistance, saying, he would do all himself. In the morning his breathing was much oppressed, and he was too exhausted to raise himself to take a little wine and water, which he swallowed. They adjusted his pillow; he laid down again, saying, he was "quite comfortable now." they offered to read to him. "No, I am satisfied; I should like to lie and think." He fell into a profound sleep for three hours, his breathing was quiet as that of an infant; and whilst the bystanders were watching around his bed, the blessed spirit had taken its station before the throne.

It might be said almost literally, that the four last months had been spent by the aged shepherd in prayer and in reading the word of God. The last portion which engaged his attention was 1 Peter i. and blessed be the God and Father of our Lord Jesus Christ. This aged Shepherd, kept by the power of God, through faith unto salvation, now realizes the "inheritance incorruptible and undefiled, and that fadeth not away," ver. 4, 5.

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A TRAVELLER ARRIVED AT THE END OF THE JOURNEY.

BY REV. RICHARD KNILL,

OF ST. PETERSBURG.

MISS P. the interesting traveller, whose short history I am going to relate, was a native of a rustic village in the principality of Wales. Here she spent the early part of her life, and little thought then that she should visit other climes, and die in a foreign land. But so it came to pass: she visited St. Petersburg, and I became acquainted with her.

It was the unspeakable privilege of this young person to have a pious mother, whose godly life and scriptural instructions produced deep and tender feelings on her youthful mind. Her mother prayed for her, and with her, and regularly took her to the house of God. Happily for her the preaching she attended was of the right kind, and deepened the impressions which were made at home.

By these means her memory was well stored with hymns and portions of the bible, and a grand outline of the way of salvation. Impressions thus made in early life are seldom entirely effaced. This I particularly noticed in the experience of my departed friend; and parents and preachers too may draw great encouragement from this thought when they are endeavouring to lead the minds of young people to the knowledge of Christ.

The first time I ever heard of Miss P. was on the 27th of May 1831. I received a note saying, "Miss P., one of your congregation is very desirous to see you; she is exceedingly ill, and hopes you will come soon." The distance was five miles, and the next morning I walked over to her residence. I found her alone. Her countenance indicated that her continuance here would not be

leng. I said to her, "A friend of yours has written me a note, requesting me to call and see you, and I am come." "Thank you," she replied, "I am glad to see you. I hope you will be able to comfort me."

She was lying on her bed neatly dressed, and a black velvet pelisse, trimmed with fur, was thrown loosely over her feet. It seemed to say, "So will the black pall soon cover me, when I am laid in my coffin."

I sat down by her bed-side, and entered into conversation, trying at the same time to recollect if I had ever seen her before. But I could not trace the faintest recollection; yet I thought I had seen the pelisse on one of my hearers at the chapel. I said to her, "Pray, miss, do you know me?" "O yes," she replied, "I know you very well, I have seen you several times; have you not seen me?" I answered, "I think I have seen this pelisse, but I have no recollection of you." The tears started in her eyes; "Yes," said she, "I wore this pelisse when I was at chapel. *It* is not altered, but *I* am greatly altered, my illness has reduced me to a shadow; but the distress of my soul outweighs all my bodily pain."

Just as she finished this sentence a lady entered the room. It was the amiable and benevolent friend to whom the house belonged, who, I was happy to perceive, was unremitting in her attentions to the dying sufferer.

This lady immediately began about the distressing state of Miss P.'s mind. "I cannot account for it, sir," said she, "nor would you be able to account for it, if you knew her character; so kind, so religious, so affectionate, so obliging is she, that every body loves her. She is an angel—I assure you it is a fact."

"I have no reason to doubt your veracity, madam," I replied, "but I do think I can account for Miss P.'s disease. She wants something more than you have mentioned in order to become happy." Then, turning to Miss P., I said, "You hear what your benevolent friend has said respecting you, and we will not attempt to disprove it for a moment. But, tell me, is all this which the lady has mentioned sufficient for you to rest upon when you shall stand before the judgment seat of Christ?"

"O no," she replied.

"And suppose that, in addition to all your friend has stated, you could command all the excellences of all the

good people in the world, would all this together be a sure foundation on which you could venture the salvation of your soul?"

"No," she replied, "all this would be of no avail to me."

"Then your friend has mistaken your case. Pray how do you think a sinner can be saved?"

"Ah," said she, "there is only one way, and that is not by works of righteousness which we have done, but through faith in the merits of our Lord Jesus Christ."

I rejoiced in this testimony from her dying lips. It gave me great encouragement to hope that her soul would not remain long in darkness; and it afforded me a fine opportunity for explaining to the lady what the scriptures say respecting the only name under heaven, given among men, whereby we must be saved.

After this the lady read a chapter, and we went to prayer. I then pointed out several parts of the bible which I wished to have read to Miss P. as her strength would bear it; and after a few other observations, I took my leave.

The distance of my house, and other circumstances, would not permit me to renew my visits every day; but I soon endeavoured to make a second call. On entering the room she looked at me with an anxious countenance, and said, "Ah! I have no peace; my soul can take no comfort; my burden is heavier than I can bear. I am greatly distressed."

I spoke of the Saviour. "Yes," she replied, "it is very true; I know it all—but—my unbelief! This is my burden; I cannot take hold of the encouragement; I want to come to Christ, but cannot. Oh this hard, this wicked heart. Pray for me, I beseech you."

"Very well," I said, "but compose your mind. Tell me a little about your history. We are strangers to each other, and it is desirable that I should know something of the disease in order to apply the remedy."

She then began, and told me of her birth-place, and early religious impressions, and the advantages she had enjoyed; and added, "When I was young, my dear and pious mother died. My father had previously been taken from me, and when my parents were gone, I was left to my own discretion. I had nothing of a worldly nature to detain me at home, and knowing that I had relations in this country, I resolved to be with them, and hither I came.

Here I have received great kindness ; indeed I have had every thing that earth could give, but I have not been happy ! O no ! I have not been happy. I knew too much of my bible to be happy. I had heard and seen too much of religion to be happy. I felt the vanity of the world, even when I was most occupied in it. I cut myself off from religious privileges, and it has made me miserable."

"How have you spent your time here ?"

"Why, I have been chiefly engaged in travelling either in this country, or in neighbouring countries."

"How have you spent your sabbaths ?"—No answer, but a gush of tears. "Have you frequently gone to places of worship ?"

"No, I have seldom been at a place where I could understand the church language ; and since my return here, I have been so completely occupied, that I could only attend chapel about four times, and even when I was there it made me miserable. All that I heard seemed to be against me. The invitations and promises, as well as the threatenings, were as so many daggers in my breast, and a thunderbolt to me. I thought I should have fainted."

"Then the sum total of your history appears to be this :—you had been well instructed in divine things when you were at home, but since you have come hither you have slighted them. Yet you had too much light to be happy while you were thus neglecting the great salvation. O what is a man profited, if he gain the whole world, and lose his own soul !"

"Ah, yes," said she, "that is it ; and now I am miserable."

I replied, "It would be strange if you were not miserable ; but recollect it is a great mercy for you that your conscience is not seared as with a hot iron ; that God hath not said respecting you, 'Let her alone ;' that the Spirit whom you have grieved has not ceased to strive with you. Yes, I consider it a great mercy that your mind is so much alive to the solemnity of your situation. But do not despond. You say you are miserable, and you know there is only one remedy for miserable sinners. Take that remedy. Embrace that Saviour. Flee to that refuge. Trust in the merits of that blood, and fear not. Christ is the sinner's Friend, and you have slighted him. But now, even now, turn to him, believe in him, and you shall be saved !"

A pause ensued ; I left her to her own reflections. After

a few minutes, which, I doubt not, had been spent in meditation and prayer, I said to her, "Can you repeat any hymns which refer to the atonement of Christ?"

"Yes," she replied, "I can repeat many. I have just been teaching a beautiful one to Mary," (a sweet little girl who sat by her side.) She then began it:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there would I, though vile as he,
Wash all my sins away."

At this her feelings overcame her, and she could proceed no further.

After a few days I called again, and was happy to find her more composed and tranquil. "I begin to hope," said she, "that I shall yet obtain mercy; that God will not cast me off; that the Saviour will not reject me."

"What leads you thus to hope? Do you think that you are better than you were before?"

"No, I am not looking to myself, but to the word, the promise, and to the oath of God, 'that we might have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have, as an anchor to the soul, both sure and stedfast.'"

This visit was to me both edifying and comforting. We had much conversation, and that part which she took in it discovered the very interesting state of her mind. Among other things she said in a most solemn manner, "I have been looking back on my past life, and I am mortified, and ashamed, and humbled at the review. O what have I been doing! How have I wasted my precious time! I have been grasping at shadows! I have been feeding on husks! A deceived heart has turned me aside!" These words were spoken with much difficulty, in a low tone, and with long pauses between. She added, "I have been thinking of others also. The world is in a dangerous condition. I see it now. Yes, sacred things are almost universally neglected. O could I but make my feeble voice heard, I would tell them all of their fearful condition. Will you, sir, warn them to flee from the wrath to come?"

I replied, "I will do what I can; but I am afraid we shall obtain only a partial hearing. Men are too much engrossed by worldly things. The chains of sin are too strong upon them. The god of this world hath blinded the eyes, and hardened the hearts of most men; and what makes it the more alarming, is the fact that they have no apprehension of their danger. But let us do what we can, and, above all, let us abound in prayer. Let us call down Omnipotence to our help, for God can change the hardest heart. Let us pray."

It gave me great delight to behold in Miss P. so much solicitude for the souls of her relatives. This is a good sign that the salvation of Christ is valued.

More than four weeks had now passed away since my first interview. A great change had passed on her countenance, and it was evident that the earthly house of her tabernacle would soon be dissolved; but her intellect remained strong and clear, and a sweet calm gradually took possession of her breast. During the last day or two of her life she could not speak so as to be heard distinctly, but the third day before her spirit took its flight, she said to her friend, "I am going; the struggle will soon be over. I am happy.—I am happy." And on the day six weeks after I first saw her, she was carried to her grave.

Standing, as it were, by her side once more, and seeing myself surrounded by several classes of persons, I would address a few words to each of them.

I. To parents.

Consider the importance of early religious instruction. Your children may, in numerous instances, lose their beloved parents, as this young woman did, and be left to struggle through the world without the guidance and protection of father or mother. Some of them may also, like her, travel to foreign lands, and there sicken and die! Now what can they do without the supports and consolations of the gospel? What will become of them if they live without Christ, and without hope? You know how full of allurements and snares the world is, and you know how easily young people are fascinated by its charms. Even where the mind has been well stored with divine truth, and where children have been trained up in the nurture and admonition of the Lord, it is exceedingly dangerous to send

them where God is scarcely known or feared. It is very little better than throwing them into a den of lions, or binding them hand and foot, and casting them into a burning fiery furnace. If they escape unhurt, it must be by a miracle. Yet there is always some hope of those who have been religiously educated. There is always a chord in their heart, which vibrates at the touch of the word of God. They will never forget their pious mother's admonitions. A father's prayers will sometimes ring in their ears, and bring them to a stand. The hymns and chapters which they committed to memory, under the parental roof, will be like so many spears in their sides to urge them to duty; or so many reins about their neck to hold them back from sin. And even on a dying bed these instructions may be of infinite advantage to them. Mark the effect it produced on Miss P. Therefore, parents, go forward with the delightful work of endeavouring to lead your children to the Saviour. Commit them to him, and pray and hope to meet them all before the throne of God. But, remember, if you neglect their souls, whatever accomplishments you may give them, do not expect to see them at the right hand of God. Rather expect to see yourselves and your offspring suffering beneath his awful frown.

II. To those who attend the sick and dying.

The greatest proof of love to your afflicted friends is to act towards them with christian fidelity. That is a false tenderness which would lead a sinner or a saint to attempt to draw comfort from his own works; and, alas! it is a bad sign respecting those who wish to administer such poor consolation. It is but too plain that their own views both of sin and salvation are very defective. Mr. Cecil mentions a case of this kind. He had been conversing with an afflicted man about the evils of his conduct, when his wife interrupted Mr. Cecil, by assuring him that her husband had been an excellent man. "Silence," said the dying penitent, "it is all true!"

Something not unlike to this took place at the dying bed of Miss P. Her friend and benefactress praised her, and wondered how one who had lived as she had, could now be distressed. But it would not do. A wounded spirit, a conscience burdened with guilt, rejects all such support! O ye that stand around the dying bed, do not flatter. I must have a Saviour, or I am lost; a Redeemer, or I perish. Take

away every false prop. Break down every refuge of lies. Strip the sinner of every self-righteous plea, point to the Lord Jesus Christ, and then pour in the consolations of the gospel.

Lastly, I would give a word of advice to those young people who have thoughts of going to reside in foreign lands.

Dear young friends! If your hearts are devoted to God, and you walk in that holy and watchful, and consistent and useful manner, which becometh disciples of Christ; then you may prove unspeakable blessings; then your light will shine before men, and you will glorify your Father in heaven; then many a poor sinner may have reason to bless God for you, through the countless ages of eternity. But forget not that there are peculiar dangers in this path. I believe comparatively few leave the land of their nativity without suffering spiritual loss. I speak guardedly; but my situation has afforded me, alas! too many opportunities for making observations on this subject; and I would strenuously urge all whom I love, never to leave a place where the gospel is preached, for another where the gospel is not preached, even if they might gain a province by the change. Ah, when you come where I saw Miss P. upon a dying bed, it will matter very little, whether you have travelled through the world on foot or in a carriage; whether you have lived in a cottage or a palace. All these little things will be lost sight of amidst the infinitely important consideration, "Is my soul safe? Are my sins pardoned? Shall I be saved or lost? Will the Judge of quick and dead acquit me or condemn me? Shall I hear him say, Come, ye blessed—or, Depart, ye cursed?"

Be assured, dear young people, that a well grounded hope of salvation through Christ, and a life of communion with God, are of far greater importance than all the world can give, or take away. And O delay not; you may have no space given you for repentance. "Seek the Lord while he may be found, call upon him while he is near," Isa. lv. 6

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MEMOIR OF EDWARD S—

IN the month of February, 1830, I was informed that a poor man of the name of Edward S. living in the neighbouring village of G. T. was dangerously ill, and desired to see me. He was spoken of as one who had received no religious instruction—an almost total stranger to the word of God—and consequently ignorant of those great truths which are the happiness of the humble and sincere christian. A neighbour had, it is true, sometimes read a chapter to him from that blessed book, but his heart was in a state of darkness, he rested on his own merits, and knew not that it is only by faith in a Saviour's blood we can enter the kingdom.

On entering the humble dwelling, I found his wife, now far advanced in years, and her two daughters, sitting below; the sick man was not yet come down stairs. In a few minutes he came down, wrapped in a great coat, and pale and trembling from pain, owing to a large cancer, which had been for some months forming in his stomach, and which occasioned the greatest agony. After a few inquiries respecting his health and circumstances, I began to question him about his prospects as to another world. He replied that he had been a sober, honest, hard-working man, who had injured no one, and that he trusted God would be merciful to him.

“This,” I answered, “is not enough to secure your eternal safety. You will have to do with a heart-searching Judge. One whose law is holy, just, and true. Every one of us shall give account of himself to God, Rom. xiv. 12. not of actions merely, but even of our very words and thoughts. Every idle word that men shall speak, they shall give an account thereof in the day of judgment, Matt. xii. 36. Only consider,” I added, “that you will stand exposed singly to the piercing eye of God, as much as if you were the only individual in the world to be judged;

only consider what a black and fearful catalogue of sins will be brought against you ! God's law demands perfect obedience. God's law says, 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength,' and that, neither you nor I have done for a single half hour of our lives. Our sins and iniquities have been more in number than the hairs of our head, and the whole catalogue of them will be brought out against us at the last day."

The man seemed deeply attentive, and replied, "Then I shall come badly off indeed ! sir."

"We are naturally disposed to think far too lightly of sin," I continued, "and to imagine that God will be satisfied with an obedience far more imperfect than we have any warrant for in scripture. It is true that God proclaims himself in his own blessed word, 'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin,' but then it also speaks of Him as one who '*will by no means clear the guilty*,' Exod. xxxiv. 6, 7. You have been accustomed to look upon your sins as few and trifling ; but will that God 'who is of purer eyes than to behold evil,' Hab. i. 13. thus regard them ?"

The poor man appeared to be in deep thought and much alarmed at this statement of truth.

"Did you never hear any thing of this kind before ?" asked I.

"No one, sir," he rejoined, "has ever talked to me just in this way."

"Still," I added, "do not despair. There is One who is able and willing to 'save to the uttermost them who come unto God by Him, seeing He ever liveth to make intercession for them,' Heb. vii. 25. Yes : Jesus Christ came into the world to save sinners, such as you. Go to him in deep self-abasement, and humble faith, and you shall not be rejected. From the creation of the world to the present day, no poor, contrite, repenting sinner ever applied for pardon in vain. 'Him that cometh unto me,' our Saviour says, 'I will in no wise cast out,' John vi. 37. Do not imagine, as many falsely do, that you can make yourself fit to be saved. You might as well endeavour to create a world as to make yourself fit for the salvation of our Lord Jesus Christ. Only cast off all hope of saving yourself in

your own strength, and be thoroughly in earnest for mercy, and you shall assuredly obtain it. Seek daily for the influences of the Holy Spirit to renew and change your heart. Strive earnestly with God in prayer, that you may have them shed on you abundantly through Jesus Christ, and pray to God to create in you a clean heart, and renew a right spirit within you."

After more conversation to the same purport, I prayed with the family. All seemed deeply touched and affected. I do indeed trust that a divine power was present amongst us. The poor man was urgent in his request that I would repeat my visit.

As I reflected, in going home, upon what had passed, I could not help hoping that some impression had been made; and that divine grace was at work in the heart of this poor man. Still all was at present uncertain. Many are brought to some degree of alarm and anxiety who stop there, and make no further advances in divine things. The world again presents its alluring charms, and those good impressions which had been made during the hours of languor and suffering, vanish "as the morning cloud, and as the early dew." But there appears reason to bless God that this was not the case in the instance now before us.

A week after I repeated my visit. Mrs. W. accompanied me. We found his wife in much distress, though evidently cheered by our arrival. The rapid progress of disease had now confined her husband to his bed. He was suffering much pain. He had not slept during the past night. I found him most anxious to see me. What I had been permitted to say on my first visit, appeared, under the divine blessing, to have produced a deep effect on his mind, and he was extremely desirous of receiving further instruction. I inquired whether he was beginning to feel at all conscious of that lost and sinful state in which by nature he lay.

"I think," he answered, "I feel a little of it; but not so much as I could wish. I am a poor ignorant creature. I want more instruction."

"Seek earnestly," I replied, "of God to give you that broken and contrite heart which he will not despise. You are invited in God's own word to come to the throne of grace; but then you must bear these things in mind—the exceeding sinfulness of sin, and the unsearchable riches of Christ. You must not look to yourself, or to your own

endeavours and resolutions. They will do nothing for you. You must look with a single eye to that dear Saviour who died upon the cross to save you from your sins. If you come in this state of mind, you will not be rejected. Christ is willing to receive every returning penitent."

I then prayed with him ; my time being too short for a longer conversation. He joined most fervently in every petition. Mrs. W. in the mean time, by the request of his wife, who seemed peculiarly grateful for my visits, marked with her pencil such chapters in the bible as she deemed calculated for his state, and which the poor woman said a neighbour would be glad to read to him. I called again at the cottage three days after the former visit. I found him in much the same state of suffering as before, only weaker. But the work of grace had evidently commenced. The first feeling of anxiety had, in this case, proved something more than a mere transient emotion. A secret but sure operation was going forward. He had been led to look to the only Physician of souls.

In answer to my inquiries respecting the state of his mind, "I feel, sir," he replied, "very differently from what I ever did before in all my life. I feel I am a sinner—a very great sinner before God. I want a Saviour. I have been going wrong, sir, throughout the whole course of my past life. I have been guilty of sins of which I was before quite unconscious ; but I trust I am now beginning to get right. I have been crying very earnestly for pardon and forgiveness."

Wishing to ascertain more clearly his views of sin, I said, "But of what sins, my friend, can you be guilty, now that you are lying on this bed of sickness?"

"O, sir," he replied, "it is sins of the heart which I feel. It is for these that I am praying for forgiveness. I now find, sir, that every word which you spoke to me about the evil of sin is true—perfectly true—but I was before ignorant of it. J. the shoemaker of S. whom you know, used sometimes to read a chapter in the bible and talk to me, but I never took the matter up, or thought about it as I ought to have done."

"Do you think that you have effected this change of views in your own strength?" I inquired.

"O no, sir !" he rejoined, "It is God alone who has wrought the change. It is a greater work than I could do."

“What do you now think,” I asked, “of Christ? Do you believe he has died for you?”

“I can hardly think that,” he replied, ‘he must have died for better persons than I am. I am so great a sinner.’”

“Christ,” I said, “came not to call the righteous, but sinners to repentance. He hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. The invitation is, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest,’ Matt. xi. 28, Do not you feel yourself thus laden?”

He replied, he thought he did, and that sin was now hateful to him. “Then you,” I continued, “are just the person to whom Christ will extend mercy.” In the course of further conversation, he said he hoped he might be spared for a few more days, that he might have a little longer time for prayer and preparation for death. “Should death,” I said, “come now, could you, do you think, commit your soul into the hands of your Saviour, and say, ‘Lord Jesus, receive my spirit?’”

“Not yet,” he replied, “but I hope soon to be able to do so.”

I then knelt down by his bed-side, and besought Almighty God to carry forward that work of grace, which he had, I trusted, commenced in the soul of this poor man, and to fill him with that knowledge which maketh wise unto salvation. He joined aloud in every petition with all the fervour which his declining strength admitted, and expressed the deepest gratitude for my visit. The humility which characterized all poor S. said, his willingness to listen to the plainest statement of truth, the delight which his wife assured me he experienced whenever the bible was either read or spoken of, together with that deep sense of sin under which he now mourned, appeared to me a safe and sufficient evidence that a change was indeed taking place in his heart, and I inwardly rejoiced in the thought, should I never be permitted to see him again in this world, that we should assuredly meet before the throne of God and of the Lamb.

Notwithstanding the weakness to which he was reduced, it pleased the Lord to prolong his life for several weeks, and to give me two more opportunities of visiting him. The first of these interviews took place on the 30th of March, six or seven weeks after my first acquaintance with him. He was much reduced in strength, and spoke

with extreme difficulty. His sufferings were intense. I was much struck with the calmness of his mind. He was exceedingly delighted to see me once more. The secret operations of that Spirit which is confined neither to time or place, or outward means, had been carrying on, during my absence in London, the work which I had every reason to believe begun previous to my departure from home. On my speaking to him respecting the pain he suffered, he replied, "Oh this is nothing. It is all for my good. My great concern is my eternal salvation. Religion, sir, is a far greater work than many people imagine. I have found it a very hard work; the hardest work of my life; but, blessed be God, he has at length broken my stubborn and hard heart, and brought me as a contrite sinner to the foot of the cross. I have been talking to my daughter, and urging her to attend to these all-important matters."

I took up a bible which was lying on a little table by the side of his bed, and was beginning to read a few verses to him when the doctor came in. On his departure the sick man said to me, "Ah, sir, I do not want him. He can do nothing for me. I have a greater and higher business in hand, and I bless God for what he has done for my soul."

After a few minutes spent in reading the scriptures, and in commending the poor sufferer to Him who is able and willing to save, I took my leave for this time.

I would here observe that mistakes may easily arise among those unaccustomed to visit among the poorer classes respecting the expressions which they make use of, in describing their religious progress and experience. I have sometimes been startled for a moment at the expressions—"It is a great work, sir—I am doing all I can," and others of a similar nature, which would at first lead one to imagine that the individual in question was seeking to work out his own salvation, when in fact, nothing more was meant than an earnest seeking for mercy through the grace and merits of Christ. That this was the case in the instance before us, I feel fully assured.

The last time I was permitted to see this poor suffering servant of God was on the 7th of April. He appeared to be gradually sinking under the weight of his disease, and the time of his departure from the scene of trial could not in all human probability be far distant. I was delighted to witness the evident ripening for glory which had been going

forward since our last interview. Though racked with agonizing pain, and almost too feeble to speak, his mind was at peace. He perfectly knew me when I approached his bed-side. On my inquiring how he felt, he replied, "I never felt so happy in all my life. I have no longer any doubts on my mind. I feel an assurance that Jesus is near to me, as my stay and support. Divine grace has led me to seek earnestly for pardon and salvation, and I have found them." He had, evidently, some measure of "peace and joy in believing," and the serenity and calmness of his countenance and manner, during the intervals of intense pain, told of a mind at peace with God. After a pause he said he had been praying to be released from his sufferings, if it were God's will—that he longed to be with Jesus. "Ah sir," continued he, lifting his emaciated hand from the bed, and clasping mine, "it is to you I owe all this."

"God," I replied, "has in infinite mercy made me the instrument of bringing to you the glad tidings of peace and salvation through a Saviour's blood. To Him be all the glory."

A few days after my last interview with S. the man who had first asked me to visit him in a pastoral capacity came to inform me of his decease. He had quietly passed through the valley of the shadow of death, to enter, I trust, into those joys which await God's redeemed people.

He was fifty-six years of age when he died.

Some perhaps may be inclined to question whether the time granted for the evidence of this change in S.'s heart might not be too brief for forming any solid opinion as to the reality of the work. I can only say that to my own mind, the change was marked and decisive. The patience and cheerfulness which he exhibited under sufferings the most acute, formed a striking contrast to the depression and murmuring too often manifested in similar cases, and served to indicate that he was sustained and supported by something more than mere human strength. The testimony, too, borne by his wife and family, to the decided change that had taken place in his carriage, (his temper having been formerly rather irritable,) since I had been in the habit of visiting him, and to the happiness which, even amid the severest agonies, he was permitted to enjoy, confirm the view which I have taken. During the few last weeks of his life he was

never out of humour ; the word of God was his constant delight, and even when under extreme exhaustion he would revive and appear quite invigorated when it was either read or spoken of. Even those who cannot to this day understand the principle of that divine grace which produced so great a change, do yet bear witness to the outward alteration, and feel assured that something must have taken place in their departed relative beyond what they can feel or understand.

Let us praise God, christian reader, for this instance of redeeming mercy. Let us ascribe all the glory to Him whose free grace alone can create us anew in Christ Jesus, and lead us to hunger and thirst after righteousness.

Let it be an encouragement to the poor trembling sinner never to despair of God's mercy. Even at the eleventh hour may the heavenly word reach the heart. Even at the eleventh hour are pardon and forgiveness granted to the greatest of sinners.

But let none take encouragement from this consideration to continue in sin. "Shall we continue in sin that grace may abound? God forbid:"—for while here and there a brand is plucked from the burning, how many are left to die in their transgressions! Whilst one such instance as that before us occurs, in which the conscience is aroused from its state of stupor and indifference, and the heart awakened in time, hundreds, yea, thousands of immortal souls are perishing in their sins, despising the offers of pardon, till the door of mercy is closed for ever.

Lastly, let the moral, decent, and respectable outward professor learn from the instance before us how defective is his present state. Ah, dear friends, deceive not yourselves. All your outward morality will not avail you at the last solemn hour. There must be a great and thorough change wrought within. Speak not peace to your consciences when there is no peace. "To-day, if ye will hear his voice, harden not your hearts," Heb. iii. 7, 8. "Seek then the Lord while he may be found. Call ye upon him while he is near," Isa. lv. 6.

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THE
GREAT CHANGE.

IN the neighbourhood of a large town in England, where the gospel is clearly and faithfully preached, as a minister was walking a little distance into the country, he met a man whose dress indicated that his circumstances in life were not the most degraded. He addressed him with the common words, "It is a fine day," &c. As the frankness of this man engaged the minister's attention, he thought he might be the means of doing him good, and accordingly, after a few general remarks, he observed, that while we were by nature sinners, and had hearts depraved by sin, how much it concerned us to know whether or not we were born again. "Born again!" exclaimed the stranger, with seeming astonishment, "what is that? How can we be born again? We cannot die and come again into the world, can we?"

"No," replied the minister, "we cannot. But by the expression, born again, it is meant that we are to have new hearts. God says, 'A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'" Ezek. xxxvi. 26.

"New hearts," exclaimed the man in a tone of great astonishment; "what! must our hearts be taken out? Why that would be to kill us, I cannot understand that language at all; pray tell me, so that I may understand your meaning."

His instructor felt amazed, and was at first at a loss how to proceed; but, looking up to God for direction,

he called the man's attention to the character of a sinner whose heart was changed by means of the word, in the following language : " Suppose, my friend, you knew of a wicked man who broke the Lord's day, took God's name in vain, told lies, neglected secret prayer, and the reading of the scriptures, such a man enters the house of God to hear a sermon ; he listens to it with attention ; the minister describes the wickedness of the human heart, lays open its deceitfulness, shows the character of the sinner, the excuses he makes for his sins, and for neglecting the concerns of his soul, he opens to his view the love of Jesus in dying for sinners, even the chief, and his ability and willingness to save them. He also warns the wicked of their danger, unfolds the condition of a sinner dying without an interest in Jesus, and beseeches him to flee from the wrath to come, and lay hold by faith on the hope set before him, even Jesus who is as willing as he is able to save. The man begins to *feel* under the sermon that his heart is indeed wicked, and that the description now given exactly answers his case ; he begins to see the evil of sin, and his guilt in sinning against a God of so much love and mercy ; he retires at the close of the service, bitterly bewailing his wickedness ; he feels such sorrow for his sin as he never felt before ; and with tears at the thought of his former iniquities, he retires to his room to meditate upon what has passed. His sins begin to be arrayed before him, he feels the truth of what he heard, and on his knees he begins in prayer, to cry to God for mercy. He now cannot feel easy under a sense of his transgressions, and the dread of being called to the bar of God to give in his account. He who used to spend his sabbaths strolling the fields, or in some vain amusements, is seen regularly attending the house of God, he forsakes his former companions, abandons the places of sinful amusements, as the theatre, fairs, wakes, and the like, he begins to find a friend or two, who noticing his attention under the word, talk to him ; he reveals his mind, his fears, his troubles, and by their advice, and the sermons he afterwards hears, he is enabled, as a poor perishing sinner, to depend alone upon Jesus for salvation, trusting on what he did and suffered in the room and place of the guilty. He now sees his need, and the suitableness of Jesus to his case, as a Saviour, in every way able and willing to save, and he finds peace and joy in believing. Now, my

friend, here is the case of a sinner, who had a wicked heart, and had lived a wicked life. Now the change which has passed upon him is what the scriptures call regeneration, or being born again; his former pleasures, his former life, are now altered."

The man stood listening with great attention while the minister was giving this short description of a new heart; and said, "*Now, now* I see what you mean. I now begin to understand your description of *a new heart.*"

His instructor was pleased to see he understood his meaning. He then asked him if he thought *his* heart was changed. The man said he thought it was not; for, alas! like too many, he lived without God in the world. Upon further inquiry he confessed that he went to no place of worship, and had hitherto neglected his soul. He wished to know what he must do in order to have this change, when his instructor said, as Paul did to the inquiring jailor, "Believe on the Lord Jesus, and thou shalt be saved. Search the scriptures, for the reading of God's word is one of the means by which souls are converted, and pray to God for mercy in the name of Jesus, as it is for Christ's sake we were to ask for blessings. Also attend on the Lord's day, at his house, where you will be further taught the way of salvation by faith in the Lord Jesus Christ."

The man seemed grateful for this advice, and in parting earnestly begged that the minister would pray to God that his heart might be changed, and that when he died he might be taken to heaven.

Reader, may I ask you, do you think your heart is changed? Do you think that if you were now to die you should go to heaven? Remember that without a new heart you never can enter the abodes of bliss. Before you lay this tract aside inquire seriously into your state. Ask yourself the following questions:—Do I love Jesus? Do I love his people? Do I rest upon the merits of Jesus as my only hope? Do I use every means that God has appointed? Does the love of Jesus lead me to hate every sin, and love holiness in heart and life?—If you can answer these questions in the affirmative, it is well, but if you are conscious this is not the case, I beseech you to fly to Jesus ere it be too late, for now is the accepted time, and now is the day of salvation.

"If the wicked will turn from all his sins that he hath

committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God : and not that he should return from his ways, and live?" Ezek. xviii. 21—23.

"If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new," 2 Cor. v. 17

MIGHTY Redeemer, set me free
From my old state of sin ;
O make my soul alive to thee,
Create new powers within.

Renew mine eyes, and form mine ears,
And mould my heart afresh ;
Give me new passions, joys, and fears,
And turn the stone to flesh.

Far from the regions of the dead,
From sin, and earth, and hell,
In the new world that grace has made
I would for ever dwell.



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A WORD IN SEASON.

PERMIT us, dear Reader, to call your attention for a short time to the concerns of eternity. Every thing around you tends to make you think of the present world. Your body claims your constant care, and the pain you feel when any accident befalls it, when it is allowed to remain without a supply of food, or when it is not defended from cold, is a sufficient security against your neglecting it. Other men feel as you do, and therefore their whole conversation consists in, "what shall we eat, or what shall we drink, or wherewithal shall we be clothed? After all these things do the Gentiles seek," said Jesus Christ. Next to the care of their bodies, men are naturally occupied about the lusts of the mind. They are anxious to gratify their pride, to make much display, to excel those among whom they live.

It is the character of the wicked, that "through the pride of his countenance, he will not seek after God. God is not in all his thoughts." Is this your character? Have you ever seriously considered the shortness and uncertainty of all earthly things? Have you thought of the consequences of death, which you know awaits you? Or are you living without God in the world? acting as if there was no God, to whom you must give an account of your thoughts, words, and actions? You may say you believe there is a God. "The devils also believe and tremble." If our object were merely to convince you that there is a God, we might save you the trouble of reading this. A few years—perhaps not many days, will bring you before his tribunal. In hell there will be no unbelief.

We thus address you, not because we wish you, by becoming religious, to keep religion in countenance, or to strengthen a party. When we believed the Scriptures,

we counted the cost of becoming real christians. They informed us that "the friendship of the world is enmity with God; and that whosoever will be a friend of the world, is an enemy of God." We know that real christians must be hated for the sake of Christ. It has been so in every age. He warned his disciples of it, and told them that in the world they should have tribulation. And surely it is enough for the servant to be as his master: "If the world hate you," said he, "ye know that it hated me before it hated you." But what can the world bestow? How uncertain are all its enjoyments! Riches make themselves wings and fly away. A man is to-day in full health, to-morrow he is gasping on a death-bed. Death spares neither rich nor poor, young nor old; there is no discharge in that war. We know not what a day shall bring forth. Are you, my friend, prepared for death? You know you are a sinner. Have you any reason to believe your sins are pardoned? Or do you turn away your thoughts from this subject? By this means many keep their minds easy. But is this like a rational creature? A criminal may get drunk and forget the day of his execution; but will this prevent it? You may be drunk with the cares or pleasures of the world. You may ridicule those whose attention is occupied about the salvation of their souls, who do not run to the same excess of riot with you; but remember, every breath you draw brings you nearer eternity. Every hour you pass without laying to heart the things which belong to your eternal peace, is an aggravation of your guilt. It is treating God with contempt, despising his long-suffering. Why, think you, has he not already cut you down? Why were not you in the place of your companion, whom you have followed to the grave? He bade as fair for life as yourself, but now his doom is fixed. God has given you a respite, and what use do you make of it? You trample on his commandments; you despise his ordinances; you employ the time his long-suffering affords you in this world, to add to your guilt, as if you were afraid lest the wrath of God were not sufficiently kindled against you for past sins. You "despise the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth you to repentance." Thus you employ the time he graciously

affords, to treasure up wrath against the day of wrath, and revelation of the righteous judgment of God.

Do you say we are drawing a character different from yours: that you are sober and honest; that you do not ridicule religion, but believe the Scriptures to be the word of God? If you believe the Scriptures, either you have experienced an entire change of heart, your character is perfectly different from what it was formerly, or else you must be convinced that the wrath of God abideth on you. The Scriptures, almost in every page, declare the absolute necessity of a change of heart. He who is now your Witness, and will very shortly be your Judge, assures you, that without this entire change of heart, this being born again by the power of the Holy Spirit, no man can enter into the kingdom of God. You may take the name of christian, or if you prefer it, you may call yourself an angel; but the name will make no difference in your character in the sight of God. Men are not saved by assuming any particular name, but by believing in Christ; and if any man have not the spirit of Christ, he is not a believer, he is not interested in Christ's salvation.

Perhaps you do not ridicule what *you call* religion: that is, a religion which does not condemn your conduct, which flatters you with the hopes that God will wink at your sins, your worldly-mindedness, your neglect of prayer, your habitual indifference about eternity: a religion which teaches you, that if you do not habitually indulge in gross sins, all will be well; which quiets your conscience with the thought that you are no worse than your neighbours: a religion which encourages you to think favourably of yourself; that although you are a sinner, your heart is good in the main, and that God will accept you for your sincere, though imperfect endeavours to serve him: a religion which leads you to attend the minister who is nearest you, or whom your father attended, without comparing the doctrine he preaches with the word of God, or judging by his life and conversation whether he be a minister of Christ. Perhaps your religion teaches you that it is unnecessary to be very scrupulous about these things.

If *such* be your views of religion, no wonder you do not dislike it. Yours is a religion exactly suited to the taste of an enemy of God and of righteousness. But do you

never ridicule the religion of those who talk much of the corruption of their hearts, of the necessity of the renewing and sanctifying influences of the Spirit? Who say that God could not be just, if he passed by even one sin without showing his displeasure; who tell you that if you are living like your neighbours, you are in the high road to destruction; that all your endeavours to recommend yourself to God are vain; and that laying aside all your sobriety and decency, as a ground of confidence, you must come to Christ for pardon exactly upon the same footing as if you had been guilty of murder and every crime? Do you not ridicule those who show an anxiety to hear men who insist much on particular doctrines, which you do not understand, and whose standard of christianity is much higher than yours? Who say a christian must be very strict and circumspect, must worship God in his family, must pray much to God, and converse much upon religion; yea, that such things are the christian's delight and happiness? Do you never ridicule some such people for meeting together for prayer and reading the Scriptures, on a week day, after their work is over? If so, you are ridiculing the religion of Christ, although you may call it enthusiasm or madness. The name you give it is of no consequence. We do not suppose you hate the *name* of religion. But if a great change has not taken place in your heart, we are as sure that you hate the religion of Jesus, as we are that our Bibles are true; for they tell us that "the carnal mind is enmity against God;" that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him." Remember how the Jews rejected Jesus Christ, while they pretended great zeal for God, whom they called their Father and their God; and take care, lest, while you call yourself a christian, you account the true doctrine of the cross a stumbling block and foolishness, and the sentiments and practice which spring from the belief of this doctrine to be hypocrisy, pride, and uncharitable judging of others. Beloved, our hearts' desire and prayer for you is, that you may be saved. If you are indeed taught of God, (and without this you cannot be a christian,) you will not be displeased with our plainness of speech; you will acknowledge, that such as we have described, was your former character; that you hated both God and Christ; and that

but for his goodness in opening the eyes of your understanding, you had been still in this temper of mind. But if you imagine you were never so bad as this, be assured, you are still in the gall of bitterness and bond of iniquity. The first part of the work of God's Spirit on the heart, is to convince of sin; not merely showing a man he is a sinner, for this is allowed by all; but convincing him, that his "heart is deceitful above all things, and desperately wicked." Till a man is convinced that this is a just description of his heart, he does not believe the word of God. If you therefore think there is any thing good in your heart by nature, you make God a liar, and his word is not in you.

They that are whole have no need of a physician. You must entertain thoughts of yourself very different from what men naturally entertain, before you come to Christ for salvation. Many say they believe in Christ; they think they cannot be saved without him; but all they expect from him is *his assistance to save themselves*. Such assistance he will never bestow. He died for the wretched, the miserable, and helpless; for those who were *without strength*. His death is a complete atonement. He hath finished the work of redemption. Men try to lay a foundation for themselves; their good works, their alms, their prayers, their tears, their future amendment; but all these will prove refuges of lies, which the hail shall sweep away. But the man who depends on the death of Christ alone for pardon and acceptance with God, who ceases from looking to his own works, and looks to the works of Christ for salvation, shall not perish, but have everlasting life.

Is this your character? Have you given up all confidence of escaping the wrath of God, because you have been free from gross sins, or because your character is good among men? Do you see that one offence justly and inevitably exposes you to the wrath of God; that your life has been a continued course of rebellion against him; that your most admired actions were deeply stained with guilt; and that you can only escape condemnation through Christ, who died, the just for the unjust?

If such be your sentiments, assuredly you must love Christ; and if you love him at all, it must be with a supreme affection. Is this the case? Are you ready to

forsake all for him? Is it your daily study to testify your regard for him, by obeying all his commandments? Have you begun to deny yourself, to take up the cross, and follow Christ? Do you, like Moses, esteem the reproach of Christ greater riches than the world can bestow? Or would you be ashamed of being thought more religious than your neighbours? Perhaps you are afraid of being laughed at; but, remember, that he who thus denieth Christ before men, shall be denied by him, when he would willingly court his approbation. If you will be his disciples, you must love him more than father or mother, or wife or children, yea, than your own life. And is he not worthy of such love? He who, "though he was rich, for our sakes became poor?" the eternal JEHOVAH, who dwelt among men, and purchased his church with his own blood? Did the God of glory take on him our nature? Did he bleed and die for rebels and enemies? And shall we think it a great return for such love, to prefer him above all this vain world can bestow? Was ever sorrow like the sorrow he endured, when the Lord laid on him the iniquities of us all? when his sweat was as it were great drops of blood: when in an agony he prayed in the garden: when he cried out upon the cross, My God, my God, why hast thou forsaken me? Is it not a mockery to talk of believing these things, and not to be affected by them?

Do you know the power of God's wrath? Have you weighed the consideration of an eternity of woe? Do you believe what God declares, that the voluntary sufferings of Christ prevented the destruction of the whole world? that if you escape damnation, it is wholly owing to what Christ has done? Have you a hope of escaping, and can you refuse to love him supremely on whom alone such hopes must rest? Have you considered the long-suffering of Jesus, whose name is daily blasphemed in the world: who yet still continues to invite his most inveterate enemies to be reconciled to him; spares their lives; loads them with benefits; assures them of pardon and righteousness, without money and without price. While they spurn his benefits; treat his invitations with contempt; going one to his farm and another to his merchandise; seeking for happiness where it never can be found; he mildly

reasons with them, "Wherefore will ye spend your money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Allow us to ask, Have you found the satisfaction in the world which you expected? No; you have been, you must be disappointed: and will you yet persevere? Will you not listen to Christ, who bestows durable riches and righteousness? Let us beseech you, Reader, by the mercies of God, not to ruin your soul. Behold in Christ a Saviour exactly suited to your need? You are guilty; he hath made atonement. Your heart is hard and impenitent; he is exalted to give repentance and remission of sins. With him is the residue of the Spirit; he can change your heart. Cast yourself on his mercy, depend on him alone, and you shall have your fruit unto holiness, and the end shall be eternal life. Sin shall not have dominion over you.

You may in earnest resolve to forsake sin, but in time of temptation your resolutions will be forgotten. If you desire to be holy, (and without holiness no man shall see the Lord,) be convinced you cannot sanctify yourself; and apply for help to Christ. He came to save his people from their sins, and thus to make them meet for the inheritance of the saints in light. If you could do this for yourself, you would have no need of Christ. Trust then in the Lord Jesus, and you shall not be disappointed. Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things. They are imbued with his Holy Spirit; they become partakers of the divine nature, and escape the corruption that is in the world through lust.

We now take our leave of you. We have set before you life and death. You may throw this paper away with contempt, but you shall shortly wish you had laid it to heart. We refer you to the Scriptures for the truth of what you have read. A man who had lived in every abomination, said on his death-bed, that the *love of sin* was the only weighty objection against the truth of Scripture. Take care lest the love of the world, or the love of sin, should continue to harden your heart against the word

of God. Beware lest you love the praise of men more than the praise of God.

The Gospel of salvation through Christ is the touchstone which discovers the temper of the heart towards God. If you remain without making your eternal salvation the chief object of your concern, or if, after having heard the Gospel, you attempt to save yourself, by any thing you can do, thus going about to establish your own righteousness, you show yourself an enemy to God, and a despiser of his grace, and if you die in that condition, you are lost for ever. Now, God beseeches you to cast down the weapons of rebellion, and to be reconciled to him. He declares his amazing love to sinners, in not sparing his own Son; and if this does not melt your heart you are undone. It is the only medicine which can cure your soul. If you reject this, there is no remedy; there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour you as an adversary of God. But if you really believe on Jesus, the effects of this faith will be a satisfactory evidence, both to yourself and others, that you have not followed cunningly-devised fables, but that it is the true grace of God wherein you stand. All sin will be hateful in your eyes. The love of God shall increasingly be shed abroad in your heart. Prayer will be your delight instead of being a burden, and all shall take knowledge of you that you have been with Jesus. Thus, through faith in him who overcame the world, you shall be more than conqueror; and having triumphed over death, the last enemy, you shall sit down with him on his throne; you shall inherit all things, and he will be your God for ever.

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Walking by Faith.

BY REV. ANDREW FULLER.



He stretched his obedient arm, nor had he recalled it, had not Heaven interposed.—See page 13.

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WALKING BY FAITH.



WALKING BY FAITH is going forward in the ways of godliness, *as influenced not by sensible, but invisible objects; objects of the reality of which we have no evidence but the testimony of God.*

IN this sense we find the term *Faith* used in Hebrews, xi. concerning Abel, Enoch, Noah, Abraham, and others. Thus Abel, by faith, offered a more excellent offering than Cain. God had said in effect, once for all, that he would never speak nor be spoken to in a way of friendship by any of the human race, but through a Mediator. This was intimated, partly by man's being debarred from all access to the tree of life, partly by the promise of the woman's seed, and partly by the institution of sacrifices. Cain overlooked all this, and approached God without an expiatory sacrifice, as if there had been no breach between them, and so no need of an atonement. This was an instance of daring unbelief. Abel, on the contrary, took God at his word, perceived the evil of sin, and the awful breach made by it—dared not to bring an offering without a victim for atonement—had respect to the promised Messiah—and thus, by faith in the unseen Lamb, offered a more excellent offering than Cain.

Thus also it is said of Noah: "By faith, he, being warned of God of things *not seen* as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world," &c. No doubt the world were ready to despise Noah, while building his ark, as an enthusiastic old man, that put himself to a deal of trouble, and wanted to put other people to as much, merely through a notion that ran in his head, that the world should be drowned. Why, was there any thing in the world that looked like it, or seemed to portend such an event? Nothing at all; all things seemed to continue as they were from the creation. What then could induce Noah to do as he did? Nothing but the testimony of God, which he credited, and acted accordingly.

So likewise it is said of Abraham, when called to go into another country: "By faith he obeyed, and went out, *not knowing whither he went.*" A pretty errand, it would seem to his friends and neighbours. It is possible some of these, observing him preparing for a journey, might inquire whither he was going. "Going! I am going to a land which 'the Lord is to show me'." "And have you ever seen this land?" "No; I neither know the country, nor a step of the way to it." "A fine tale, indeed! but seriously, what in the world can move you to such an undertaking?" "I rely upon the testimony of God. He hath said, 'Get thee out of thy country, and from thy kindred, unto a land that I will show thee.' I take him at his word, and act accordingly."

These were cases in point for the apostle to quote. The Hebrews seemed hardly contented with an *unseen* high priest, an *invisible* religion. They had been used to priests and sacrifices, that they could hear, and see, and handle, with their bodily senses. As their fathers said of Moses, therefore, they were ready to say of Jesus, "We know not where he is gone. Come, let us make us a captain, and return to Judaism." "Judaism! methinks," says the apostle, "true Judaism would condemn you. All your forefathers acted upon a principle which you seem about to abandon. They walked by faith, not by sight. They lived, they died, in the faith, even in the faith of that very Messiah of whom you make so light."

In this sense it is easy to see faith and sight are to be taken in our Lord's rebuke to Thomas, when he says, "Blessed are they that have not seen, and yet have believed." It is as if he had said: "You think you have acted very prudently; but what must the Christian world do in after ages, if they act upon your principle? Christianity, in the whole of it, will depend upon testimony—whosoever receives it after your death, yea, in your life time, besides yourselves, must receive it upon your testimony. Blessed are they who shall cordially so receive it; and blessed had you been, Thomas, to have set them the example, by believing the testimony of your brethren."

Faith may also be considered as opposed to the discoveries of *mere reason*, *unassisted by Revelation*. We do not suppose faith and *right reason* to be opposites: that be far

from us. On the contrary, nothing is more evident than that Christianity is entirely a rational system; and it is its glory that it is so. We should never have been required to give a *reason* for the hope that is in us, if there had been no reason to be given. But though nothing in revelation be contrary to right reason, yet there are many things which our reason could never have found out, had they not been made known by the Supreme Intelligence. The plan of redemption by Jesus Christ, in particular, contains a set of truths which the eye had never seen, nor the ear heard, nor had they entered the heart of man to conceive, had not God revealed them to us by his Spirit. For all the pleasure that we enjoy, brethren, in contemplating these glorious truths, we are wholly beholden to the testimony of God. Indeed, so far are they from being discoverable by mere reason, that every blessing contains in it abundantly more than men or angels could have asked, or thought. It staggers our reason to receive it, even now it is told us. At every pause we must stand and wonder, saying, "Is this the manner of man, O Lord Jehovah!"

Not only was our reason incapable of finding out many truths before they were revealed, but even now they are revealed, they contain things above our comprehension. It is one thing to say Scripture is contrary to *right reason*, and another thing to say it may exhibit truths too great for our reason to grasp. God must have told us nothing about his own existence and infinite perfections, if he had told us nothing but what we could comprehend. In this case it becomes us to know our littleness, and bow our understandings to the Supreme Intelligence. It is the most rational thing in the world so to do. If God has said any thing, we ought to rest assured that so it is. In these cases we ought to trust *his* eyes, so to speak, rather than our *own*, and be content, to "walk by faith, and not by sight."

But that we may obtain a more comprehensive view of WHAT IT IS FOR THE CHRISTIAN TO WALK BY FAITH, let us contemplate some of those *circumstances* and *situations* through which he has to pass during the present life. It is in these that Faith, as well as every other grace, is exercised.

1. There are many *dark seasons* in God's providential dealings with us, in which we can *see no way of escape, nor find any source of comfort, but the testimony of God.* God's friends are not distinguished in this world by any exemption from trying providences: he views that, methinks, as too trifling a badge of distinction. They shall be known by what is far more noble and advantageous, namely, by patience, obedience, submission, and divine support under them. Moreover, as we profess to be friends of God, and to trust the salvation of our souls, with all our concerns, in his hands, he sees it proper to prove the sincerity of our professions, and the stability of our hearts. He brings us into such circumstances, therefore, as shall try us, and show whether we will confide in him or not.

Christ has told his followers, once for all, that "all power in heaven and earth is in his hands;" that he is "head over all things to the church;" that he "will surely do them good;" that, however things may seem, "all things work together for good to them that love God, and are the called according to his purpose;" that as to temporal things, let them but "trust in the Lord, and do good, and they shall dwell in the land, and verily they shall be fed;" and as to eternal things, if they have a few light afflictions, they "shall last but as for a moment, and shall work for them a far more exceeding and eternal weight of glory." Matt. xxviii. 18. Eph. i. 22. Gen. xxxii. 12. Rom. viii. 28. Psal. xxxvii. 3. 2 Cor. iv. 17.

These promises seem easy to be believed, when things go smooth and pleasing; and it is very natural for us, in a day of prosperity, to talk of these things, and try to comfort those with them who are labouring in adversity. But the greatest trial is when it comes home to ourselves. Then it is well, if we fall not under the reproof of Eli-phaz, "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees: but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." Job, iv. 4, 5.

How amiable is that spirit, how happy is that heart, which in every situation, places unbounded confidence in Jehovah's word. Such may be hedged up on every side, and encompassed, like Israel at the Red Sea, with seem-

ingly insurmountable difficulties; yet even here they will follow Israel's example; they will cry unto God, and rely upon his mercy. If means can be used, they will use them; if not, they will "stand still and see the salvation of the Lord." "Speak unto the children of Israel," said the Lord, "that they go forward!" Go forward! they might have replied; what! plunge ourselves into the sea? Go forward! what! leap at once into the jaws of destruction? But nothing of this. At first, indeed, their faith seemed to fail them, but they soon recovered themselves. "Speak unto the children of Israel," said the Lord, "that they go forward." They went: a way was made in the sea, and a path in the mighty waters. Well may it be said, "By FAITH Israel passed through the Red Sea!" Heb. xi. 29. Minds thus disposed, might defy the united sources of worldly sorrow to render them unhappy. Let *poverty* stare them in the face, let pinching *want* stretch over them her miserable sceptre; they have been known even here by faith to break forth into songs of praise. Thus sang good Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Thus also sang the church even in her captivity, when her country was laid waste, Jerusalem razed to the ground, and the temple burnt to ashes, "The Lord is my portion, saith my soul, therefore will I hope in him!" Lam. iii. 24.

2. *In all our approaches to, and fellowship with Christ,* it is by faith in the account that God hath given of him in his word. Christ's excellence, undertaking, and benefits, are the joy, and even the life of our souls, if we are true Christians. But what *evidence* have we of all or any of these? Yea, what evidence have we that there is or ever was such a person as Jesus Christ; or if there was, that he was the Messiah, the Son of God? We neither saw him live nor die, nor rise again, nor ascend to heaven. We never saw the miracles he wrought, nor heard the voice from the excellent glory, saying "This is my beloved Son, hear him." We speak of his personal excellencies, divine and human, of his love, zeal, righteous-

ness, meekness, patience, &c. but what know we of them? We rejoice in his being constituted our Surety to obey the law, and endure the curse in our stead; but how know we that so indeed it is? We glory in the imputation of his righteousness, and exult in the hope of being found in him, and being for ever with him, faultless before his throne, to serve him day and night in his temple; but on what do we rely for all this? If our expectations are but just, truly they are noble; but if groundless, extravagant. Are they then well founded? Yes, THE TESTIMONY OF GOD is the rock whereon they rest. He has told us by the mouth of his servants, the inspired writers, all that is necessary for us to know of the character, conduct, and errand of his Son; of every office he sustained, and every end for which he came into the world. To all this he has added, that, "Whosoever believeth on him shall not perish, but have everlasting life." John, iii. 16. So they preached, and so we have believed. We have, through grace, ventured our everlasting ALL in his hands, nor is it in the hands of we know not whom. "We know whom we have trusted, and that he is able to keep that which we have committed to him against that day." 2 Tim. i. 12. For though none of these things are visible to our mortal eyes, yet having evidence that God hath said them, we are satisfied. We would as soon trust God's word as our own eyes. Thus we walk, like Moses, *as seeing him who is invisible*, and thus answer to that description, "Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Pet. i. 8.

In all our applications to Christ, we have to rely merely upon the testimony of God. Here is a poor self condemned sinner comes pressing through the crowd of discouraging apprehensions, that he may touch the hem of the Redeemer's garment, so to speak, and be made whole. As he approaches, one set of thoughts suggests, How can so great a sinner hope for mercy? Is it not doubtful whether there be efficacy enough in the blood of Christ itself to pardon such heinous crimes? "I know my crimes are heinous beyond expression," replies the burdened soul, "and I should doubtless give up my case as desperate, but that I have heard of him that 'he is able to save to

the uttermost all them that come unto God by him.' Heb. viii. 25. I will go, therefore; who can tell?" As he goes, other objections assail him, questioning whether Christ can *find in his heart* to accept of such a one? "I should think not, indeed," rejoins the poor man, "but he hath said, *Him that cometh unto me, I will in no wise cast out.* I know, were I to consult nothing but my feelings, and only to fix my eyes on the enormity of my sins, I should utterly despair; but encouraged by HIS WORD, I will go forward. I will walk by faith, not by sight. O hear him say, 'Come unto me all ye that labour, and are heavy laden, and ye shall find rest unto your souls!' This, this is what I want! Depart from me, all ye that vex my soul, I will go in the strength of the Lord God!"

3. *We have to give up many present enjoyments for Christ's sake, wherein we have no visible prospect of recompense, none of any kind but what arises from the promise of God.* Self-denial is one of the initial laws of Christ's kingdom. Far from enticing people into his service by promises of wealth, ease, and honour, he set out with this public declaration, "Whosoever will be my disciple, must deny himself, take up his cross, and follow me." Matt. xvi. 24. But who would enter upon these terms? who would give up houses, lands, friends, and reputation, and expose himself to hardships, persecution, and death, for nothing? Yet many followed him, and that to the day of their death; yea, and upon these very terms too: they LEFT ALL AND FOLLOWED HIM. What then induced them? Did not they act irrationally? Prophets, apostles, and martyrs! what mean ye? have ye no regard for yourselves? what! are you destitute of the feelings of men? "No such thing—we have respect unto the recompense of reward." *Reward!*—what can that be? Nothing surely below the sun, unless it were every thing the reverse of what is agreeable to human nature! "True; but our Lord has declared, 'Whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and inherit everlasting life.' Matt. xix. 29. We rely upon this, and this supports us."

God's friends, in all ages, have forsaken sensible for invisible enjoyments. Encouraged by considerations like

these, Ruth forsook her father and her mother, and the land of her nativity, and came to a people whom she knew not. It was this that determined her to go forward, when, as Naomi told her, there were no earthly prospects before her. It was this that made her resolve not to go back with Orpah, but to cast in her lot with the friends of the God of Israel. "The Lord recompense thy work," said Boaz to her afterward, "and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust!" Ruth, ii. 11, 12.

The same things influenced Moses, it seems, to refuse a crown. It has been thought, that, in virtue of his adoption, he might have been king of Egypt; but that throne not only, like other thrones, exposed him that sat thereon to numberless snares, but probably was inaccessible to any but those who would continue the system of idolatry and oppression. In that case, for Moses to have been king of Egypt must have been to have sacrificed a good conscience, despised a crown of glory, that fadeth not away, and united in persecuting his own, and the Lord's people. Moses seems fully to have weighed this matter. The result was, he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming even the reproach of Christ greater riches than the treasures of Egypt." He freely, therefore, leaves the life of a courtier; avows himself the friend of the poor despised captives; and dares to retire into Midian to live the life of an obscure shepherd. I say he *dared* to retire; for it required a greater degree of fortitude thus to deny himself, than to stand in the front of the hottest battle. But *by faith he forsook Egypt*, and went and lived a stranger in a strange land, for *he endured as seeing him who is invisible*—yes, "he had respect unto the recompense of reward." Heb. xi. 24—27.

Through faith the holy tribes of martyrs, in all ages, loved not their lives unto death. By faith in invisible realities, as the apostle to the Hebrews largely proves, they bore all manner of cruelties, not accepting deliverance itself upon dishonourable conditions; suffered all kinds of deaths with unremitting fortitude, and, in some sort, like their glorious Leader, triumphed over principalities and powers when they fell.

Indeed every man in the world may be said to walk either by faith, or by sight. There is not only a giving up sensible for invisible enjoyments by actually parting with them, but by *not setting our hearts upon them* as our chief good. This may be done where there is no call actually to give them up, and is done by all real Christians in the world. Men whose chief good consists in the profits, pleasures, or honours of this life, live by sight: they derive their life from objects before their eyes, having neither patience nor inclination to wait for a portion in the world to come. But good men, as well the rich as the poor, derive their life from above, and so live by faith: their "life is hid with Christ in God." Col. iii. 3.

Perhaps here, as much as any-where, is required the peculiar exercise of faith. For one actually divested of earthly good to look upward, and set his heart on things above, is faith; but for one still possessed of this, one on whom Providence smiles, prospering him in all he sets his hand to, blessing him with wife and children, houses and lands in abundance; for him to exercise such a degree of indifference to all these, as to derive his chief happiness from invisible realities, this is faith indeed! This seems to have been exemplified in Abraham, and others of the patriarchs. Of him it is said, "By faith he sojourned in the land of promise as in a strange country." Heb. xi. 9, 10, 13, 14, 16. How is this? We do not wonder, when he and Sarah went into Egypt on account of a famine, that he should consider himself a sojourner there; (Gen. xii. 11.) but how is it that he should do so in Canaan, the land of promise, his own estate as it were? The next verse informs us, "for he looked for a city which hath foundations, whose builder and maker is God."—So Jacob, when before Pharaoh, called his whole life a pilgrimage, (Gen. xlvii. 9.) though the far greater part of it was spent in the land of promise; and "they that say such things," adds the apostle, "declare plainly that they seek a country." Though God had given them the good land, they would not make it their chief good. They could not be contented with this Canaan, but longed for another. Noble souls! bid them lift up their eyes eastward, and westward, and northward, and southward, and tell them, all they can see is their own; still they will not live by sight,

but by faith : they will “desire a better country, that is, a heavenly.”

4. *Our hope of a better state when this is over, is built on faith in God's testimony.* We have no sort of evidence but this, that any such state exists. We cannot see any thing of the kind, nor aught from which we can infer it. We cannot learn it from any of our senses. Reason itself could never have found it out. Reason might have taught us the idea of a *future state*, but not of a future state of *bliss*. Though much might be argued from the fitness of things, to prove that man is not made barely for the present life, yet nothing could be drawn from thence to prove that rebels against the Supreme Being should live in a state of eternal felicity :—no ; for this we are wholly indebted to the “word of the promise.” Hence faith is said to be “the substance,” ground, or foundation “of things hoped for.” Heb. xi. 1. Affording us not only a firm persuasion of their reality, but a kind of present possession of them. Influenced by this, we become dead to the present world, and so, in a sort, overcome it ; and at length “sit down with Christ in his throne, as he also hath overcome, and is set down with his Father in his throne.” Rev. iii. 21.

We will now add a few words on the IMPORTANCE of such a life. If, all things considered, it would have been best for us to have always *seen* our way before us, to have been guided, so to speak, with our own eyes, and not to have *implicitly* followed the directions of God, no doubt so it would have been. But he who perfectly, and at once, saw the beginning and end of all things, judged otherwise. With the highest wisdom, no doubt, he formed the resolution, “The just shall live by faith.” It may be impossible for us, in the present state, to find out all the reasons for this resolution, but two or three seem to present themselves to view.

1. *Such a life brings great glory to God.* Confidence is universally a medium of honour. To confide in a fellow creature, puts honour upon him in the account of others, and affords a pleasure to himself, especially if he be a wise and upright character ; as it gives him an opportunity of proving his wisdom and fidelity. Though the great God cannot be made more honourable than he is, by any thing

that we can do, yet his honour may by this be made more apparent. We honour him so far as we form just conceptions of him in our own minds, and act so as to give just representations of him to others. God is graciously pleased to declare that he "takes pleasure in those that hope in his mercy;"—and why? Surely, among other things, because it gives him occasion to display the glory of his grace. And as he takes pleasure in those that hope in his mercy, and rely upon it; so he takes pleasure in ordering things so that we may be put to the trial, whether we will rely on him or not. It was this induced him to lead Israel through the wilderness, rather than by the ready road to Canaan. He knew they would be in fact dependant upon him, let them be where they would; but they would not be sensible of that dependance, nor have so much opportunity of entirely trusting him, in any other way, as in this; and so it would not be so much for the glory of his great name. He, therefore, would lead a whole nation, with all their little ones, into an inhospitable desert, where was scarcely a morsel of meat to eat, and in many places not a drop of water to drink—a land of deserts and of pits, of scorpions, and fiery flying serpents—here, if any where, they must be sensibly dependant on God. They must be fed and preserved immediately from heaven itself, and that by miracle, or all perish in a few days! Here God must appear to be what he was: here mércy and truth must appear to go with them indeed!

What an opportunity had they afforded them to walk those forty years by faith; what grounds for an entire confidence were afforded them! But alas, their faithless hearts perverted their way, and in the end proved their ruin! Ten times they tempted God in the desert, till at length he swore concerning that generation, that for their unbelief they should die in the wilderness, and never enter his rest. Few, if any, besides Joshua and Caleb, would dare to trust him, notwithstanding all his wonders, and all his mercies! They, however, for their part, took hold of his strength, and thought themselves able, having God on their side, to encounter any thing! Their spirit was to walk by faith and not by sight, and herein it is easy to see how they glorified God.

O Brethren ! let the glory of God lie near our hearts ! Let it be dearer to us than our dearest delights ! Herein consists the criterion of true love to him. Let us, after the noble example of Joshua and Caleb, "follow the Lord fully." Numb. xiv. 24. Let us approve of every thing that tends to glorify him. Let us be reconciled to his conduct, who "suffereth us to hunger, that we may know that man lives not by bread alone, but by every word that proceedeth out of the mouth of God." Deut. viii. 3. If he bring us into hard and difficult situations, situations to an eye of sense impossible to endure, remember it is that he may give us an opportunity of glorifying him, by trusting him in the dark. The more difficult the trial, the more glory to him that bears us through, and the greater opportunity is afforded us for proving that we can indeed trust him with all our concerns ; that we can trust him when we cannot see what he is about.

Those very much dishonour God, who profess to trust him for another world, but in the common difficulties of this are perpetually murmuring peevish, and distrustful. How different was it with Abraham in offering up his son Isaac. What ? offer up Isaac ! his son, his only son of promise ! Is not the Messiah to spring out of his loins ? What will become of all the nations of the earth who are to be blessed in him ?—How natural and excusable might such questions have seemed ? much more so than most of our objections to the divine conduct. Sense, in this case, had it been consulted, must have entered a thousand protests. But the "father of the faithful" consulted not with flesh and blood, not doubting but *God* knew what he was about, if *he* did not.—O that we may prove ourselves the children of faithful Abraham. "Against hope," in appearance, "he believed in hope," of divine all-sufficiency, fully persuaded, that what God had promised he was able to perform—he stretched his obedient arm, nor had he recalled it, had not Heaven interposed ; he was "strong in faith, giving glory to God."

2. *It is productive of great good to us.* The glory of God, and the good of those that love him, (thanks be to his name !) always go together. It is equally to their benefit and to his honour, for instance, to lie low before him, and to feel their entire dependance on him. It is

essential to the real happiness of an intelligent creature to be in its proper place, and to take a complacency in being so. But nothing tends more to cultivate these dispositions than God's determining that we at present should walk by faith, and not by sight. Faith, in the whole of it, tends more than a little to abase the fallen creature ; and to *walk* by faith, which is as much as to acknowledge that we are blind, and must see with the eyes of another, is very humbling. The objects of our desire being frequently for a time withheld, and we, during those times, being reduced to situations wherein we can *see* no help, and so being obliged to repose our trust in God, contributes more than a little to make us feel our dependance upon him. Agur saw that a constant fulness of this world was unfriendly to a spirit of entire dependance upon God : therefore he prayed, " Give me not riches—lest I be full and deny thee." Prov. xxx. 9. Whatever tends to humble and try us, tends to " do us good in the latter end." Deut. viii. 16.

Great and wonderful is the *consolation* that such a walk affords. In all the vicissitudes of life, or horrors of death, nothing can cheer and fortify the mind like this. By faith in an unseen world we can endure injuries without revenge, affliction without fainting, and losses without despair. Let the nations of the earth dash like potsherds, one against another ; yea, let nature itself approach towards its final dissolution ; let her groan, as being ready to expire, and sink into her primitive nothing ; still the believer lives ! His all is not on board that vessel ! His chief inheritance lies in another soil !

" His hand the good man fastens on the skies,
 " And bids earth roll, nor feels her idle whirl !"

3. *It will make vision the sweeter.* It affords a great pleasure, when we make a venture of any kind, to find ourselves at last not disappointed. If a considerate man embark his all on board a vessel, and himself with it, he may have a thousand fears ere he reaches the end of his voyage ; but should he, after numberless dangers, safely arrive, and find it not only answer, but far exceed his expectations, his joy will be then far greater than if he had run no hazard at all. What he has gained will seem much

sweeter than if it had fallen to him in a way that had cost him nothing. Thus believers venture their all in the hands of Christ, persuaded that he is able to keep that which they have committed to him against that day. To find at last that they have not confided in him in vain, yea, that their expectations are not only answered, but infinitely outdone, will surely enhance the bliss of heaven. The remembrance of our dangers, fears, and sorrows, will enable us to enjoy the heavenly state, with a degree of happiness impossible to have been felt, if those dangers, fears, and sorrows, had never existed.

My readers, we all of us either live by faith or by sight : either upon things heavenly or things earthly. If upon the former, let us go forward ; on the word of a God, everlasting glory is before us. But if upon the latter, alas, our store will be soon exhausted ! All these dear delights are but the brood of time, a brood that will soon take to themselves wings, and, with her that cherisheth them, fly away. Oh, my readers ! Is it not common for many of you to suppose, that they who live by faith in the enjoyments of a world to come, live upon mere imaginations ? But are you not mistaken ? It is your enjoyments, and not theirs, that are imaginary. Pleasures, profits, honours, what are they ? The whole form only a kind of ideal world, a sort of splendid *show*, like that in a dream, which when you awake is all gone. At most it is but a *fashion*, and a fashion that *passeth* away. 1 Cor. vii. 31. To grasp it, is to grasp a shadow, and to feed upon it, is to feed upon the wind. O that you may turn away your eyes from beholding these vanities, and look to the Lord Jesus Christ, and the substantial realities beyond the grave, for your never-failing portion.

But if not, if you still prefer this world, with its enjoyments, to those which are heavenly, how just will it be for the Lord Jesus to say to you at the last great day, "Depart, depart ! Ye have had your reward ! Ye have had your choice, what would you more ? You never chose me for your portion : you in effect said to me and my interest, we will have no part in David, nor inheritance in the son of Jesse ; see to thyself, David."——Ah ! now, see to thyself, sinner !

Christians, ministers, brethren,—all of us ; let us realize

the subject. Let us pray, and preach, and hear, and do every thing we do with eternity in view. Let us deal much with Christ and invisible realities. Let us, whenever called, freely deny ourselves for his sake, and trust him to make up the loss. Let us not faint under present difficulties, but consider them as opportunities afforded us to glorify God. Let us be ashamed, that we derive our happiness so much from things below, and so little from things above. In one word, let us fight the good fight of faith, and lay hold on eternal life.

Rise, O my soul, pursue the path,
By ancient worthies trod ;
Aspiring, view those holy men,
Who lived and walked with God.

Though dead, they speak in reason's ear,
And in example live ;
Their faith, and hope, and mighty deeds,
Still fresh instruction give.

'Twas through the Lamb's most precious blood,
They conquered ev'ry foe ;
And to his pow'r and matchless grace,
Their crowns of life they owe.

Lord, may I ever keep in view,
The patterns thou hast giv'n—
And ne'er forsake the blessed road,
That led them safe to heav'n.

THE

YOUNG COTTAGER;

A TRUE STORY.

BY

THE REV. LEGH RICHMOND, A. M.

LATE RECTOR OF TURVEY



"He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."
ISAIAH xl. 11.

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THE YOUNG COTTAGER.

PART I.

WHEN a serious christian turns his attention to the barren state of the wilderness through which he is travelling, frequently must he heave a sigh for the sins and sorrows of his fellow-mortals. The renewed heart thirsts with holy desire, that the paradise, which was lost through Adam, may be fully regained in Christ. But the overflowings of sin within and without, the contempt of sacred institutions, the carelessness of soul, the pride of unbelief, the eagerness of sensual appetite, the ambition for worldly greatness, and the deep-rooted enmity of the carnal heart against God; these things are as "the fiery serpents, and scorpions, and drought," which distress his soul, as he journeys through "that great and terrible wilderness." Sometimes, like a solitary pilgrim, he "weeps in secret places," and "rivers of waters run down his eyes because men keep not the law of God."

Occasionally he meets with a few fellow-travellers, whose spirit is congenial with his own, and with whom he can take "sweet counsel together." They comfort and strengthen each other by the way. Each can relate something of the mercies of his God, and how kindly he has dealt with them as they travelled onwards. The dreariness of the path is thus beguiled, and now and then, for a while, a happy succession of divine consolation cheers their souls; "the wilderness and the solitary place is glad for them; the desert rejoices and blossoms as the rose."

But even at the very time when the christian is taught to feel the peace of God, which passeth all understanding, to trust that he is personally interested in the blessings of salvation, and to believe that God will promote his own glory by glorifying the penitent sinner; yet sorrows will mingle with his comforts, and he will rejoice, not without trembling, when he reflects on the state of other men. The anxieties connected with earthly relations are all alive in his soul, and, through the operation of the Spirit of God, become sanctified principles and motives for action. As the husband and father of a family, as the neigh-

pour of the poor, the ignorant, the wicked, and the wretched ; above all, as the spiritual overseer of the flock, if such be his holy calling, the heart which has been taught to feel for its own case, will abundantly feel for others.

But when he attempts to devise means in order to stem the torrent of iniquity, to instruct the ignorant, and to convert the sinner from the error of his way, he cannot help crying out, "Who is sufficient for these things?" Unbelief pauses over the question, and trembles. But faith quickly revives the inquirer with the cheering assurance, that "our sufficiency is of God," and saith, "Commit thy way unto the Lord, and he shall bring it to pass."

When he is thus affectionately engaged for the good of mankind. he will become seriously impressed with the necessity of early attention to the young in particular. Many around him are grown grey-headed in sin, and give but little prospect of amendment. Many of the parents and heads of families are so eagerly busied in the profits, pleasures, and occupations of the world, that they heed not the warning voice of their instructor. Many of their elder children are launching out into life, headstrong, unruly, "earthly, sensual, devilish:" they likewise treat the wisdom of God as if it were foolishness. But, under these discouragements, we may often turn with hope to the very young, to the little ones of the flock, and endeavour to teach them to sing hosannas to the Son of David, before their minds are wholly absorbed in the world and its allurements. We may trust that a blessing will attend such labours, if undertaken in faith and simplicity, and that some, at least, of our youthful disciples, like Josiah, while they are yet young, will begin to seek after the God of their fathers.

Such an employment, especially when blessed by any actual instances of real good produced, enlivens the mind with hope, and fills it with gratitude. We are thence led to trust that the next generation may become more fruitful unto God than the present, and the church of Christ be replenished with many such as have been called into the vineyard "early in the morning." And should our endeavours for a length of time apparently fail of success, yet we ought not to despair. Early impressions and convictions of conscience have sometimes lain dormant for years, and at last revived into gracious existence and maturity. It was not said in vain, "Train up a child in the way he should go, and when he is old he will not depart from it."

Pious parents are not unfrequently tried to the very utmost by the evil dispositions and conduct of some of their children in earlier years ; but the promises of God are abundant to those who trust him aright in faith and patience. "The promise is unto you, and to your children."

Hear it, ye praying fathers and mothers; "Cast your burden upon the Lord, and he shall sustain you."

What a gratifying occupation it is to an affectionate mind, even in a way of nature, to walk through the fields, and lead a little child by the hand, enjoying the infantine prattle, and striving to improve the time by some kind word of instruction! I wish that every christian pilgrim in the way of grace, as he walks through the Lord's pastures, would try to lead at least one little child by the hand: and perhaps, while he is endeavouring to guide and preserve his young and feeble companion, the Lord will recompense him double for all his cares, by comforting his own heart in the attempt. The experiment is worth the trial. It is supported by this recollection: "The Lord will come with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

I shall plead no farther apology for introducing to the notice of my readers a few particulars relative to a young female cottager, whose memory is particularly endeared to me, from the circumstance of her being, so far as I can trace or discover, my first-born spiritual child in the ministry of the gospel. She was certainly the first, of whose conversion to God, under my own pastoral instruction, I can speak with precision and assurance.

Every parent of a family knows that there is a very interesting emotion of heart connected with the birth of his first-born child. Energies and affections to which the mind has hitherto been almost a stranger, begin to unfold themselves and expand into active existence, when he is first hailed as a father. But may not the spiritual parent be allowed the possession and indulgence of a similar sensation in his connection with the children whom the Lord gives him, as begotten through the ministry of the word of life? If the first-born child in nature be received as a new and acceptable blessing, how much more so the first-born child in grace! I claim this privilege; and crave permission, in writing what follows, to erect a monumental record, sacred to the memory of a dear little child, who, I trust, will at the last day prove my crown of rejoicing.

Jane S—— was the daughter of poor parents, in the village where it pleased God first to cast my lot in the ministry. My acquaintance with her commenced when she was twelve years of age, by her weekly attendance at my house amongst a number of children, whom I invited and regularly instructed every Saturday afternoon.

They used to read, repeat catechisms, psalms, hymns, and portions

of scripture. I accustomed them also to pass a kind of free conversational examination, according to their age and ability, in those subjects by which I hoped to see them made wise unto salvation.

On the summer evenings I frequently used to assemble this little group out of doors in my garden, sitting under the shade of some trees which protected us from the heat of the sun. From hence a scene appeared which rendered my occupation the more interesting. For adjoining the spot where we sat, and only separated from us by a fence, was the church-yard, surrounded with beautiful prospects in every direction.

There lay deposited the mortal remains of thousands, who, from age to age, in their different generations, had been successively committed to the grave, "earth to earth, ashes to ashes, dust to dust." Here the once-famed ancestors of the rich, and the less known forefathers of the poor, lay mingling their dust together, and alike waiting the resurrection from the dead.

I had not far to look for subjects of warning and exhortation suitable to my little flock of lambs that I was feeding. I could point to the heaving sods that marked the different graves, and separated them from each other, and tell my pupils that, young as they were, none of them were too young to die; and that probably more than half of the bodies which were buried there, were those of little children. I hence took occasion to speak of the nature and value of a soul, and to ask them where they expected their souls to go when they departed hence, and were no more seen on earth.

I told them who was "the resurrection and the life," and who alone could take away the sting of death. I used to remind them that "the hour was coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." I often availed myself of these opportunities to call to their recollection the more recent deaths of their own relatives, that lay buried so near us. Some had lost a parent, others a brother or sister; some perhaps had lost all these, and were committed to the mercy of their neighbours, as fatherless and motherless orphans. Such circumstances were occasionally useful to excite tender emotions, favourable to serious impression. Sometimes I sent the children to the various stones which stood at the head of the graves, and bade them learn the epitaphs inscribed upon them. I took pleasure in seeing the little ones thus dispersed in the church-yard, each committing to memory a few verses written in commemoration of the departed. They would soon accom-

plish the desired object, and eagerly return to me, ambitious to repeat their task.

Thus my church-yard became a kind of book of instruction, and every grave-stone a leaf of edification for my young disciples.

The church itself stood in the midst of the ground. It was a spacious antique structure. Within those very walls I first proclaimed the message of God to sinners. As these children surrounded me, I sometimes pointed to the church, spoke to them of the nature of public worship, the value of the sabbath, the duty of regular attendance on its services, and urged their serious attention to the means of grace. I showed them the sad state of many countries, where neither churches nor bibles were known; and the no less melancholy condition of multitudes at home, who sinfully neglect worship, and slight the word of God. I thus tried to make them sensible of their own favours and privileges.

Neither was I at a loss for another class of objects around me, from which I could draw useful instruction: for many of the beauties of created nature appeared in view.

Eastward of us extended a large river or lake of sea-water, chiefly formed by the tide, and nearly enclosed by land. Beyond this was a fine bay and road for ships, filled with vessels of every size, from the small sloop or cutter to the first-rate man of war. On the right hand of the haven rose a hill of peculiarly beautiful form and considerable height. Its verdure was very rich, and many hundred sheep grazed upon its sides and summit. From the opposite shore of the same water a large sloping extent of bank was diversified with fields, woods, hedges, and cottages. At its extremity stands, close to the edge of the sea itself, the remains of the tower of an ancient church, still preserved as a sea-mark. Far beyond the bay a very distant shore was observable, and land beyond it; trees, towns, and other buildings, appeared, more especially when gilded by the reflected rays of the sun.

To the south-westward of the garden was another down, covered also with flocks of sheep, and a portion of it fringed with trees. At the foot of this hill lay the village, a part of which gradually ascended to the rising ground on which the church stood.

From the intermixture of houses with gardens, orchards, and trees, it presented a very pleasing aspect. Several fields adjoined the garden on the east and north, where a number of cattle were pasturing. My own little shrubberies and flower-beds variegated the view, and recompensed my toil in rearing them, as well by their beauty as their fragrance.

Had the sweet Psalmist of Israel sat in this spot, he would have glorified God the Creator by descanting on these his handiworks. I cannot write psalms, like David; but I wish, in my own poor way, to praise the Lord for his goodness, and to show forth his wonderful works to the children of men. But had David been also surrounded with a troop of young scholars in such a situation, he would once more have said, "Out of the mouths of babes and sucklings hast thou ordained strength."

I love to retrace these scenes—they are past, but the recollection is sweet. I love to retrace them—for they bring to my mind many former mercies, which ought not, for the Lord's sake, to be forgotten. I love to retrace them—for they reassure me that, in the course of that private ministerial occupation, God was pleased to give me a valuable fruit of my labours.

Little Jane used constantly to appear on these weekly seasons of instruction. I made no very particular observations concerning her during the first twelve months or more of her attendance. She was not then remarkable for any peculiar attainment. On the whole, I used to think her rather more slow of apprehension than most of her companions. She usually repeated her tasks correctly, but was seldom able to make answers to questions for which she was not previously prepared with replies—a kind of extemporary examination in which some of the children excelled. Her countenance was not engaging, her eye discovered no remarkable liveliness. She read tolerably well, took pains, and improved. Mildness and quietness marked her general demeanour. She was very constant in her attendance on public worship at the church, as well as on my Saturday instruction at home. But, generally speaking, she was little noticed, except for her regular and orderly conduct. Had I then been asked, of which of my young scholars I had formed the most favourable opinion, poor Jane might probably have been omitted in the list.

How little do we oftentimes know what God is doing in other people's hearts! What poor calculators and judges we frequently prove, till he opens our eyes! "His thoughts are not our thoughts, neither are our ways his ways."

Once, indeed, during the latter part of that year, I was struck with her ready attention to my wishes. I had, agreeably to the plan above-mentioned, sent her into the churchyard to commit to memory an epitaph which I admired. On her return she told me, that, in addition to what I had desired, she had also learned another, which was inscribed on an adjoining stone; adding, that she thought it a very pretty one.

I thought so too, and perhaps my readers will be of the same opinion. Little Jane, though dead, yet shall speak. While I transcribe the lines, I can powerfully imagine that I hear her voice repeating them.

EPITAPH ON MRS. A. B.

Forgive, blest shade, the tributary tear
That mourns thy exit from a world like this:
Forgive the wish that would have kept thee here,
And stay'd thy progress to the seats of bliss.

No more confin'd to grov'ling scenes of night,
No more a tenant pent in mortal clay:
Now should we rather hail thy glorious flight,
And trace thy journey to the realms of day.

The above was her appointed task; and the other, which she voluntarily learned, and spoke of with pleasure, is this:

EPITAPH ON MR. B.

On the stone adjoining.

It must be so—our father Adam's fall,
And disobedience, brought this lot on all.
All die in him—but hopeless should we be,
Blest Revelation! were it not for thee.

Hail, glorious gospel! heavenly light! whereby
We live with comfort, and with comfort die;
And view beyond this gloomy scene, the tomb,
A life of endless happiness to come.

I afterwards discovered that the sentiment expressed in the latter epitaph had much affected her. But at the period of this little incident I knew nothing of her mind. I had comparatively overlooked her. I have often been sorry for it since. Conscience seemed to rebuke me, when I afterwards discovered what the Lord had been doing for her soul. I seemed to have neglected her; yet it was not done designedly. She was unknown to us all; except that, as I have since found out, her regularity and abstinence from the sins and follies of her equals in age and station, brought upon her many taunts and jeers from others, which she bore very meekly. But at that time I knew it not.

I was young myself in the ministry, and younger in christian experience. My parochial plans had not as yet assumed such a principle of practical order and inquiry as to make me acquainted with the character and conduct of each family and individual in my flock. I was

then quite a learner, and had much to learn. And what am I now?—A learner still: and if I have learned any thing, it is this, that I have every day more and more yet to learn.

Of this I am certain, that my young scholar soon became my teacher. I *first* saw what true religion could accomplish, in witnessing her experience of it. The Lord once “called a little child unto him, and set him in the midst of his disciples,” as an emblem and an illustration of his doctrine. But the Lord did more in the case of little Jane. He not only called *her*, as a child, to show, by a similitude, what conversion means, but he also called her by his grace to be a vessel of mercy, and a living witness of that almighty power and love by which her own heart was turned to God.

PART II.

THERE is no illustration of the nature and character of the Redeemer's kingdom on earth, which is more grateful to contemplation, than that of the shepherd and his flock. Imagination has been accustomed, from our earliest childhood, to wander amongst the fabled retreats of the Arcadian shepherds. We have probably often delighted ourselves in our own native country, by witnessing the interesting occupations of the pastoral scene. The shepherd, tending his flock on the side of some spacious hill, or in the hollow of a sequestered valley; folding them at night, and guarding them against all danger; leading them from one pasture to another, or for refreshment to the cooling waters—these objects have met and gratified our eyes, as we travelled through the fields, and sought out creation's God amidst creation's beauties. The poet and the painter have each lent their aid to cherish our delight in these imaginations. Many a descriptive verse has strengthened our attachment to the pastoral scene, and many a well-wrought picture has occasioned it to glow like a reality in our ideas.

But far more impressively than these causes can possibly effect, has the Word of God endeared the subject to our hearts, and sanctified it to christian experience. Who does not look back with love and veneration to those days of holy simplicity, when the patriarchs of the church of God lived in tents, and watched their flock? With what a strength and beauty of allusion do the prophets refer to the intercourse between the shepherd and his flock for an illustration of the Saviour's kingdom on earth! The psalmist rejoiced in the consideration that the Lord was his Shepherd, and that therefore he should not want. The Redeemer

himself assumed this interesting title, and declared that "his sheep hear his voice, he knows them, and they follow him; and he gives unto them eternal life."

Perhaps at no previous moment was this comparison ever expressed so powerfully as when his risen Lord gave the pastoral charge to the lately offending, but now penitent disciple, saying, "Feed my sheep." Every principle of grace, mercy, and peace, met together on that occasion. Peter had thrice denied his Master: his Master now thrice asked him, "Lovest thou me?" Peter each time appealed to his own, or to his Lord's consciousness of what he felt within his heart. As often Jesus committed to his care the flock which he had purchased with his blood. And that none might be forgotten, he not only said, "Feed my sheep," but, "Feed my lambs," also.

May every instructor of the young keep this injunction enforced on his conscience and affections!—I return to little Jane.

It was about fifteen months from the first period of her attendance on my Saturday school, when I missed her from her customary place. Two or three weeks had gone by, without my making any particular inquiry respecting her. I was at length informed that she was not well. But, apprehending no peculiar cause for alarm, nearly two months passed away without any farther mention of her name being made.

At length a poor old woman in the village, of whose religious disposition I had formed a good opinion, came and said to me, "Sir, have not you missed Jane S—— at your house on Saturday afternoons?"

"Yes," I replied: "I believe she is not well."

"Nor ever will be, I fear," said the woman.

"What! do you apprehend any danger in the case?"

"Sir, she is very poorly indeed, and I think she is in a decline. She wants to see you, sir; but is afraid you would not come to see such a poor young child as she is."

"Not go where poverty and sickness may call me! how can she imagine so? At which house does she live?"

"Sir, it is a poor place, and she is ashamed to ask you to come there. Her neighbours are noisy, wicked people. They all make game at poor Jenny, because she reads her bible so much."

"Do not tell me about poor places and wicked people; these are the very situations where a minister of the gospel is called to do the most good. I shall go to see her; you may let her know my intention."

"I will, sir; I go in most days to speak to her, and it does one's heart good to hear her talk."

"Indeed!" said I, "what does she talk about?"

"Talk about, poor child! why, nothing but good things; such as the bible, and Jesus Christ, and life, and death, and her soul, and heaven, and your discourses, and the books you used to teach her, sir. Many scoff at her, and say, they suppose Jenny counts herself better than other folks. But she does not mind all that. She will read her books, and then talk so pretty to her mother, and beg that she would think about her soul."

"The Lord forgive me," thought I, "for not being more attentive to this poor child's case." I seemed to feel the importance of youthful instruction more than ever I had done before, and felt a rising hope that this girl might prove a kind of first-fruits of my labours. I now recollected her quiet, orderly, diligent attendance on our little weekly meetings; and her marked approbation of the epitaph, as related in my last paper, rushed into my thoughts. "I hope, I really hope," said I, "this dear child will prove a true child of God. And if so, what a mercy to her, and what a mercy for me!"

The next morning I went to see the child. Her dwelling was of the humblest kind. It stood opposite to a high bank of earth, which precluded all farther prospect in that direction. Behind it was a little garden, furnished with vegetables and flowers. Beneath lay a considerable part of the village, which gradually rising again, terminated with the tower and spire of the parish church. The front aspect of the cottage was chiefly rendered pleasing, by a flowering creeper, which climbed up the wall, enclosing the door and windows with its twining branches. As I entered the house-door, its flowers put forth a very sweet and refreshing smell. Intent on the object of my visit, I, at the same moment, offered up silent prayer to God, and entertained a hope that the welcome fragrance of the shrub might be illustrative of that all-prevailing intercession of a Redeemer, which I trusted was, in the case of this little child, "as a sweet-smelling savour" to her heavenly Father. The very flowers and leaves of the garden and field are emblematical of higher things when grace teaches us to make them so.

Jane was in bed up stairs. I found no one in the house with her, except the woman who had brought me the message on the evening before. The instant I looked on the girl, I perceived a very marked change in her countenance: it had acquired the consumptive hue, both white and red. A delicacy unknown to it before quite surprised me, owing to the alteration it produced in her look. She received me first with a very sweet smile, and then instantly burst into a flood of tears, just sobbing out,

"I am so glad to see you, sir."

"I am very much concerned at your being so ill, my child, and

grieved that I was not sooner aware of your state. But I hope the Lord designs it for your good." Her eye, not her tongue, powerfully expressed, "I hope and think he does."

"Well, my poor child, since you can no longer come to see me, I will come and see you; and we will talk over the subjects which I have been used to explain to you."

"Indeed, sir, I shall be so glad."

"That I believe she will," said the woman; "for she loves to talk of nothing so much as what she has heard you say in your sermons, and in the books you have given her."

"Are you really desirous, my dear child, to be a true christian?"

"Oh! yes, yes, sir, I am sure I desire that above all things."

I was astonished and delighted at the earnestness and simplicity with which she spoke these words.

"Sir," added she, "I have been thinking, as I lay on my bed for many weeks past, how good you are to instruct us poor children; what must become of us without it?"

"I am truly glad to perceive that my instructions have not been lost upon you, and pray God that this your present sickness may be an instrument of blessing in his hands, to prove, humble, and sanctify you. My dear child, you have a soul, an immortal soul to think of; you remember what I have often said to you about the value of a soul: 'What would it profit a man to gain the whole world, and lose his own soul?'"

"Yes, sir, I remember well you told us that when our bodies are put into the grave, our souls will then go either to the good or the bad place."

"And to which of these places do you think that, as a sinner in the sight of God, you deserve to go?"—"To the bad one, sir."—"What, to everlasting destruction?"—"Yes, sir."—"Why so?"—"Because I am a great sinner."—"And must all great sinners go to hell?"—"They all deserve it; and I am sure I do."—"But is there no way of escape? Is there no way for a great sinner to be saved?"—"Yes, sir; Christ is the Saviour."—"And whom does he save?"—"All believers."—"And do you believe in Christ yourself?"—"I do not know, sir; I wish I did; but I feel that I love him."—"What do you love him for?"—"Because he is good to poor children's souls like mine."—"What has he done for you?"—"He died for me, sir; and what could he do more?"—"And what do you hope to gain by his death?"—"A good place when I die if I believe in him, and love him."

"Have you felt any uneasiness on account of your soul?"

"Oh! yes, sir, a great deal. When you used to talk to us children on Saturdays, I often felt as if I could hardly bear it, and wondered that

others could seem so careless. I thought I was not fit to die. I thought of all the bad things I had ever done and said, and believed God must be very angry with me; for you often told us that God would not be mocked; and that Christ said, if we were not converted we could not go to heaven. Sometimes I thought I was so young it did not signify; and then again it seemed to me a great sin to think so; for I knew I was old enough to see what was right and what was wrong; and so God had a just right to be angry when I did wrong. Besides, I could see that my heart was not right; and how could such a heart be fit for heaven? Indeed, sir, I used to feel very uneasy."

"My dear Jenny, I wish I had known all this before. Why did you never tell me about it?"

"Sir, I durst not. Indeed I could not well say what was the matter with me: and I thought you would look upon me as very bold if I had spoken about myself to such a gentleman as you: yet I often wished that you knew what I felt and feared. Sometimes, as we went away from your house, I could not help crying; and then the other children laughed and jeered at me, and said I was going to be very good they supposed, or at least to make people think so. Sometimes, sir, I fancied you did not think so well of me as of the rest, and that hurt me; yet I knew I deserved no particular favour, because I was the chief of sinners."

"My dear, what made St. Paul say he was the chief of sinners? In what verse of the bible do you find this expression, 'the chief of sinners?' Can you repeat it?"

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners:—is not that right, sir?"

"Yes, my child, it is right; and I hope that the same conviction which St. Paul had at that moment has made you sensible of the same truth. Christ came into the world to save sinners; my dear child, remember now and for evermore that Christ came into the world to save the chief of sinners."

"Sir, I am so glad he did. It makes me hope that he will save me, though I am a poor sinful girl. Sir, I am very ill, and I do not think I shall ever get well again. I want to go to Christ, if I die."

"Go to Christ while you live, my dear child, and he will not cast you away when you die. He that said, 'Suffer little children to come unto me,' waits to be gracious to them, and forbids them not. What made you first think so seriously about the state of your soul?"

"Your talking about the graves in the churchyard, and telling us how many young children were buried there. I remember you said one day, near twelve months ago, 'Children! where will you be a hundred

years hence? Children! where do you think you shall go when you die? Children! if you were to die to-night, are you sure you should go to Christ and be happy?" Sir, I shall never forget your saying, 'children' three times together in that solemn way."

"Did you never before that day feel any desire about your soul?"

"Yes, sir, I think I first had that desire almost as soon as you began to teach us on Saturday afternoons; but on that day I felt as I never did before. I shall never forget it. All the way as I went home, and all that night, those words were in my thoughts; 'Children! where do you think you shall go when you die?' I thought I must leave off all my bad ways, or where should I go when I died?"

"And what effects did these thoughts produce in your mind?"

"Sir, I tried to live better, and I did leave off many bad ways; but the more I strove, the more difficult I found it, my heart seemed so hard; and then I could not tell any one my case."

"Could not you tell it to the Lord, who hears and answers prayer?"

"My prayers (here she blushed and sighed) are very poor at the best, and at that time I scarcely knew how to pray at all, as I ought. But I did sometimes ask the Lord for a better heart."

There was a character in all this conversation which marked a truly sincere and enlightened state of mind. She spoke with all the simplicity of a child, and yet with the seriousness of a christian. I could scarcely persuade myself that she was the same girl I had been accustomed to see in past time. Her countenance was filled with interesting affections, and always spoke much more than her tongue could utter. She now possessed an ease and liberty in speaking, to which she had formerly been a stranger; nevertheless, she was modest, humble, and unassuming. Her readiness to converse was the result of spiritual anxiety, not childish forwardness. The marks of a divine change were too prominent to be easily mistaken; and in this very child, I, for the first time, witnessed the evident testimonies of such a change. How encouraging, how profitable to my own soul!

"Sir," continued little Jane, "I had one day been thinking that I was neither fit to live nor die: for I could find no comfort in this world, and I was sure I deserved none in the other. On that day you sent me to learn the verse on Mrs. B——'s head-stone, and then I read that on the next to it."

"I very well remember it, Jenny; you came back and repeated them both to me."

"There were two lines in it which made me think and meditate a great deal."

"Which were they?"

Hail, glorious gospel, heavenly light, whereby
We live with comfort, and with comfort die.'

I wished that glorious gospel was mine, that I might live and die with comfort: and it seemed as if I thought it would be so. I never felt so happy about my soul before. The words were often in my thoughts, 'Live with comfort, and with comfort die.' 'Glorious gospel,' indeed! I thought." "My dear child, what is the meaning of the word gospel?"—"Good news."—"Good news for whom?"—"For wicked sinners, sir."—"Who sends this good news for wicked sinners?"—"The Lord Almighty."—"And who brings this good news?"—"Sir, *you* brought it to *me*."

Here my soul melted in an instant, and I could not repress the tears which the emotion excited. The last answer was equally unexpected and affecting. I felt a father's tenderness and gratitude for a new and first-born child.

Jane wept likewise.

After a little pause, she said,

"O, sir! I wish you would speak to my father and mother, and little brother; for I am afraid they are going on very badly."

"How so?"

"Sir, they drink, and swear, and quarrel, and do not like what is good: and it does grieve me so, I cannot bear it. If I speak a word to them about it, they are very angry, and laugh, and bid me be quiet, and not set up for their teacher. Sir, I am ashamed to tell you this of them, but I hope it is not wrong; I mean it for their good."

"I wish your prayers and endeavours for their sake may be blessed; I will also do what I can."

I then prayed with the child, and promised to visit her constantly.

As I returned home, my heart was filled with thankfulness for what I had seen and heard. Little Jane appeared to be a first-fruits of my parochial and spiritual harvest. This thought greatly comforted and strengthened me in my ministerial prospects.

My partiality to the memory of little Jane will induce me to lay some farther particulars before the reader.

PART III.

DIVINE grace improves the reasoning faculties of the soul, as well as the best affections of the heart; and happily consecrates them both to the glory of the Redeemer. Neither the disadvantages of poverty, nor the

inexperience of childhood, are barriers able to resist the mighty influences of the Spirit of God, when "he goeth forth where he listeth."—"God hath chosen the foolish things of this world to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty." The truth of this scriptural assertion was peculiarly evident in the case of my young parishioner.

Little Jane's illness was of a lingering nature. I often visited her. The soul of this young christian was gradually, but effectually, preparing for heaven. I have seldom witnessed in any older person, under similar circumstances, stronger marks of earnest inquiry, continual seriousness, and holy affections. One morning, as I walked through the churchyard, in my way to visit her, I stopped to look at the epitaph which had made such a deep impression on her mind. I was struck with the reflection of the important consequences which might result from a more frequent and judicious attention to the inscriptions placed in our burial-grounds, as memorials of the departed. The idea occurred to my thoughts, that as the two stone tables given by God to Moses were once a mean of communicating to the Jews, from age to age, the revelation of God's will as concerning the law; so these funeral tables of stone may, under a better dispensation, bear a never-failing proclamation of God's will to sinners as revealed in the gospel of his grace, from generation to generation. I have often lamented, when indulging a contemplation among the graves, that some of the inscriptions were coarse and ridiculous; others, absurdly flattering; many expressive of sentiments at variance with the true principles of the word of God; not a few, barren and unaccompanied with a single word of useful instruction to the reader. Thus a very important opportunity of conveying scriptural admonition was lost. I wish that every grave-stone might not only record the names of our deceased friends, but also proclaim the name of Jesus, as the only name given under heaven, whereby man can be saved. Perhaps, if the ministers of religion were to interest themselves in this matter, and accustom their people to consult them as to the nature of the monumental inscriptions which they wish to introduce into churches and churchyards, a gradual improvement would take place in this respect. What is offensive, useless, or erroneous, would no longer find admittance, and a succession of valuable warning and consolation to the living, would perpetuate the memory of the dead.

What can be more disgusting than the too common spectacle of trifling, licentious travellers, wandering about the churchyards of the different places through which they pass, in search of rude, ungrammatical, ill-spelt, and absurd verses among the grave-stones; and this for the gratification of their unholy scorn and ridicule! And yet how much is it to be deplored,

that such persons are seldom disappointed in finding many instances, which too readily afford them the unfeeling satisfaction which they seek! I therefore offer this suggestion to my reverend brethren, that as no monument or stone can be placed in a church or churchyard without their express consent and approbation, whether one condition of that consent being granted, should not be a previous inspection and approval of every inscription which may be so placed within the precincts of the sanctuary.

The reader will pardon this digression, which evidently arose from the peculiar connection established in little Jane's history, between an epitaph inscribed on a grave-stone, and the Word of God inscribed on her heart. When I arrived at Jane's cottage, I found her in bed, reading Dr. Watts's Hymns for Children, in which she took great pleasure.

"What are you reading this morning, Jane?"

"Sir, I have been thinking very much about some verses in my little book.—Here they are:

'There is an hour when I must die,
Nor do I know how soon 'twill come;
A thousand children young as I
Are call'd by death to hear their doom.

'Let me improve the hours I have,
Before the day of grace is fled:
There's no repentance in the grave,
Nor pardon offered to the dead.'

Sir, I feel all that to be very true, and I am afraid I do not improve the hours I have, as I ought to do. I think I shall not live very long; and when I remember my sins, I say,

'Lord, at thy foot ashamed I lie,
Upward I dare not look;
Pardon my sins before I die,
And blot them from thy book.'

Do you think he will pardon me, sir?"

"My dear child, I have great hopes that he has pardoned you; that he has heard your prayers, and put you into the number of his true children already. You have had strong proofs of his mercy to your soul."

"Yes, sir, I have: and I wish to love and bless him for it. He is good, *very* good."

It had for some time past occurred to my mind, that a course of *regulated* conversations on the first principles of religion would be very desirable from time to time, for this interesting child's sake; and I

thought the church catechism would be a proper groundwork for that purpose.

"Jenny," said I, "can you repeat the catechism?"

"Yes, sir; but I think that has been one of my sins in the sight of God."

"What! repeating your catechism?"

"Yes, sir, in such a way as I used to do it."

"How was that?"

"Very carelessly indeed. I never thought about the meaning of the words, and that must be very wrong. Sir, the catechism is full of good things; I wish I understood them better."

"Well then, my child, we will talk a little about those good things which, as you truly say, are contained in the catechism. Did you ever consider what it is to be a member of Christ, a child of God, and an inheritor of the kingdom of heaven?"

"I think, sir, I have lately considered it a good deal; and I want to be such, not only in name, but in deed and in truth. You once told me, sir, 'that, as the branch is to the vine, and the stone to the building, and the limb to the body and the head, so is a true believer to the Lord Jesus Christ.' But how am I to know that I belong to Christ as a true member, which you said, one day in the church, means the same as a limb of the body, such as a leg or an arm?"

"Do you love Christ now in a way you never used to do before?"—

"Yes, I think so indeed."—"Why do you love him?"—"Because he first loved me."—"How do you know that he first loved you?"—"Because he sent me instruction, and made me feel the sin of my heart, and taught me to pray for pardon, and love his ways: he sent you to teach me, sir, and to show me the way to be saved; and now I want to be saved in that way that he pleases. Sometimes I feel as if I loved all that he has said and done so much, that I wish never to think about any thing else. I know I did not use to feel so; and I think if he had not loved me first, my wicked heart would never have cared about him. I once loved any thing better than religion, but now it is everything to me."

"Do you believe in your heart that Christ is able and willing to save the chief of sinners?"—"I do."—"And what are you?"—"A young, but a great sinner."—"Is it not of his mercy that you know and feel yourself to be a sinner?"—"Certainly; yes, it must be so."—"Do you earnestly desire to forsake all sin?"—"If I know myself, I do."—"Do you feel a spirit within you, resisting sin, and making you hate it?"—"Yes, I hope so."—"Who gave you that spirit? were you always so?"—"It must be Christ, who loved me and gave himself for me. I was quite different once."

“ Now then, my dear Jane, does not all this show a connection between the Lord Jesus Christ and your soul? Does it not seem as if you lived, and moved, and had a spiritual being from him? Just as a limb is connected with your body, and so with your head, and thereby gets power to live and move through the flowing of the blood from one to the other; so are you spiritually a limb or member of Christ, if you believe in him; and thus obtain, through faith, a power to love him, and live to his praise and glory. Do you understand me?”

“ Yes, sir, I believe I do; and it is very comfortable to my thoughts to look up to Christ as a living head, and to consider myself as the least and lowest of all his members.”—“ Now, tell me what your thoughts are as to being a child of God.”—“ I am sure, sir, I do not deserve to be called his child.”—“ Can you tell me who *does* deserve it?”—“ No one, sir.”—“ How then comes any one to be a child of God, when by nature we all are children of wrath?”—“ By God’s grace, sir.”—“ What does grace mean?”—“ Favour, free favour to sinners.”—“ Right; and what does God bestow upon the children of wrath, when he makes them children of grace?”—“ A death unto sin, and a new birth unto righteousness; is it not, sir?”

“ Yes, this is the fruit of Christ’s redeeming love: and I hope you are a partaker of the blessing. The family of God is named after him, and he is the first-born of many brethren. What a mercy that Christ calls himself ‘*a brother!*’ My little girl, he is your brother; and will not be ashamed to own you, and present you to his father at the last day, as one that he has purchased with his blood.”

“ I wish I could love my Father and my Brother which are in heaven, better than I do. Lord, be merciful to me a sinner! I think, sir, if I am a child of God, I am often a rebellious one. He shows kindness to me beyond others, and yet I make a very poor return.

‘ Are these thy favours, day by day,
To me above the rest?
Then let me love thee more than they,
And strive to serve thee best.’ ”

“ That will be the best way to approve yourself a real child of God. Show your love and thankfulness to such a Father, who hath prepared for you an inheritance among the saints in light, and made you ‘an inheritor of the kingdom of heaven, as well as a member of Christ, and a child of God.’ Do you know what the ‘kingdom of heaven’ means?”

Just at that instant, her mother entered the house below, and began to speak to a younger child in a passionate scolding tone of voice

accompanied by some very offensive language ; but quickly stopped on hearing us in conversation up stairs.

“ Ah, my poor mother ; ” said the girl, “ you would not have stopped so short if Mr. —— had not been here. Sir, you hear how my mother goes on. Pray say something to her ; she will not hear me.”

I went towards the stair-head, and called to the woman, but she suddenly left the house, and for that time escaped reproof.

“ Sir,” said little Jane, “ I am so afraid, if I go to heaven I shall never see my poor mother there. As I lie here a-bed, sir, for hours together, there is often so much wickedness, and noise, and quarrelling down below, that I do not know how to bear it. It comes very near, sir, when one’s father and mother go on so. I want them all to turn to the Lord, and go to heaven.—Tell me now, sir, something about being an inheritor of the kingdom of heaven.”

“ You may remember, my child, what I have told you, when explaining the catechism in the church, that ‘ the kingdom of heaven ’ in the scriptures, means the church of Christ upon earth, as well as the state of glory in heaven. The one is a preparation for the other. All true christians are heirs of God, and joint-heirs with Christ, and shall inherit the glory and happiness of his kingdom, and live with Christ and be with him for ever. This is the free gift of God to his adopted children ; and all that believe aright in Christ shall experience the truth of that promise, ‘ It is your Father’s good pleasure to give you the kingdom.’ You are a poor girl now, but I trust, an ‘ entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.’ You suffer now ; but are you not willing to suffer for his sake, and to bear patiently those things to which he calls you ? ”

“ O yes, very willing ; I would not complain. It is all right.

“ Then, my dear, you shall reign with him. Through much tribulation, perhaps, you may enter into the kingdom of God ; but tribulation worketh patience ; and patience, experience ; and experience, hope. As a ‘ true member of Christ,’ show yourself to be a dutiful ‘ child of God,’ and your portion will be that of an inheritor of the kingdom of heaven. Faithful is He that hath promised. Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass.”

“ Thank you, sir ; I do so love to hear of these things. And I think, sir, I should not love them so much, if I had no part in them. Sir, there is one thing I want to ask you. It is a great thing, and I may be wrong—I am so young—And yet I hope I mean right—”

Here she hesitated, and paused.

“What is it, do not be fearful of mentioning it.”

A tear rolled down her cheek—a slight blush coloured her countenance. She lifted up her eyes to heaven for a moment, and then fixing them on me, with a solemn affecting look, said,

“May so young a poor child as I am, be admitted to the Lord’s Supper? I have for some time wished it, but dared not mention it, for fear you should think it wrong.”

“My dear Jenny, I have no doubt respecting it, and shall be very glad to converse with you on the subject, and hope that He who has given you the desire will bless his own ordinance to your soul. Would you wish it now or to-morrow?”

“To-morrow, if you please, sir;—will you come to-morrow, and talk to me about it? and if you think it proper, I shall be thankful. I am growing faint now—I hope to be better when you come again.”

I was much pleased with her proposal, and rejoiced in the prospect of seeing so young and sincere a christian thus devote herself to the Lord, and receive the sacramental seal of a Saviour’s love to her soul. Disease was making rapid inroads upon her constitution, and she was aware of it. But as the outward man decayed, she was strengthened with might by God’s Spirit in the inner man. She was evidently ripening fast for a better world.

I remember these things with affectionate pleasure. They revive my earlier associations, and I hope the recollection does me good. I wish them to do good to thee, likewise, my reader; and therefore I write them down.

May the simplicity that is in Christ render “the short and simple annals of the poor” a mean of grace and blessing to thy soul! Out of the mouth of this babe and suckling may God ordain thee strength! If thou art willing, thou shalt hear something further respecting her.

PART IV.

I WAS so much affected with my last visit to little Jane, and particularly with her tender anxiety respecting the Lord’s Supper, that it formed the chief subject of my thoughts for the remainder of the day.

I rode in the afternoon to a favourite spot, where I sometimes indulged in solitary meditation, and where I wished to reflect on the interesting case of my little disciple. It was a place well suited to such a purpose. In the widely sweeping curve of a beautiful bay there is a kind of chasm or opening in one of the lofty cliffs which bound it.

This produces a very romantic and striking effect. The steep-descending sides of this opening in the cliff are covered with trees, bushes, wild flowers, fern, wormwood, and many other herbs, here and there contrasted with bold masses of rock or brown earth. In the higher and middle parts of one of these declivities, two or three picturesque cottages are fixed, and seem half suspended in the air.

From the upper extremity of this great chine or opening in the cliff, a small stream of water enters by a cascade, flows through the bottom winding in a varied course of about a quarter of a mile in length ; and then runs into the sea across a smooth expanse of firm hard sand, at the lower extremity of the chasm. At this point, the sides of the woody banks are very lofty, and, to a spectator from the bottom, exhibit a mixture of the grand and beautiful not often exceeded.

Near the mouth of this opening was a little hollow recess, or cave, in the cliff, from whence, on one hand, I could see the above-described romantic scene ; on the other, a long train of perpendicular cliffs, terminating in a bold and wild-shaped promontory, which closed the bay at one end, while a conspicuous white cliff stood directly opposite, about four miles distant, at the farther point of the bay.

The shore between the different cliffs and the edge of the waves, was in some parts covered with stones and shingle, in some with firm sand, and in others with irregular heaps of little rocks fringed with sea-weed, and ornamented with small yellow shells.

The cliffs themselves were diversified with strata of various coloured earths, black, yellow, brown, and orange. The effects of iron ore, producing very manifest changes of hue, were every where seen in trickling drops and streamlets down the sides.

The huts in which the fishermen kept their baskets, nets, boats, and other implements, occupied a few retired spots on the shore.

The open sea, in full magnificence, filled the centre of the prospect ; bounded, indeed, in one small part, by a very distant shore, on the rising ascent from which the rays of the sun rendered visible a cathedral church, with its towering spire, at above twenty miles distance. Everywhere else, the sea beyond was limited only by the sky. A frigate was standing into the bay, not very far from my recess ; other vessels, of every size, sailing in many directions, varied the scene, and furnished matter for a thousand sources of contemplation.

At my feet the little rivulet, gently rippling over pebbles, soon mingled with the sand, and was lost in the waters of the mighty ocean. The murmuring of the waves, as the tide ebbed or flowed on the sand ; their dashing against some more distant rocks, which were covered fantastically with sea-weed and shells ; sea-birds floating in the air aloft, or

occasionally screaming from their holes in the cliffs ; the hum of human voices in the ships and boats borne along the water : all these sounds served to promote, rather than interrupt meditation. They were soothingly blended together, and entered the ear in a kind of natural harmony.

In the quiet enjoyment of a scene like this, the lover of nature's beauties will easily find scope for spiritual illustration.

Here I sat and mused over the interesting character and circumstances of little Jane. Here I prayed that God would effectually teach me those truths which I ought to teach her.

When I thought of her youth, I blushed to think how superior she was to what I well remembered myself to have been at the same age ; nay, how far my superior at that very time. I earnestly desired to catch something of the spirit which appeared so lovely in her ; for, simple, teachable, meek, humble, yet earnest in her demeanour, she bore living marks of heavenly teaching.

"The Lord," thought I, "has called this little child, and set her in the midst of us, as a parable, a pattern, an emblem. And he saith, Verily, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' O that I may be humble as this little child !"

I was thus led into deep self-examination, and was severely exercised with fear and apprehension, whether I was myself a real partaker of those divine influences which I could so evidently discover in her. Sin appeared to me just then to be more than ever "exceeding sinful." Inward and inbred corruptions made me tremble. The danger of self-deception in so great a matter alarmed me—I was a teacher of others ; but was I indeed spiritually taught myself ?

A spirit of anxious inquiry ran through every thought : I looked at the manifold works of creation around me : I perceived the greatest marks of regularity and order ; but *within* I felt confusion and disorder. "The waves of the sea," thought I, "ebb and flow in exact obedience to the laws of their Creator.—Thus far they come, and no farther—they retire again to their accustomed bounds ; and so maintain a regulated succession of effects. But alas ! the waves of passion and affection in the human breast manifest more of the wild confusion of a storm than the orderly regularity of a tide—Grace can alone subdue them.

"What peaceful harmony subsists throughout all this lovely landscape !—These majestic cliffs, some clothed with trees and shrubs ; others bare and unadorned with herbage, yet variegated with many-coloured earths ; these are not only sublime and delightful to behold, but

they are answering the end of their creation, and serve as a barrier to stop the progress of the waves.

“But how little peace and harmony can I comparatively see in my own heart! The landscape *within* is marred by dreary barren wolds, and wants that engaging character which the various parts of this prospect before me so happily preserve—Sin, sin, is the bane of mortality, and heaps confusion upon confusion wherever it prevails. ‘Yet,’ saith the voice of promise, ‘sin shall not have dominion over you.’—O! then ‘may I yield myself unto God, as one that is alive from the dead, and my members as instruments of righteousness unto God.’ And thus may I become an able and willing minister of the new testament!

“I wish I were like this little stream of water; it takes its first rise scarcely a mile off, yet it has done good even in that short course. It has passed by several cottages in its way, and afforded life and health to the inhabitants—it has watered their little gardens as it flows, and enriched the meadow near its banks. It has satisfied the thirst of the flocks that are feeding aloft on the hills, and perhaps refreshed the shepherd’s boy who sits watching his master’s sheep hard by. It then quietly finishes its current in this secluded dell, and agreeably to the design of its Creator quickly vanishes in the ocean.

“May my course be like unto thine, thou little rivulet! Though short be my span of life, yet may I be useful to my fellow-sinners as I travel onwards! let me be a dispenser of spiritual life and health to many! Like this stream, may I prove ‘the poor man’s friend’ by the way, and water the souls that thirst for the river of life, wherever I meet them!—And, if it pleases thee, O my God, let me in my latter end be like this brook. It calmly, though not quite silently, flows through this scene of peace and loveliness, just before it enters the sea. Let me thus gently close my days likewise; and may I succeed in telling others of the goodness and mercy of my Saviour, till I arrive at the vast ocean of eternity.

“Thither,” thought I, “little Jane is fast hastening. Short, but not useless has been her course. I feel the great importance of it in my own soul at this moment. I view a work of mercy there, to which I do hope I am not quite a stranger in the experience of my own heart. The thought enlivens my spirit, and leads me to see that, great as is the power of sin, the power of Jesus is greater: and through grace I may meet my dear young disciple, my child in the gospel, my sister in the faith, in a brighter, a better world hereafter.”

There was something in the whole of this meditation, which calmed and prepared my mind for my promised visit the next day. I looked forward to it with affectionate anxiety

It was now time to return homewards. The sun was setting. The lengthened shadows of the cliffs, and of the hills towering again far above them, cast a brown but not unpleasing tint over the waters of the bay. Farther on, the beams of the sun still maintained their splendour. Some of the sails of the distant ships, enlivened by its rays, appeared like white spots in the blue horizon, and seemed to attract my notice, as if to claim at least the passing prayer, "God speed the mariners on their voyage."

I quitted my retreat in the cliff with some reluctance; but with a state of mind, as I hoped, solemnized by reflection, and animated to fresh exertion.

I walked up by a steep pathway, that winded through trees and shrubs on the sides of one of the precipices. At every step, the extent of the prospect enlarged, and acquired a new and varying character, by being seen through the trees on each side. Climbing up a kind of rude inartificial set of stone stairs in the bank, I passed by the singularly-situated cottages which I had viewed from beneath; received and returned the evening salutation of the inhabitants, sitting at their doors, and just come home from labour; till I arrived at the top of the precipice, where I had left my horse tied to a gate. Could *he* have enjoyed it, he had a noble prospect around him in every direction from this elevated point of view, where he had been stationed while I was on the shore below. But wherein he most probably failed, I think his rider did not. The landscape, taken in connection with my recent train of thought about myself and little Jane, inspired devotion.

The sun was now set:—the bright colours of the western clouds faintly reflected from the south-eastern hills, that were unseen from my retreat in the cliff, or only perceived by their evening shadows on the sea, now added to the beauty of the prospect on the south and west. Every element contributed to the interesting effect of the scenery. The earth was diversified in shape and ornament. The waters of the ocean presented a noble feature in the landscape. The air was serene, or only ruffled by a refreshing breeze from the shore. And the sun's fiery beams, though departing for the night, still preserved such a portion of light and warmth, as rendered all the rest delightful to an evening traveller. From this point the abyss, occasioned by the great fissure in the cliff, appeared grand and interesting. Trees hung over it on each side, projecting not only their branches, but many of their roots in wild and fantastic forms. Masses of earth had recently fallen from the upper to the lower parts of the precipice, carrying trees and plants down the steep descent. The character of the soil, and the unceasing influence of the stream at the bottom, seemed to threaten farther slips of the land

from the summit. From hence the gentle murmur of the cascade at the head of the chine stole upon the ear without much interruption to the quietness of the scene. A fine rocky cliff, half buried in trees, stood erect on the land side, about a mile distant, and seemed to vie with those on the shore in challenging the passenger's attention. In the distance stood a noble ash-tree, which, on a considerable height, majestically reigned as the patriarch of the grove near which it grew. Every object combined to please the eye, and direct the traveller's heart to admire and love the Author and Creator of all that is beautiful to sense, and edifying to the soul.

The next morning I went to Jane's cottage. On entering the door, the woman who so frequently visited her, met me and said, "Perhaps, sir, you will not wake her just yet, for she has dropped asleep, and she seldom gets much rest, poor girl." I went gently up stairs. The child was in a half-sitting posture, leaning her head upon her right hand, with her bible open before her. She had evidently fallen asleep while reading. Her countenance was beautifully composed and tranquil. A few tears had rolled down her cheek, and, probably unknown to her, dropped upon the pages of her book.

I looked around me for a moment. The room was outwardly comfortable and uninviting; the walls out of repair; the sloping roof somewhat shattered; the floor fractured and uneven; no furniture but two tottering bedsteads, a three-legged stool, and an old oak chest—the window broken in many places, and mended with patches of paper. A little shelf against the wall, over the bedstead where Jane lay, served for her physic, her food, and her books. "Yet here," I said to myself, "lies an heir of glory, waiting for a happy dismissal. Her earthly home is poor indeed; but she has a house, not made with hands, eternal in the heavens. She has little to attach her to this world; but what a weight of glory in the world to come! This mean, despised chamber is a palace in the eye of faith, for it contains one that is an inheritor of a crown." I approached without waking her, and observed that she had been reading the twenty-third chapter of St. Luke. The finger of her left hand lay upon the book, pointing to the words, as if she had been using it to guide her eye while she read. I looked at the place, and was pleased at the apparently casual circumstance of her finger pointing at these words; "Lord, remember me when thou comest into thy kingdom."—"Is this casual or designed?" thought I. "Either way it is remarkable." But in another moment I discovered that her finger was indeed an index to the thoughts of her heart. She half awoke from her dozing state, but not sufficiently so to perceive that any person was present; and said, in a kind of whisper, "Lord, remember me—Remember

me—Remember—Remember a poor child—Lord, remember me.”—She then suddenly started, and perceived me, as she became fully awake—a faint blush overspread her cheeks for a moment, and then disappeared. “ Dame K——, how long have I been asleep?—Sir, I am very sorry——”

“ And I am very glad to find you thus,” I replied; “ you may say with David, ‘ I laid me down and slept; I awaked, for the Lord sustained me.’ What were you reading?”—“ The history of the crucifying of Jesus, sir.”

“ How far had you read when you fell asleep?”—“ To the prayer of the thief that was crucified with him; and when I came to that place, I stopped, and thought what a mercy it would be if the Lord Jesus should remember me likewise—and so I fell asleep, and I fancied, in my dream, that I saw Christ upon the cross; and I thought I said, ‘ Lord, remember me’—and I am sure he did not look angry upon me—and then I awoke.”

All this seemed to be a sweet commentary on the text, and a most suitable forerunner of our intended sacramental service.

“ Well, my dear child, I am come, as you wished me, to administer the sacrament of the body and blood of our blessed Saviour to you; and I dare say neighbour K—— will be glad to join us.”—“ Talk to me a little about it first, sir, if you please.”

“ You remember what you have learned in your catechism about it. Let us consider—A sacrament, you know, is ‘ an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.’ Now the Lord has ordained bread and wine in the holy Supper, as the outward mark, which we behold with our eyes. It is a sign, a token, a seal of his love, grace, and blessing, which he promises to, and bestows on all who receive it, rightly believing on his name and work. He, in this manner, preserves amongst us ‘ a continual remembrance of his death, and of the benefits which we receive thereby. What do you believe respecting the death of Christ, Jenny?”

“ That because he died, sir, we live.”

“ What life do we lead thereby?”—“ The life of grace and mercy now, and the life of glory and happiness hereafter: is it not, sir?”

“ Yes, assuredly; this is the fruit of the death of Christ; and thus he ‘ opened the kingdom of heaven to all believers.’ As bread and wine strengthen and refresh your poor, weak, fainting body in this very sickness: so does the blessing of his body and blood strengthen and refresh the souls of all that repose their faith, hope, and affections on him who loved us, and gave himself for us.” Tears ran down her

cheeks, as she said, "Oh! what a Saviour!—Oh! what a sinner!—How kind—how good!—And is this for me?"

"Fear not, dear child: He that has made you to love him thus, loves you too well to deny you. He will in no wise cast out any one that come to him."—"Sir," said the girl, "I can never think about Jesus, and his love to sinners, without wondering how it can be. I deserve nothing but his anger on account of my sins. Why then does he love me?—My heart is evil. Why then does he love me?—I continually forget all his goodness. Why then does he love me?—I neither pray to him, nor do any thing as I ought to do. Why then such love to me?"

"How plain it is that all is mercy from first to last! and that sweetens the blessing, my child. Are you not willing to give Christ all the honour of your salvation, and to take all the blame of your sins upon your own self?"—"Yes, indeed, sir, I am. My hymn says,

'Blest be the Lord that sent his Son,
To take our flesh and blood:
He for our lives gave up his own,
To make our peace with God.

'He honour'd all his Father's laws,
Which we have disobey'd;
He bore our sins upon the cross,
And our full ransom paid.'"

"I am glad you remember your hymns so well, Jenny."

"Sir, you do not know what pleasure they give me. I am very glad you gave me that little book of hymns for children."

A severe fit of coughing interrupted her speech for a while. The woman held her head. It was distressing to see her struggle for breath, and almost, as it were, for life.

"Poor dear," said the woman, "I wish I could help thee, and ease thy pains; but they will not last for ever."

"God helps me," said the girl, recovering her breath. "God helps me; he will carry me through.—Sir, you look frightened—I am not afraid—this is nothing—I am better now. Thank you, dame, thank you. I am very troublesome; but the Lord will bless you for this and all your kindness to me: yes, sir, and yours too. Now talk to me again about the sacrament."

"What is required, Jenny, of them who come to the Lord's supper? There are five things named in the catechism—do you remember what is the first?"

She paused; and then said, with a solemn and intelligent look,

“To examine themselves whether they repent them truly of their former sins.”

“I hope and think that you know what this means, Jenny : the Lord has given you the spirit of repentance.”—“No one knows, sir, what the thoughts of past sin have been to me. Yes, the Lord knows, and that is enough ; and I hope he forgives me for Christ’s sake. His blood cleanseth from all sin. Sir, I sometimes think of my sins till I tremble, and it makes me cry to think that I have offended such a God, and then he comforts me again with sweet thoughts about Christ.”

“It is well, my child—be it so. The next thing mentioned in that answer of your catechism, what is it ?”—“Stedfastly purposing to lead a new life.”

“And what do you think of that ?”—“My life, sir, will be a short one ; and I wish it had been a better one. But, from my heart, I desire that it may be a new one for the time to come. I want to forsake all my evil ways and thoughts, and evil words, and evil companions ; and to do what God bids me, and what you tell me is right, sir, and what I read of in my bible. But I am afraid I do not, my heart is so full of sin. However, sir, I pray to God to help me. My days will be few ; but I wish they may be spent to the glory of God.”

“The blessing of the Lord be upon you, Jane ; so that whether you live, you may live to the Lord ; or whether you die, you may die unto the Lord : and that, living or dying, you may be the Lord’s.—What is the next thing mentioned ?”—“To have a lively faith in God’s mercy, through Christ, sir.”

“Do you believe that God is merciful to you in the pardon of your sins ?”—“I do, sir,” said the child, earnestly.

“And if he pardons you, is it for your own sake, Jenny ?”—“No, sir, no ; it is for Christ’s sake, for my Saviour Jesus Christ’s sake, and that only—Christ is all.”

“Can you trust him ?”—“Sir, I must not mistrust him ; nor would I, if I might.”

“Right, child ; he is worthy of all your trust.”—“And then, sir, I am to have thankful remembrance of his death. I can never think of his dying, but I think also what a poor, unworthy creature I am ; and yet he is so good to me, I wish I could thank him.—Sir, I have been reading about his death. How could the people do as they did to him ?—but it was all for our salvation. And then the thief on the cross—that is beautiful. I hope he will remember me too, and that I shall always remember him and his death most thankfully.”

“And lastly, Jenny, are you in charity with all men ? Do you forgive all that have offended you ? Do you bear ill-will in your heart

to any body?"—"Dear sir! no; how can I? if God is so good to me, if he forgives me, how can I help forgiving others? There is not a person in all the world, I think, sir, to whom I do not wish well for Christ's sake, and that from the bottom of my heart."

"How do you feel in regard to those bold, wanton, ill-tempered girls at the next door, who jeer and mock you so about your religion?"—"Sir, the worst thing I wish them is, that God may give them grace to repent; that he may change their hearts, and pardon all their wicked ways and words. May he forgive them as I do, with all my soul!"

She ceased—I wished to ask no more. My heart was full. "Can this be the religion of a child?" thought I; "O that we were all children like her!"

"Reach me that prayer-book, and the cup and plate. My dear friends, I will now, with God's blessing, partake with you in the holy communion of our Lord's body and blood." The time was sweet and solemn. I went through the sacramental service. The countenance and manner of the child evinced powerful feelings. Tears mingled with smiles; resignation brightened by hope; humility animated by faith; child-like modesty adorned with the understanding of a riper age; gratitude, peace, devotion, patience—all these were visible. I thought I distinctly saw them all—and did I alone see them? Is it too much to say that other created beings, whom I could not behold with my natural eyes, were witnesses of the scene? If ministering angels do ascend and descend with glad tidings between earth and heaven, I think they did so then.

When I had concluded the service, I said, "Now, my dear Jane, you are indeed become a sister in the church of Christ. May his spirit and blessing rest upon you—strengthen and refresh you!"

"My mercies are great, very great, sir, greater than I can express—I thank you for this favour—I thought I was too young—It seemed too much for me to think of; but I am now sure the Lord is good to me, and I hope I have done right."

"Yes, Jenny, and I trust you are both outwardly and inwardly sealed by the Holy Ghost to the day of redemption."—"Sir, I shall never forget this day."—"Neither, I think, shall I."—"Nor I," said the good old woman: "sure the Lord has been in the midst of us three to-day, while we have been gathered together in his name."—"Sir," said the child, "I wish you could speak to my mother when you come again. I am so grieved about her soul; and I am afraid she cares nothing at all about it herself."—"I hope I shall have an opportunity the next time I come. Farewell, my child."—"Good by, sir, and I thank you for all your kindness to me."

“Surely,” I thought within myself, as I left the cottage, “this young bud of grace will bloom beauteously in paradise. The Lord transplant her thither in his own good time! Yet, if it be his will, may she live a little longer, that I may farther profit by her conversation and example.”

Possibly, some who peruse these simple records of poor little Jane, may wish the same. If it be so, we will visit her again before she depart hence, and is no more seen.

PART V.

JANE was hastening fast to her dissolution. She still, however, preserved sufficient strength to converse with much satisfaction to herself, and those who visited her. Such as could truly estimate the value of her spiritual state of mind were but few; yet the most careless could not help being struck with her affectionate seriousness, her knowledge of the scriptures, and her happy application of them to her own case.

“The holy spark divine,”

which regenerating grace had excited in her heart, brightened as she drew near the close of life, and kindled into a flame which warmed and animated the beholder. To some, I am persuaded, her example and conversation were made a blessing. Memory reflects with gratitude, whilst I write, on the profit and consolation which I individually derived from her society. Nor I alone. The last day will, if I err not, disclose farther fruits, resulting from the love of God to this little child; and, through her, to others that saw her. And may not hope indulge the prospect, that this simple memorial of her history shall be as an arrow drawn from the quiver of the Almighty to reach the heart of the young and the thoughtless? Direct its course, O my God! May the eye that reads, and the ear that hears the record of little Jane, through the power of the Spirit of the Most High, each become a witness for the truth as it is in Jesus!

I remember the tender solicitude of this dear child for her mother. I well knew what a contrast the dispositions and conduct of her parents exhibited, when compared with her own.

I resolved to avail myself of the first opportunity I could seize to speak to the mother in the child's presence. The road by which I usually approached the house lay, for some little distance, sufficiently

in sight of its windows, to enable the woman to retire out of the way before I arrived. There was, however, another path, through fields at the back of the village, which, owing to the situation of the ground, allowed of an approach unperceived, till the visitor reached the very cottage itself.

One morning, soon after the sacramental interview related in the last paper, I chose *this* road for my visit. It was preferable to me on every account. The distance was not quite half a mile from my house. The path was retired. I hereby avoided the noise and interruption which even a village street will sometimes present to disturb the calmness of interesting meditation.

As I passed through the churchyard, and cast my eye on the memorable epitaph ; “ Soon,” I thought within me, “ will my poor little Jane mingle her mouldering remains with this dust, and sleep with her fathers ! Soon will the youthful tongue which now lisps Hosannas to the Son of David, and delights my heart with the evidences of early piety and grace, be silent in the earth ! Soon shall I be called to commit her ‘ body to the ground, earth to earth, ashes to ashes, dust to dust.’ But O ! what a glorious change. Her spirit shall then have returned to God, who gave it. Her soul will be joining the hallelujahs of paradise, while we sing her requiem at the grave. And her very dust shall here wait, ‘ in sure and certain hope of a joyful resurrection from the dead.’ ”

I went through the fields without meeting a single individual. I enjoyed the retirement of my solitary walk ; various surrounding objects contributed to excite useful meditation connected with the great subjects of time and eternity. Here and there a drooping flower reminded me of the fleeting nature of mortal life. Sometimes a shady spot taught me to look to Him who is “ a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.” If a worm crept across my path, I saw an emblem of myself as I am now : and the winged insects, fluttering in the sunbeams, led me comparatively to reflect on what I hoped to be hereafter.

The capacious mansion of a rich neighbour appeared on the right hand, as I walked : on my left were the cottages of the poor. The church spire pointing to heaven a little beyond, seemed to say to both the rich and the poor, “ Set your affections on things above, not on things on the earth.”

All these objects afforded me useful meditation ; and all obtained an increased value, as such, because they lay in my road to the house of little Jane.

I was now arrived at the stile nearly adjoining her dwelling. The

upper window was open, and I soon distinguished the sound of voices: I was glad to hear that of the mother. I entered the house-door unperceived by those above stairs, and sat down below, not wishing as yet to interrupt a conversation which quickly caught my ear.

“Mother, mother! I have not long to live. My time will be very short. But I must, indeed I must, say something for your sake, before I die. O mother, you have a soul—you have a soul: and what will become of it when you die. O my mother—I am so uneasy about your soul——”

“O dear! I shall lose my child—she will die—and what shall I do when you are gone, my Jenny.” She sobbed aloud.

“Mother, think about your soul. Have not you neglected that?”

“Yes, I have been a wicked sinner, and not loved that which was good. What can I do?”

“Mother, you must pray to God to pardon you for Christ’s sake. You *must* pray.”

“Jenny, my child, I cannot pray: I never did pray in all my life. I am too wicked to pray.”

“Mother, I have been wanting to speak to you a long time. But I was afraid to do it. You did not like me to say any thing about yourself, and I did not know how to begin. But indeed, mother, I must speak now, or it may be too late. I wish Mr. —— was here, for he could talk to you better than I can. But, perhaps, you will think of what I say, poor as it is, when I am dead. I am but a young child, and not fit to speak about such things to any body. But, mother, you belong to me, and I cannot bear to think of your perishing for ever. My Lord and Saviour has shown me my own sin and corruptions: he loved me and gave himself for me: he died and he rose again: I want to praise him for it for ever and ever. I hope I shall see him in heaven; but I want to see you there too, mother. Do, pray do, both father and you, leave off swearing and all other bad ways: go to church and hear our minister speak about Jesus Christ, and what he has done for wicked sinners. He wishes well to souls. He taught me the way, and he will teach you, mother. Do not be angry with me, mother; I only speak for your good. I was once as careless as you are about the things of God. But I have seen my error. I was in the broad road leading to destruction, like many other children in the parish, and the Lord saw me, and had mercy upon me.”

“Yes, my child, you was always a good girl, and minded your book.”

“No, mother, no: not always. I cared nothing about goodness, nor my bible, till the minister came and sent for us, as you know, on Saturday afternoons. Don’t you remember, mother, that at first you

did not like me to go, and said you would have no such godly, pious doings about your house; and that I had better play about the street and fields, than be laughed at and made game of for pretending to be so good? Ah, mother, you did not know what I went for, and what God designed for me and my poor sinful soul. But, thank God, I did go, and there learnt the way of salvation. Mother, I wish you had learnt it too."

As I listened to this affecting conversation, it appeared to me, from the tone and manner of the mother's voice, that she was more under the influence of temporary grief, on account of her child's extreme illness, than sincere sorrow from any real sense of her sins. I however hoped the best, and rejoiced to hear such weighty and important exhortation dropping from her daughter's lips. I felt that present circumstances rendered it far more valuable than my own could have done.

I have often, since that time, seen the wicked and careless much affected, while sitting by the dying bed of a near relative. I have witnessed their temporary acknowledgments of sin, and heard their professions of amendment. But, after a short season, all has passed away, like the morning dew. The friend has been buried out of sight. The world and its cares, the flesh and its sins, have returned with new temptations, and the eloquence of iniquity has prevailed over the voice of truth. "The dog has returned to his vomit, and the sow to her wallowing in the mire."

On the other hand, how frequently have the death-beds of true believers been blessed to the eye-witnesses of the triumphs of grace over sin, death, and hell! Often has the careless bystander received the first saving impression of divine truth, whilst the dying christian has experienced and testified the supports of love and mercy, in the trying hour. At such seasons, faith wields a bright and burning torch, which occasionally softens the hardest and warms the coldest heart. The expressions of that heavenly consolation and devout solicitude, which the Holy Spirit vouchsafes to some, thus become the happy means of grace and blessing for the conversion and edification of others. "He that hath an ear, let him hear what the Spirit saith unto the churches."

At this moment the house-door opened, and a younger child, a brother of Jane's, came in. The mother asked from above who it was; the boy replied, and, without farther inquiry, she continued in the chamber. I beckoned to the lad to sit down quietly; and thus it still remained unknown that I was below.

"Mother," continued Jane, "that is my brother, and will soon be your only remaining child. Do, pray, encourage him to follow good ways. Send him to Mr. ———, and he will be kind to him, as he has

been to me. He is a wild boy, but I hope he will be brought to think about his soul in time. Those naughty wicked boys teach him to swear, and fight, and run after all manner of evil. Lord help him to flee from the wrath to come!"

I made a sign to the boy to listen to what his sister said concerning him. He seemed to hear with attention, and a tear dropped down his cheek.

"Ay, Jenny, it is to be hoped he will, and that we all shall likewise."

"Mother, then you must flee to Christ. Nothing you can do will save you without that. You must repent and turn from sin—without the grace of God you cannot do it; but seek and you shall find it.—Do, for your own sake, and for my sake, and my little brother's sake."

The woman wept, and sobbed without replying. I now thought it time to appear, went to the bottom of the stairs, and said, "May a friend come up?"

"Mercy on me!" said the mother; "there is Mr. ———."

"Come in, sir," said Jane; "I am very glad you are come now. Mother, set a chair."

The woman looked rather confused. Jane smiled as I entered, and welcomed me as usual.

"I hope I shall be forgiven, both by mother and daughter, for having remained so long below stairs, during the conversation which has just taken place. I came in the hope of finding you together, as I have had a wish for some time past to speak to you, Sarah, on the same subjects, about which, I am happy to say, your daughter is so anxious. You have long neglected those things, and I wished to warn you of the danger of your state—but Jenny has said all I could desire, and I now solemnly ask you, whether you are not much affected by your poor child's faithful conversation? You ought to have been *her* teacher and instructor in the ways of righteousness; whereas she is now become *yours*. Happy, however, will it be for you if you are wise, and consider your latter end, and the things which belong to your peace, before they are hidden from your eyes. Look at your dying child, and think of your other and only remaining one, and say whether this sight does not call aloud upon you to hear and fear."

Jane's eyes were filled with tears whilst I spoke. The woman hung her head down, but betrayed some emotion on account of the plain dealing used towards her.

"My child Jenny," said I, "how are you to-day?"

"Sir, I have been talking a good deal, and feel rather faint and weary, but my mind has been very easy and happy since I last saw you. I am quite willing to die, when the Lord sees fit. I have no wish to

live, except it be to see my friends in a better way before I depart. Sir, I used to be afraid to speak to them; but I feel to-day as if I could hold my peace no longer, and I must tell them what the Lord has done for my soul, and what I feel for theirs."

There was a firmness, I may say a dignity, with which this was uttered, that surprised me. The character of the child seemed to be lost in that of the christian: her natural timidity yielded to a holy assurance of manner, resulting from her own inward consolations, mingled with spiritual desire for her mother's welfare. This produced a flush upon her otherwise pallid countenance, which, in no small degree, added to her interesting appearance. The bible lay open before her as she sat up in the bed. With her right hand she enclosed her mother's.

"Mother, this book you cannot read: you should therefore go constantly to church, that you may hear it explained. It is God's book, and tells us the way to heaven; I hope you will learn and mind it; with God's blessing it may save your soul. Do think of that, mother pray do. I am soon going to die. Give this bible to my brother: and will you be so kind, sir, to instruct him? Mother, remember what I say, and this gentleman is witness: there is no salvation for sinners, like you and me, but in the blood of Christ: he is able to save to the uttermost; he will save all that come to him; he waits to be gracious; cast yourself upon his mercy. I wish—I wish—I—I—I—."

She was quite overcome, and sunk away in a kind of fainting fit. Her mother observed, that she would now probably remain insensible for some time before she recovered.

I improved this interval in a serious address to the woman, and then prepared to take my departure, perceiving that Jane was too much exhausted for further conversation at that time. As I was leaving the room, the child said faintly, "Come again soon, sir; my time is very short."

I returned home by the same retired road I had before chosen. I silently meditated on the eminent proofs of piety and faith which were just afforded me in the scene I had witnessed. "Surely," I thought, "this is an extraordinary child! What cannot grace accomplish? Is it possible to doubt, after this, who is the alone Author and Finisher of salvation; or from whom cometh every good and perfect gift? How rich and free is the mercy of Jehovah! Hath not he 'chosen the weak things of the world to confound the things which are mighty? Let no flesh glory in his presence; but he that glorieth, let him glory in the Lord.'"

PART VI.

THE truth and excellence of the religion of Jesus Christ appears to be remarkably established by the union of similarity with variety, in the effects which it produces on the hearts and lives of true believers. In the grand and essential features of christian experience, the whole household of God possess a universal sameness of character, a family likeness, which distinguishes them from all the world besides; yet, in numerous particulars, there also exists a beautiful variety.

On the one hand, in the aged and young, in the wise and the unlearned, in the rich and the poor, in those of stronger and weaker degrees of mental capacity, in more sanguine or more sedate dispositions; and in a multitude of otherwise varying circumstances, there is a striking conformity of principles and feeling to Christ, and to each other. Like the flowers of the field and the garden, they are "all rooted and grounded" in the soil of the same earth; they are warmed by the same sun, refreshed by the same air, and watered by the same dews. They each derive nourishment, growth, and increase from the same life-giving source. As the flower puts forth its leaves and petals, adorns the place which it inhabits with its beauty, and possesses an internal system of qualities, whereby it is enabled to bring forth its seed or fruit, in the appointed season, so does the christian.

But, on the other hand, like the flowers also, some christians may be said to grow on the mountain-tops, some in the vallies, some in the waters, and others in dry ground. Different colours, forms, and sizes, distinguish them from each other, and produce a diversity of character and appearance, which affords a delightful variety, both for the purposes of use and beauty. Yet is that variety perfectly consistent with their essential unity of nature in the vegetable kingdom, to which they all equally belong.

In another particular they likewise resemble each other. They both die a natural death. The Lord ever preserves "a seed to serve him from generation to generation;" for, as one disappears, another springs up to supply his place. But, "it is appointed unto all men once to die."—"Man cometh forth like a flower, and is cut down: he fleeth as a shadow, and continueth not."—"All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away."

In the midst of such diversity of christian characters, there is much to love and admire. I have selected the case of little Jane as one not undeserving of notice.

It is true, she was only a child—a very poor child—but a child saved by divine grace, enlightened with the purest knowledge, and adorned with unaffected holiness;—she was a child, humble, meek, and lowly. She “found grace in the eyes of the Lord,” while she was on earth; and, I doubt not, will be seen on his right hand at the last day. As such, there is a preciousness in the character, which will account for my attempting once more to write concerning her, and describe her last moments, before she went to her final rest.

At a very early hour on the morning of the following day, I was awoke by the arrival of a messenger, bringing an earnest request that I would immediately go to the child, as her end appeared to be just at hand.

It was not yet day, when I left my house to obey the summons. The morning star shone conspicuously clear. The moon cast a mild light over the prospect, but gradually diminished in brightness, as the eastern sky became enlightened. The birds were beginning their song, and seemed ready to welcome the sun’s approach. The dew plentifully covered the field, and hung suspended in drops from the trees and hedges. A few early labourers appeared in the lanes, travelling towards the scene of their daily occupations.

All besides was still and calm. My mind, as I proceeded, was deeply exercised by thoughts concerning the affecting events which I expected soon to witness.

The rays of the morning star were not so beautiful in my sight as the spiritual lustre of this young christian’s character. Her “night was far spent;” the morning of “a better day was at hand.” The Sun of eternal blessedness was ready to break upon her soul with rising glory. Like the moon, which I saw above me, this child’s exemplary deportment had gently cast a useful light over the neighbourhood where she dwelt. Like this moon, she had for a season been permitted to shine amidst the surrounding darkness; and her rays were also reflected from a luminary, in whose original splendour her own would quickly be blended and lost.

The air was cool, but the breezes of the morning were refreshing, and seemed to foretell the approach of a beautiful day. Being accustomed, in my walks, to look for subjects of improving thought and association, I found them in every direction around me, as I hastened onwards to the house where Jane lay, waiting for a dismissal from her earthly dwelling.

I felt that the twilight gravity of nature was at that hour peculiarly appropriate to the circumstances of the case; and the more so, because that twilight was significantly adorned with the brilliant sparklings of

the star on one hand, and the clear, pale lustre of the waning moon on the other.

When I arrived at the house, I found no one below; I paused a few minutes, and heard the girl's voice very faintly saying, "Do you think he will come? I shall be so glad—so very glad to see him before I die."

I ascended the stairs—her father, mother, and brother, together with the elderly woman before spoken of, were in the chamber. Jane's countenance bore the marks of speedy dissolution. Yet, although death was manifest in the languid features, there was something more than ever interesting in the whole of her external aspect. The moment she saw me, a renewed vigour beamed in her eyes—grateful affection sparkled in the dying face.

Although she had spoken just before I entered, yet, for some time afterwards, she was silent, but never took her eyes off me. There was animation in her looks—there was more—something like a foretaste of heaven seemed to be felt, and it gave an inexpressible character of spiritual beauty, even in death.

At length she said, "This is very kind, sir,—I am going fast—I was afraid I should never see you again in this world."

I said, "My child, are you resigned to die?"

"Quite."

"Where is your hope?"

She lifted up her finger, pointing to heaven, and then directed the same downward to her own heart, saying successively, as she did so, "Christ *there*, and Christ *here*."

These words, accompanied with the action, spoke her meaning more solemnly than can easily be conceived.

A momentary spasm took place.—Looking towards her weeping mother, she said, "I am very cold—but it is no matter—it will soon be over—"

She closed her eyes for about a minute; and, on opening them again, said, "I wish, sir, when I am gone, you would tell the other children of the parish how good the Lord has been to me, a poor sinner—tell them, that they who seek him early will find him—tell them, that the ways of sin and ignorance are the ways to ruin and hell—and pray tell them, sir, from me, that Christ is indeed the Way, the Truth, and the Life—he will in no wise cast out any that come.—Tell them that I, a poor girl—"

She was quite exhausted, and sunk for a while into a torpid state, from which, however, she recovered gradually, uttering these expressions: "Where am I? I thought I was going—Lord, save me."

"My dear child, you will soon be for ever in his arms, who is now guiding you by his rod and staff, through the valley of the shadow of death."

"I believe so, indeed I do," said she; "I long to be with him! O how good, how great, how merciful!—Jesus, save me, help me through this last trial."

She then gave one hand to her father, the other to her mother, and said, "God bless you, God bless you—seek the Lord—think of me when I am gone—it may be for your good—remember your souls—O! for Christ's sake, remember your souls—then all may be well—you cannot know what I have felt for both of you—Lord, pardon and save my dear father and mother!"

She then took hold of her brother's hand, saying, "Thomas, I beg of you to leave off your bad ways—read the bible—I give you mine—I have found it a precious book. Do you not remember our little brother, who died some years since?—he was praying to the last moment of his life. Learn to pray while you are in health, and you will find the comfort and power of it when you come to die: but, first of all, pray for a new heart—without it you never will see God in heaven—your present ways lead to misery and ruin—may the Lord turn your heart to love and follow him!"

To the other woman she said, "I thank you, dame K——, for all your kindness since I have been ill—you have been a christian friend to me, and I hope the Lord will remember you for it, according to his rich mercy: you and I have many a time talked together about death; and though I am the youngest, he calls me first to pass through it; but, blessed be his name, I am not terrified. I once thought I never could die without fear; but indeed I feel quite happy, now it is come; and so will you, if you trust him—he is the God both of the old and the young."

"Ah, my child!" said the woman, "I wish I was as fit to die as you are; but I fear that will never be—my sins have been many, very many."

"Christ's blood cleanseth from all sin," said the child.

At this moment, instead of growing weaker, through the fatigue of so much speaking, she seemed to gather fresh strength. She turned to me with a look of surprising earnestness and animation, saying,

"You, sir, have been my best friend on earth—you have taught me the way to heaven, and I love and thank you for it—you have borne with my weakness and my ignorance—you have spoken to me of the love of Christ, and he has made me feel it in my heart—I shall see him face to face—he will never leave me nor forsake me—he is the same, and changes not. Dear sir God bless you."

The child suddenly rose up, with an unexpected exertion, threw her livid, wasted arms around me, as I sat on the bed-side, laid her head on my shoulder, and said distinctly, "God bless and reward you—give thanks for me to Him—my soul is saved—Christ is every thing to me. Sir, we shall meet in heaven, shall we not?—O yes, yes,—then all will be peace—peace——"

She sunk back on the bed, and spoke no more—fetched a deep sigh—smiled—and died.

At this affecting moment the first rays of the morning sun darted into the room, and filled my imagination with the significant emblem of "the tender mercy of God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

It was a beam of light that seemed at once to describe the glorious change which her soul had now already experienced; and, at the same time, to shed the promised consolations of hope over the minds of those who witnessed her departure.

This was an incident obviously arising from a natural cause; but one which irresistibly connected itself with the spiritual circumstances of the case.

For some time I remained silently gazing on the breathless corpse, and could hardly persuade myself that Jane was indeed no longer there.

As I returned homeward, I found it difficult to repress the strong feelings of affection which such a scene had excited. Neither did I wish it. Religion, reason, and experience, rather bid us indulge, in due place and season, those tender emotions, which keep the heart alive to its most valuable sensibilities. To check them serves but to harden the mind, and close the avenues which lead to the sources of our best principles of action.

Jesus himself wept over the foreseen sorrows of Jerusalem. He wept also at the grave of his friend Lazarus. Such an example consecrates the tear of affection, while it teaches us, "concerning them which are asleep, not to sorrow as those which have no hope."

I soon fell into meditation on the mysterious subject of the flight of a soul from this world to that of departed spirits.

"Swifter than an arrow from the bow, or than the rays of light from the sun, has this child's spirit hastened, in obedience to its summons from God, to appear in his immediate presence. How solemn a truth is this for universal consideration! But, 'washed in the blood of the Lamb that was slain,' and happily made partaker of its purifying efficacy, she meets her welcome at the throne of God. She has nothing to fear from the frowns of divine justice. Sin, death, and hell, are all

vanquished through the power of Him who hath made her more than conqueror. He will himself present her to his Father, as one of the purchased lambs of his flock—as one whom the Spirit of God ‘has sealed unto the day of redemption.’

“What a change for her! from that poor tattered chamber to the regions of paradise! from a bed of straw to the bosom of Abraham! from poverty, sickness, and pain, to eternal riches, health, and joy! from the condition of a decayed, weary pilgrim in this valley of tears, to that of a happy traveller, safely arrived at home, in the rest that remaineth to the people of God.

“I have lost a young disciple endeared to me by a truly parental tie. Yet how can I complain of that as lost, which God has found? Her willing and welcome voice no longer seeks or imparts instruction here. But it is far better employed. The angels, who rejoiced over her when her soul first turned to God, who watched the progress of her short pilgrimage, and who have now carried her triumphantly to the heavenly hills, have already taught her to join,

‘In holy song, their own immortal strains.’

Why then should I mourn? The whole prospect, as it concerns her, is filled with joy and immortality. ‘Death is swallowed up in victory.’”

As I looked upon the dew-drops which rested on the grass, and hung from the branches of the trees, I observed that the sun’s rays first filled them with beautiful and varied colours; then dried them up, and they were seen no longer.

Thus it was with myself. The tears which I neither would nor could restrain, when I first began thus to reflect on the image of the dying chamber of little Jane, were speedily brightened by the vivid sunshine of hope and confidence. They then gradually yielded to the influence of that divine principle which shall finally wipe the tear from every eye, and banish all sorrow and sighing for evermore.

On the fourth day from thence, Jane was buried. I had never before committed a parishioner to the ground with similar affections. The attendants were not many, but I was glad to perceive among them some of the children who had been accustomed to receive my weekly private instruction along with her.

I wished that the scene might usefully impress their young hearts, and that God would bless it to their edification.

As I stood at the head of the grave, during the service, I connected past events, which had occurred in the churchyard, with the present. In this spot Jane first learned the value of that gospel which saved her

soul. Not many yards from her own burial-place, was the epitaph which has already been described as the first means of affecting her mind with serious and solemn conviction. It seemed to stand at this moment as a peculiar witness for those truths which its lines proclaimed to every passing reader. Such an association of objects produced a powerful effect on my thoughts.

The evening was serene—nothing occurred to interrupt the quiet solemnity of the occasion.

“Peace” was the last word little Jane uttered while living; and peace seemed to be inscribed on the farewell scene at the grave where she was laid. A grateful remembrance of that peace revives in my own mind, as I write these memorials of it; and O! may that peace which passeth all understanding be in its most perfect exercise when I shall meet her again at the last day.

Attachment to the spot where this young christian lay induced me to plant a yew-tree close by the head of her grave, adjoining the eastern wall of the church. I designed it as an evergreen monument of one who was dear to memory. The young plant appeared healthy for a while, and promised by its outward vigour long to retain its station. But it withered soon afterwards, and, like the child whose grave it pointed out to notice, early faded away and died.

The yew-tree proved a frail and short-lived monument. But a more lasting one dwells in my own heart. And, possibly, this narrative may be permitted to transmit her memory to other generations, when the hand and heart of the writer shall be cold in the dust.

Perchance some, into whose hands these pages may fall, will be led to cultivate their spiritual young plants with increased hope of success in so arduous an endeavour. May the tender blossoms reward their cares, and bring forth early and acceptable fruit.

Some, who have perhaps been accustomed to undervalue the character of very youthful religion, may hereby see that the Lord of grace and glory is not limited in the exercise of his power by age or circumstance. It sometimes appears in the displays of God's love to sinners, as it does in the manifestation of his works in the heavens, that the least of the planets moves in the nearest course to the sun; and there enjoys the most powerful influence of his light, heat, and attraction.

The story of this young cottager involves a clear evidence of the freeness of the operations of divine grace on the heart of man; of the inseparable connection between true faith and holiness of disposition; and of the simplicity of character which a real love of Christ transfuses into the soul.

How many of the household of faith, in every age,

“Alike unknown to fortune and to fame,”

have journeyed, and are now travelling to their “city of habitation,” through the paths of modest obscurity and almost unheeded piety! It is one of the most interesting employments of the christian minister to search out these spiritual lilies of the valley, whose beauty and fragrance are nearly concealed in their shady retreats. To rear the flower, to assist in unfolding its excellencies and bring forth its fruit in due season is a work that delightfully recompenses the toil of the cultivator.

While he is occupied in this grateful task of labouring in his heavenly Master’s garden, some blight, some tempest may chance to take away a favourite young blossom, in a premature stage of its growth.

If such a case should befall him, he will then, perhaps, as I have often done, when standing in pensive recollection at little Jane’s grave, make an application of these lines, which are inscribed on a grave-stone erected in the same churchyard, and say,

“This lovely bud, so young and fair,
Call’d hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.”



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